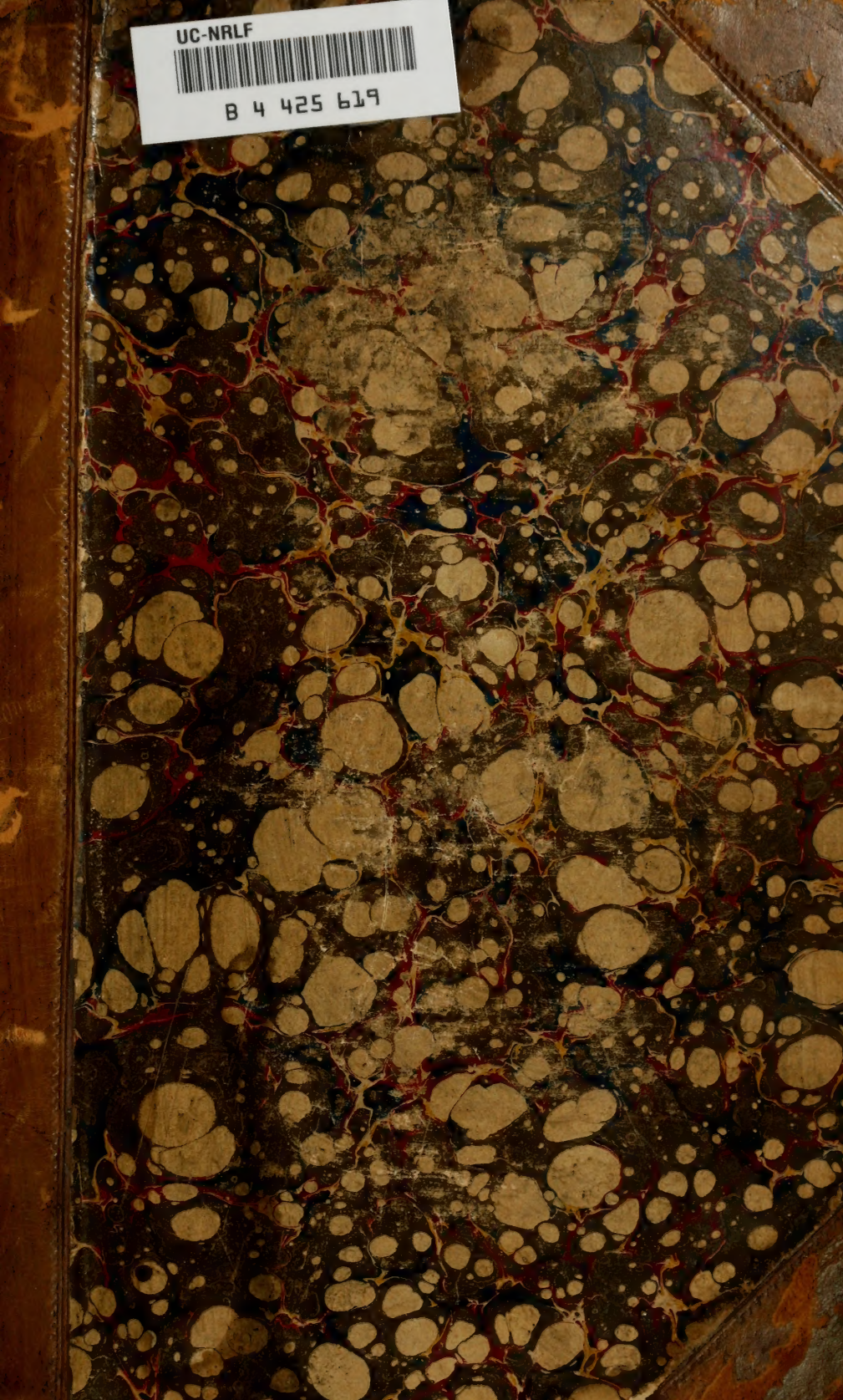


UC-NRLF



B 4 425 619



No.

J. LAWSON WRIGHT

LIBRARY.

MY BOOKS ARE MY TREASURES. NO FRIEND
WILL DEFACE OR THOUGHTLESSLY NEGLECT TO
RETURN A BORROWED BOOK.



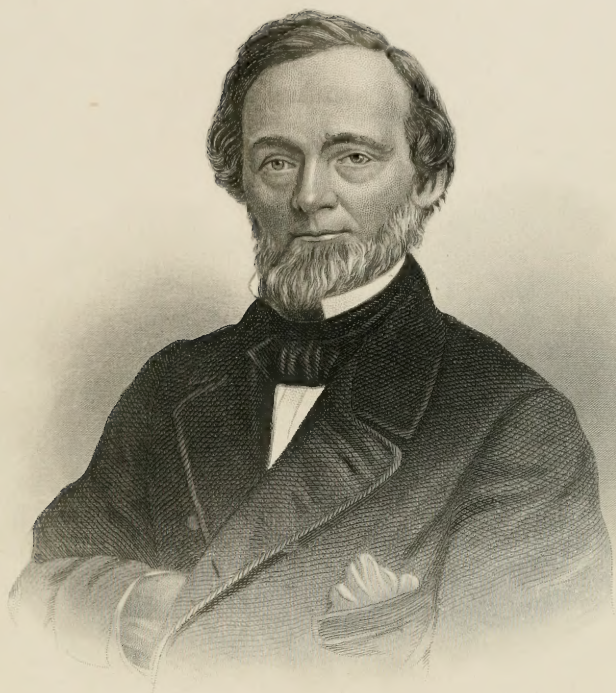
zoology library



THE LIBRARY
OF
THE UNIVERSITY
OF CALIFORNIA

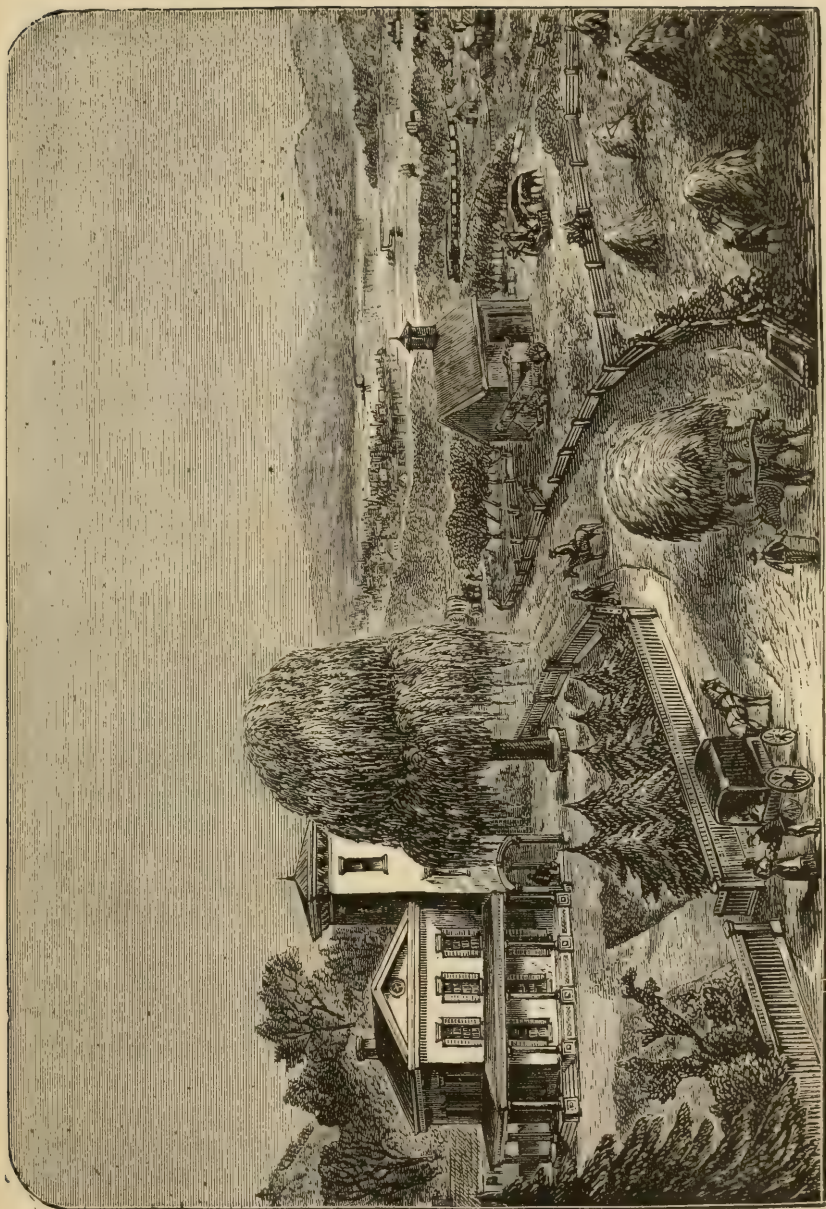
PRESENTED BY
PROF. CHARLES A. KOFOID AND
MRS. PRUDENCE W. KOFOID





The "Chadwick, Eng." - Springfield, Mass.

W. W. Hall



HEALTH, PEACE AND COMPETENCE.

THE
GUIDE-BOARD
TO
HEALTH, PEACE AND COMPETENCE;
OR,
THE ROAD TO HAPPY OLD AGE.

BY
W. W. HALL, M.D., NEW YORK.
AUTHOR OF "SOLDIER HEALTH," "SLEEP," "JOURNAL OF HEALTH," ETC., ETC

Men consume too much food, and too little pure air;
They take too much medicine, and too little exercise.

SOLD ONLY BY SUBSCRIPTION.

SPRINGFIELD, MASS.:
D. E. FISK AND COMPANY.

W. W. Hall

Entered, according to act of Congress, in the year 1869, by
D. E. FISK & CO.,
In the Clerk's Office of the District Court of the District of Massachusetts.

Entered, according to Act of Congress, in the year 1872, by
D. E. FISK & CO.,
In the Office of the Librarian of Congress at Washington.

GRANT, FAIRES & RODGERS,
BOOK AND JOB PRINTERS,
PHILADELPHIA.

STEREOTYPED AT THE BOSTON STEREOTYPE FOUNDRY.

NOTE.

KNOWING that, to a very great extent, the life of each human being is in his own hands, that it is his duty to guard it with watchful care, that "it is worth the effort of a lifetime to die well," and having witnessed many living evidences of the treatment of the celebrated author, we have been induced, for the benefit of mankind, to bring this book before the public, firm in the belief that we shall receive the patronage it merits, and the "Well done" of our fellow-beings.

PUBLISHERS.

PREFACE.

THE first and immediate aim of the good and great physician, is to restore his patient to health in the shortest time, with the smallest amount of medicine, and with the least discomfort practicable. When this is accomplished, he has a more elevated ambition; an object nobler and still more humane presses upon his attention—THE PREVENTION OF ALL DISEASES. It is hard enough to get along in this world when a man is well; but to have to make a living under the depressing influence of sickness, and pain, and suffering, is worse than having to climb a steep clay bank in wet weather. Old age is comfortless enough of itself; but to be old, and full of aches and pains, and gout and rheumatism, is dreadful to think of. To prevent the young from getting sick, to enable all to grow old gracefully, with a heart full of the milk of human kindness, a genial smile and a pleasant word for everybody, and to go down to the grave "like as a shock of corn fully ripe in his season,"—these are the main objects of this book.

THE AUTHOR.

LIST OF ILLUSTRATIONS.

| | PAGE. |
|--|-------|
| 1. PORTRAIT OF THE AUTHOR. (Steel Plate)..... | 9 |
| 2. HEALTH, PEACE AND COMPETENCE. Frontispiece..... | |
| 3. GENIUS AND SCIENCE..... | 9 |
| 4. THE MOST EFFICIENT EXERCISE..... | 22 |
| 5. THE JOKING CLERGYMAN..... | 40 |
| 6. THE LITTLE COURTESIES OF LIFE..... | 70 |
| 7. THE QUAKER AND THIEF..... | 74 |
| 8. SALT LAKE MAIL PARTY | 109 |
| 9. EFFECTS OF IMAGINATION ON HEALTH..... | 115 |
| 10. OUR CLERGY FEASTED TOO MUCH | 131 |
| 11. THE KNICKERBOCKER AND YANKEE..... | 165 |
| 12. PROSPERITY THE BEST PILL..... | 183 |
| 13. HOW TO BE HAPPY..... | 186 |
| 14. MR. INCOME AND LITTLE TOMMY..... | 199 |
| 15. THE TWO DONKEYS..... | 213 |
| 16. MARTIN LUTHER AND HIS THREE FROGS | 214 |
| 17. QUEEN VICTORIA AND THE BUTCHER'S DAUGHTER..... | 254 |
| 18. SOWING SEED FOR A HARVEST OF WOE..... | 275 |
| 19. THE BULLETIN BOARD | 297 |
| 20. THE DOCTORS WHO ATTENDED LAZARUS..... | 314 |
| 21. TOMBOYS..... | 331 |
| 22. HOW TO MAKE HOME HAPPY | 344 |
| 23. COLD WATER MANIA..... | 353 |
| 24. JACK TAR AND THE NEWSPAPERS | 391 |
| 25. RICHES AND POVERTY | 437 |
| 26. THE BEST GYMNASIUM..... | 462 |
| 27. BABIES | 489 |
| 28. FARMERS' WIVES OVERTAXED..... | 525 |
| 29. A MOTHER'S RESPONSIBILITY..... | 533 |
| 30. POETRY, MUSIC AND HEALTH | 540 |
| 31. PLAYING COOK..... | 595 |
| 32. DIRTY CHILDREN | 622 |
| 33. PIAZZAS | 681 |
| 34. GROWING OLD HAPPILY..... | 747 |

THE GUIDE-BOARD.



THE BIBLE.

THE Bible is of divine origin. Its Author is God. He did not write it himself. He dictated it. He influenced good men to write it. He caused a desire of writing to come over them, and they wrote, as we are impelled to write letters to kindred and dear friends, far away, by some vivid remembrance of them. Under such circumstances we may write what is not true; but holy men of old wrote as they were moved by the Almighty Mind, who could not have moved them to write one syllable which was not strictly true in all its bearings.

God is the author of one book — THE BIBLE; man, of many. His book needed no second edition, because it contained all that was necessary to be known on the great subject of which it treated; and all it did communicate was true, without any admixture of error.

Not so with the work of man. No sooner is it written than he discovers mortifying errors and inaccuracies, and he alters and amends until he dies. As years pass on, and as human knowledge progresses, even our standard scientific works are found to have less and less of truth, more and more of error. Not so with the holy volume. It is the very reverse. Progressive years, and ages, and millenniums are evolving new truths, in proportion as it is more closely studied. It takes for granted, speaks of as a familiar thing, passing before the mind's eye of writers, thousands of years ago, what is new to us this very Anno Domini eighteen

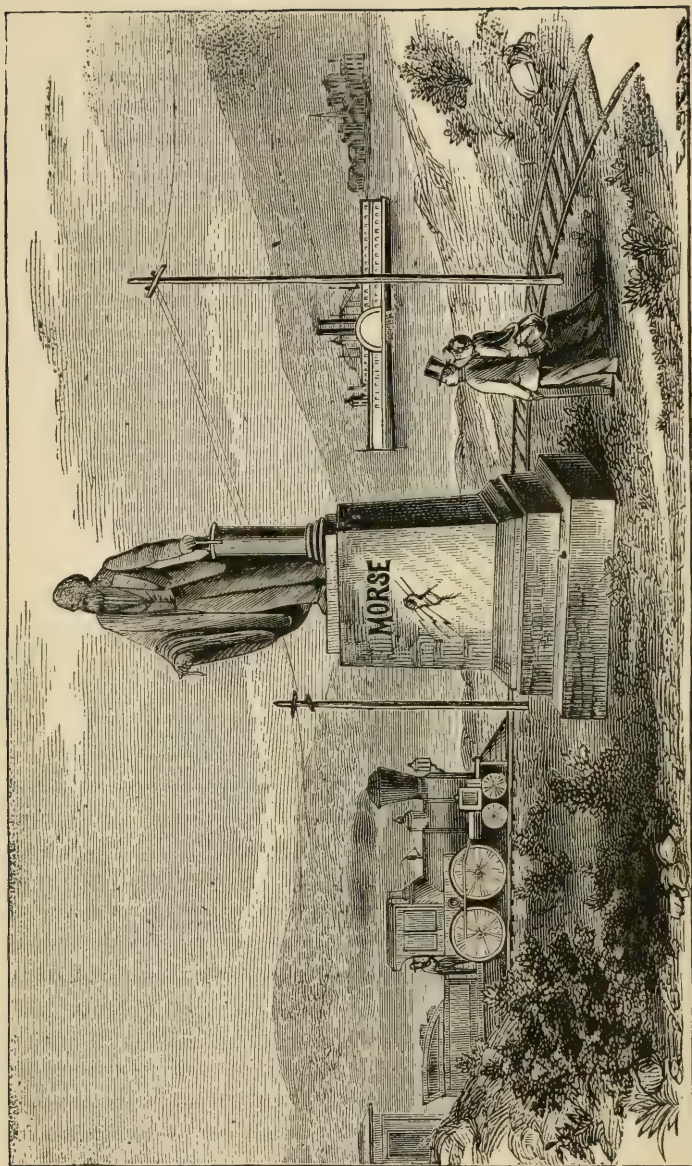
hundred and sixty-nine. Assertions made in the earlier ages of the world's history as to what had been, was then, and would be, are even now being verified by facts, which the current history of events is constantly eliminating.

Among these biblical assertions are — that less remote than the earth's creation was that of living creatures; at a later date, plants; and later still was man, a few thousand years ago only. The laborious researches of geology afford us, at length, and recently, this demonstration.

The surface of the earth, for the depth of eight or ten miles, is ascertained to be composed of rocks. Very low down, these rocks contain the remains of no living thing, whether of animal, plant, or man. At a less depth, various animal relics are found to the number of thirty thousand different kinds; and this side, there are countless vegetable fossils; but among them no remains, however small, of any human creature, have ever been discovered. But the bones of animals and men are of the same structure, and of the same constituents, and would endure equally long under the same conditions; but as not a single human bone is found among these thirty thousand kinds of fossil remains of animal life, we are perfectly sure that animals lived before man, as is declared in the first chapter of Genesis. But it is only within a few years that the materials for this most impregnable argument have been gathered.

Further, among these relics of breathing life, in the far back ages, when chaos reigned, and impenetrable darkness brooded in silent grandeur over the planet on which we now dwell, there are no remains of vegetation, not a leaf, or twig, or tree, because they could not grow in darkness; hence we find that these remains are at a less depth still: and even among these there is not one single relic of humanity. Thus it is that the Bible declares, with beautiful and amazing accuracy, that the waters existed in darkness, that light came, then vegetation appeared, in the order of grass, and herb, and tree, precisely as is observed in our own time, in the reclaimed lands at the mouths of great rivers, of which the Mississippi is a familiar illustration.

After reptiles, and fishes, and vegetation, and animals, Man came. Thus it is that his remains are found but a short dis-



tance under ground, in the *Alluvium*, the "filling up" of the last hundred feet of the earth's surface, which, of necessity, must have been of comparatively recent occurrence.

In this way the accumulated acquisitions of science, culminating in a point, in the middle of this nineteenth century, demonstrate the truth of a Bible statement, made six thousand years ago, and which very few of us, until within the last forty years, thought possible of proof. That the telegraph and steam-car were foreshadowed in the same far-seeing record, admits of but little doubt. Twenty-five hundred years ago, Nahum (ii. 4) wrote of chariots seeming like torches, and that they should run like the lightning, with terrible collisions in the highways; and earlier still, by near a thousand years, Job (xxxviii. 35) inquires if the lightnings could be sent to convey intelligence? — three millenniums pass away, and *Morse* responds, "THEY CAN!"

It must, then, strike the reader, with great force, that a book so minutely, so grandly accurate, in the use of scientific truths of one class, is equally worthy of reliance on all other subjects; and that whatever it announces must be founded on eternal truth — consequently, can be leaned on with most perfect safety; and therefore, as to whatever it may say as to practical life, should be far more eagerly sought for than that fabled *Philosopher's Stone* which was to turn all it touched into the finest gold. What are the Bible teachings as to human health? He who lives wisely shall live long — "*shall come to his grave in a full age, like as a shock of corn cometh in his season.*"

What is it, then, to live wisely? Let that same conservative volume reply, in its own identical language, when it declares a conceded fact as to the means of attaining physical perfection, and power, and skill. "*Every man that striveth for the mastery*" (in the Olympian Games, in racing, wrestling, &c.) "*is temperate in all things.*" And that we might not be left in doubt as to what the nature of that temperance is, we have a word from the same Greek foundation in another connection: "*Let your moderation be known unto all men;*" both words meaning self-restraint, self-command, self-government. We are to look at all things, whether of theory or of practice, in a calm, and quiet, and sober light — to take a medium course.

How does this wide-reaching principle dash to atoms the multitudinous and baseless fabrics of the times, the thousand and one *isms* which disturb the Church, and State, and social life, under the deceptive name of "Reform," which, in ninety-nine cases out of a hundred, is the flag of the devil, the rallying-point, in politics, and medicine, and religion, of the educated knave, the pitiful ignoramus, and the heartless hypocrite !

This "Temperance," this divine "Moderation," is wide-reaching in its application ; it extends to all that we eat, and drink, and do. It does not mean that we are to die of thirst, nor to live on thin air, but that we are to partake of all the good things of this life, as rational beings. We are to eat in moderation ; drink in moderation ; sleep in moderation ; exercise in moderation. In these four things consist human health, human happiness, and human success.

One of the broadest foundations of the Bible is laid in the remarkable fact, that, to a very wide extent, in the Jewish Theocracy, *the means of health was made a part of their religion*. We have for more than a quarter of a century wanted to hear some great and competent mind preach a scriptural sermon on that subject, one which should have chapter, and verse, and undisputed whole facts to back every enunciation ; for that is the preaching of power, the world over ; convincing alike the civilized and the savage ; it is the terror to evil-doers, and the encouragement, and upholding, and strengthening of them who do well.

Next to temperance, as a means of health, is cleanliness in person, clothing, and habitation. Hence one of the very first religious rites was that of circumcision — the immediate effect of which is the promotion of personal cleanliness ; and by its cooling and diminishing the exquisite sensibility of the parts, it largely modifies the vicious tendencies which are the bane of the young ; and more than that, does much towards preventing those exhaustions which afflict the unmarried. And, further, we have never known or heard of a case where a Jew ever committed suicide within a day or two after marriage.

The very specific directions in the twelfth chapter of Leviticus as to the purification of the parturient are as needful

this day, as to personal cleanliness, as in the earliest ages of the world's history. There should be the same sanctity now, about such things, that there was in Moses' time.

With the same intent, in part, — the promotion of personal cleanliness, — were the injunctions against touching the carcasses of carrion beasts and birds, the penalty being that the person should remain *unclean* the remainder of the day, unfit to associate with others.

The appearance of certain reddish or greenish streaks in the walls of a house, especially if inclined to spread, was to be an indication that such a house was unfit for a human habitation; and the command was imperative, that it should be torn down, stones, timbers, everything, and scattered abroad. We know that appearances of this kind in houses indicate decomposition; and that there must be moisture, dampness there: and the most uninformed know that a damp house or a damp locality is unfavorable to health.

As to the plague of leprosy, it was not only fearful in its ravages in the system, but the restrictions imposed on the unfortunate persons who were its victims, made it, if possible, a still more terrible malady — to be an outcast from society; to come in contact with no living soul; to be shunned instinctively by every one; and, lest persons should approach unawares, to be compelled to give the loud warning to all coming near, "Keep away; I am 'unclean,' unfit to associate with my kind!" — a disease of which there is no hope of cure. The skin became dry and scaly; the hair fell out; the eyebrows and eyelashes dropped off; the nails of fingers and feet were eaten away; ugly excrescences and putrid sores deformed the person; and by imperceptible, yet resistless advances, the miserable body, joint by joint, was eaten away, yet not to be arrested by natural death, until the corrupted mass before you had scarcely a relic to indicate that it had ever been human.

It is reasonable to suppose that leprosy now is the same in its general nature as in ancient times; and taking this for granted, we have only to make use of a common observation as to lepers in Oriental climes, as also those of higher latitudes — that it is owing in large part to *want of personal cleanliness*, and that, terrible as it is, it is the deserved curse

of the more than beastly filthiness in which the wretched creatures wallow.

Abstinence from the use of lard, and pork meat, and other gross food, with weekly fastings and personal ablutions, imposed on the Hebrew nation, has largely aided in making them a healthy and prolific people, in every portion of the globe — exempting them, to a great extent, from the plagues and pestilences which have depopulated other nations. Doubtless it was in anticipation, in part, of their to be scattered condition, that these precepts were made part and parcel of their religion, as a means of preserving them a peculiar people to Himself — a people whose greatest glory is yet to come, and will not tarry; and for the accomplishment of whose preservation, in health and numbers, in spite of exposure to the diseases of every clime, Divinity has ordered the strict observance of the fundamental principles of Hygiene. It was upon cleanliness and temperance that the great Howard relied, as protectors against noisome dungeons and the plagues of the Orient. Nor can we as well account for the remarkable fact, that at this hour, the most filthy part of modern Rome, the Ghetto, with its dilapidated houses, and odorous atmosphere, is made, by law, the Hebrew quarter; and yet to them it is not an unhealthy locality — presenting a striking exemplification of that Divine beneficence, which, while it makes obedience a test of fidelity, causes that obedience to be followed by a direct blessing, the blessing of bodily health. And so might we speak of the numerous purgations, by water and fire, which occupy so large a space in Mosaic history — all designed in their bearings to promote purity of body, purity of clothing, purity of habitation — all leading upwards to a higher and holier end, purity of heart and soul, for now and for aye.

Physicians of all schools agree, that the closer the marriage of blood relations is, the fewer are the children, the more imperfect in their physical organization, and weaker as to their intellectual capacities. And so imperative were the restrictions imposed on the Jews against marrying their blood kindred, that we must regard it as a means in the Divine Mind of preserving them as a people to the “last times.” In no country on earth do we find the Hebrews effeminate in body,

or deficient in mental capabilities. On the contrary, they have furnished the world, within the last half century, with the most splendid composers, the most perfect musicians, the most brilliant orators, the most accomplished scholars; they have been found the bravest of the brave on the battle-field, peerless in tragedy, magnificent in song, and in finance without an equal.

What cleanliness, temperance, moderation, and industry did for the Jews in ancient times, they are doing in these last days for a people especially remarkable, a people proverbially "well to do," and as proverbially the longest livers; and who are now patterns to all, as well as the admiration of all, in the neatness of their attire, in the quietude of their lives, and in their universal, substantial thrift (we mean the Quakers); and the world over, there is not to be found a begging "Friend," or a loafing "Israelite."

We have good authority, then, for saying to our readers, that if they would have a pilgrimage, long and healthful, ending in a serene and happy old age, they must obey the divine precepts of many ages ago:—

"Be ye temperate in all things."

"Wash you, make you clean."

"In the sweat of thy face shalt thou eat bread." For,

"If any would not work, neither should he eat."

Temperance, cleanliness, and industry! This is the Hygiene of the Bible. A "pathy" as old as the race. A system of medication applicable to all climes and all constitutions; always safe, always efficient, and to which human sagacity, in the space of six thousand years, has not added one radically new idea.

THE FOOD WE EAT.

HUFELAND calls the stomach *Atria mortis*, the entrance-hall of death, and says, without a good stomach it is impossible to attain a great age. All have naturally good stomachs, that is, good digestion, but it is ruined early by improper feeding, as to time, quality, quantity, and mode of preparation, Sub-

stantial, nourishing food, properly prepared and well digested, these three are the great essentials of a long and healthy life. I will here give two examples, full of instruction, highly encouraging, and well worthy of imitation by all who would like to live in the full enjoyment of health, and all the faculties of mind and body, for a hundred or a hundred and fifty years or more. The first shows how an injured stomach and constitution may be repaired, the second how they may remain in perfect health for a hundred and fifty years, and all by the proper management of eating and drinking.

Lewis Cornaro, an Italian nobleman of wealth, by intemperance and debauchery made a wreck and ruin of his fortune and constitution at the early age of forty years. His physicians, considering his habits inveterate, informed him that restoration was impossible, and, with characteristic recklessness, he resolved that if he had to die, he would abandon himself to the fullest indulgences, and thus get all the good possible out of the short remnant of life before him. But some circumstance shortly occurred which induced him to reverse his decision, and experiment on the possibility of disappointing his doctors and his heirs, and living to a good old age. This he attempted at once by means of his food and drink alone. He began by eating and drinking very little, and found that his health improved. Sometimes he would eat more, then less, until he discovered what amount of food was most suitable for him, which was twelve ounces of solid food, and thirteen ounces of fluid, every twenty-four hours. At length his health became so good, that his friends suggested to him, that now he was so hearty and well, there was no longer any necessity for such a strict allowance, and that if he ate and drank a little more it would be of advantage to him. He replied that he was now well, and had continued well for some years, on this allowance, and he could not be better, and that he had no disposition to run any unnecessary risks, nor to make hazardous experiments; and that, as he had regained his title and estates, and his health too, he now wished greatly to preserve the last, that he might long enjoy the others. However, he was at length induced to gratify his friends, and increased his food to fourteen, and his drink to sixteen ounces a day, and, said he, "Scarcely had I continued this mode of

living ten days, when I began, instead of being cheerful and lively as before, to become uneasy and dejected, a burden to myself and to others. On the twelfth day I was seized with a fever, of such violence for thirty-five days, that my life was despaired of. But, by the blessing of God, and my former regimen, I recovered; and now, in my eighty-third year, I enjoy a happy state of both body and mind. I can mount my horse unaided. I climb steep hills. When I return home from a private company, or the senate, I find eleven grandchildren, whose education, amusements, and songs are the delight of my old age. I myself often sing with them, for my voice is clearer and stronger than it was in my youth; and I am a stranger to those peevish and morose humors which so often fall to the lot of old age."

In the latter years of his life he published an "*Earnest Exhortation*," which he closes by saying, "Since length of days abounds with so many blessings and favors, and I happen to be one of those who have arrived at that state, I cannot but give my testimony in favor of it; and I assure you all that I really enjoy more than I express, and that I have no other reason for writing, but that of demonstrating the great advantages which arise from longevity, to the end that their own conviction may induce them to observe those excellent rules of temperance and sobriety. And, therefore, I never cease to raise my voice, crying out to you, May your days be long, *that you may be the better servants to the Almighty.*"

When about to die, he raised his eyes, and exclaimed, with great animation, "Full with joy and hope, I resign myself to thee, most merciful God!" He then disposed himself with dignity, and closing his eyes, as if about to slumber, gave a gentle sigh and expired, in his ninety-ninth year, A. D. 1565.

If a systematic life of temperance has given sixty years additional to a broken-down constitution of forty, it becomes almost a crime for an invalid under fifty years of age not to avail himself of the trial.

This was a case where the energies of the stomach have been restored by temperance in eating and drinking, and remaining in their integrity for more than a half century thereafter; and what has been, may be again.

The next example shows that the stomach is made, *in modern times* too, to last a hundred and fifty years.

Thomas Parr, of Shropshire, England, when a hundred and twenty years old, married a widow for his second wife, who lived with him twelve years, and who stated that, during that time, he never betrayed any signs of age or infirmity. The King of England having heard of him, invited him to London, in his hundred and fifty-second year. He was treated in so royal a manner at court, and his mode of living was so totally changed, that he died soon after, in 1635, aged one hundred and fifty-two years and nine months, proven by public documents. His body was examined by Dr. Harvey, who "found his internal organs in the most perfect state, nor was the least symptom of decay found in them. His cartilages, even, were not ossified, as is the case in all old people. The smallest cause of death had not settled in his body; and he died merely of plethora, because he had been too well fed."

This man was a farm-servant, and had to maintain himself by daily labor, consequently he must have lived on plain food, and not over abundant; and the simple fact, that at his death his stomach was in a healthy condition, proves conclusively its capabilities of duration, working healthfully to the last. And there can be no reason, in the nature of things, why the human stomach may not be preserved in its integrity, as a general rule, to a like old age.

I trust no reader will attempt to live on common allowance, on his own responsibility; he should consult with his family physician, for age, sex, condition in life, occupation, materially modify the amount of food requisite for the wants of the system.

AIR AND EXERCISE.

No remedy known to man has such a powerful and permanent influence in maintaining or regaining health as the judicious employment of cheerful, exertive exercise in the open air; and if properly attended to in a timely manner, it will cure a large majority of all curable diseases, and will sometimes succeed when medicines have lost their power.

If you have actual consumption, or are merely threatened with it; or if, from some of your relatives having died with it, you have unpleasant apprehensions of its lurking in your own body; or, whether from a diseased liver, or disordered stomach, or a dyspeptic condition of the system, the foundations of the dreadful disease are being laid in your own person; or, whether by exposure, by over bodily exertion or mental labor, or wasting cares for the present, or anxieties for the future, or by hugging sharp-pointed memories of the past, or by intemperate living, in eating or drinking, or by unwise habits or practices in life, you have originated in your own person the ordinary precursors of consumption, such as hacking cough, pains in the breast, chilliness, wasting of flesh and strength, shortness of breath on exercise — under all these circumstances, a proper attention to air and exercise are indispensable aids, are among the principal, essential means of cure, and are never to be dispensed with; confinement to the regulated temperature of a room, in any latitude, is certain death if persevered in; and if, from any cause, this air and exercise are not practicable to you, except to a limited extent, it is your misfortune; your not being able to employ them does not make them the less necessary, *and they have no substitutes.*

When the body is diseased, it is because it is full of diseased, decaying, dead, and useless particles; the object of exercise, as well as medicine, is to throw off these particles; medicine does it more quickly, but exercise more safely and certainly, *if there is time* to wait for its effects. Every motion of the body, every bend of the arm, every crook of the finger, every feeling, every breath, every thought, is at the expense, the consumption, the throwing off of a greater or less proportion of the material body; all muscular motion implies friction, and where there is friction there must be loss. In proportion, then, as you exercise, you get rid of the old, useless, or diseased particles of the body, and by eating substantial, plain, nourishing food, you supply new, healthful, life-giving particles in their stead; therefore, every step you take tends to your restoration, provided that step be not taken in weariness or fatigue; for then it prepares the way for a greater destruction of living particles, rather than a removal

of the old. You will never fail to find, that whenever you *overdo yourself*, in the way of exercise, you will always feel the worse after it. The exercise must be always adapted to the strength, and the rule is imperative under all circumstances, STOP SHORT OF FATIGUE. This applies to mental as well as to bodily operations. But if you say, as many others have said, and died, "I can't help it," then you must take the consequences and responsibility. If you do not use the means of health, you cannot be cured. If you really and truly *cannot* use them, that inability does not alter the necessity of their observance, nor the effect of their neglect.

Take, if possible, an hour's active, cheerful, willing walk thrice a day : this is many times better than three hours' continuous exercise. The noon walk should be before dinner. If you walk, or leave the house before breakfast, eat first a cracker or crust of bread. Avoid, during warm weather, in the south and west, and in level or damp situations, the outdoor air, including the hour about sunrise and sunset. There is no danger usually, even to invalids, in exercising in the night air, if it be *sufficiently vigorous to keep off a feeling of chilliness*. This should be the rule in all forms of out-door exercise, and is an infallible preventive, as far as my experience extends, against taking cold in any and all weathers, provided it be not continued to over-exhaustion or decided fatigue. Such exercise never can give a cold, whether in rain, or sleet, or snow, unless there be some great peculiarity in the constitution. It is the conduct *after* exercise which gives the cold ; it is the getting cool too quick, by standing or sitting still in a draught of air or open window or cold room. The only precaution needed is, to end the exercise in a room or temperature uncomfortably warm when first entered, and there remain until rested, and no moisture is observed on the surface.

If working or walking cause actual fatigue, then horse-back exercise is the next best for both sexes ; but if not able, then ride in a close carriage, especially in cold weather, or when there is a damp, raw wind blowing. You may in the bitterest, coldest weather secure for yourself the most favorable of all circumstances for recovery — that is, a cool, dry, still atmosphere, by riding several hours a day in a close car-

riage, well and warmly clad, with your feet on bottles of hot water. The atmosphere of the carriage will not become impure but to a slight extent, as the cold, fresh air is constantly coming in at every crevice at the sides and below, while the warm, used air rises to the top, and is expelled by the more powerful currents from without.

It is a laborious business to spend hours every day in exercising, for the mere sake of the exercise; therefore, if possible, devise means of employment which will combine utility with your exercise. The reader's ingenuity may devise methods of accomplishing this, adapted to his condition, and the circumstances by which he is surrounded. Some trim, or bud, or graft fruit-trees, work in a garden, cultivate the vine, or flowers, or plough in fields free of stumps and stones, thus requiring no great effort, yet a steady one, which can be left off at any moment, and followed more or less energetically, so as to produce a very moderate degree of perspiration on the forehead, without fatigue; others saw wood, visit the poor and unfortunate, drive cattle, collect accounts, obtain subscriptions, sell books, distribute tracts, ride on agencies. The great object is useful, agreeable, profitable employment in the open air, for several hours every day, rain or shine, hot or cold; and whoever has the determination and energy sufficient to accomplish this, will seldom fail to delight himself and his friends with speedy, permanent, and most encouraging results; and be assured that these alone are the persons who do, or can rationally expect to succeed in effectually and permanently warding off the disease, when seriously threatened, or in arresting its progress permanently, when wholly unexpected by themselves, their friends, or their physicians.

While exercise is important in working off the old, useless, decayed, dead particles from the system, it is equally advantageous in keeping the body warm, by driving the blood to the skin, and keeping it soft and moist; for persons who have a dry, harsh, cold skin are never well. But pure air is as important as exercise, because the food we eat never becomes blood until it meets in the lungs the air we breathe; if, then, we do not take in enough air, or what we do take in is impure, the blood will be imperfect and impure, and, in proportion, unfit to nourish, strengthen, and vivify the body. And as in

threatened consumption the lungs work more or less imperfectly, and consume less air than the system requires, so much the more need that the air which is consumed should be of the purest kind possible. Therefore, every hour spent out of doors in the pure air, *fatigue and chilliness being absent*, adds that much to the certainty of your recovery. Thus you see that, while exercise works the old diseased particles from your body, pure air puts the finishing stroke of perfection to the new particles which are to take their place, and the whole body, in proportion, becomes new and fresh, and healthful and young. And whatever advice is given you in other printed or written papers, it is designed as an *aid* to bring about these things in a shorter time and easier way. This *aid* is needed in most cases, because, unfortunately, the disease has been neglected or mistreated so long, that nature has lost the power, to a great extent, of helping herself, and medicine must be taken, or the patient perish.

There are two dangers in taking exercise, that of overdoing it, and of getting cool too quick afterwards. Therefore observe the following rules:—

If you ride and walk on any occasion, do the riding first, then the walk will warm you up; but riding after a walk, you get chilled before you know it.

At the end of a ride or walk, do not for a single moment sit or stand still anywhere out of doors, nor on damp places, nor on stone or iron seats. Never end a walk or ride in a new building, or in a room which has been closed for some days, or has no fire in it, especially in winter. Walk quickly, cheerfully, with the chin on or above a horizontal line. Make no other effort to walk straight, except thus to elevate your chin; in other words, hold up your head. Breathe habitually with your mouth closed, in damp or cold weather; and in going into the out-door air, close it before you leave the house, and keep it closed until you get warm, especially after speaking or singing.

Embrace every opportunity of running up a pair of stairs, or up a hill, with the lips closed: a dozen times a day, if possible. A rapid run of fifty or a hundred yards and back, three or four times a day, with the mouth closed, will be of inestimable advantage. The reasons you can study out at your leisure.

But simple as these things are, never attempt them without the special advice of an experienced physician, for in certain forms of heart affections, as every practitioner well knows, as also in one or two other ailments, such exercises would, in some cases, cause certain and speedy death.

It is of high importance to the healthy who wish to keep so, and to the sick who are in search of so great a happiness as that of being sound and well again, to breathe habitually with the lips closed in cold weather: in going from a warmer to a cooler, or from a cooler to a warmer atmosphere, the injury is perhaps equally great either way. Close the mouth *before leaving* a concert room, or church, or other warm apartment, and keep it resolutely closed until you have walked far and fast enough to have hastened the circulation of the blood, and made it more full, as well as active.

In going into a warm apartment, from the cold, out-door air, the same direction is not of less importance; nor should you go at once to the fire; a delay of two or three minutes is sufficient in this case. The object, in both cases, is the same, to prevent a sudden transition from heat to cold, or the contrary. Such sudden transitions give pain to the solid tooth, or discomfort when made to a single square inch of the skin; and when it is remembered that the air passages are among the most delicate structures of the body, and that the lungs, if spread out on a wall, would cover a surface ten times larger than the whole skin would do, the importance of the subject must strongly impress every reflecting mind.

With the above precaution, you need not be afraid of out-door air, night or day, as long as you are in motion sufficient to keep off a feeling of chilliness; hence, in cold weather, exercise on foot is preferable to riding. While walking in moderately cold weather, the hands should be covered with a thin pair of gloves, such as silk or thread, and woollen ones in midwinter. If you have to ride in winter, endeavor to have clothing enough to prevent a *feeling of chilliness*, but be careful to wear a *loose fitting* boot or shoe; never put on a new pair, winter or summer, when starting on a journey, or coming to the city. In very cold or windy weather, ride in a close carriage.

HORSEBACK EXERCISE.

RIDING on horseback is, perhaps, of all others, the most manly, elegant, and efficient form of exercise. In the first place, it cannot be taken without being out of doors; then it enables you to breathe a larger amount of fresh air than if walking, because you pass through a greater space in less time, and consequently a greater number of layers, or rather sections, of fresh air come in contact with the nostrils, with less fatigue. Another advantage is, that all the muscles of the body are exercised in moderation, and, to a certain extent, equally so. And then again, while thus exercising, and while every step forward gives you a fresh draught of pure outdoor air, the mind is entertained by every variety of objects, new things being constantly presented. The only thing to be guarded against is a feeling of chilliness; this is essential, for every chill is an injury; whether a man be sick or well, a chill must necessarily be succeeded by a fever, and fever is disease.

Horseback exercise, to be highly beneficial, should be active; a "hand gallop" or a trot; and, if practicable, a different road should be travelled every day, so that the mind may be diverted by novelties, and thus compelled away from bodily ailments.

The English, as a nation, are a stout, robust, hearty race. The nobility have a long list of names who have lived to the age of seventy, eighty, and even ninety years: but horseback exercise with them is a national amusement; many of them make a ride on horseback as much a matter of course as a daily dinner. Almost the only gentleman seen on horseback in New Orleans is the English merchant: showing the power of a national habit, and its influence abroad as well as at home.

If parents could be made to comprehend the full advantages of a constant breathing of pure air to their children, and would be at pains to impress their young minds with its high importance; were they to pay more attention to their physical training, requiring them to take active exercise, for



hours every day, on foot and on horseback, there would be some probability that, notwithstanding the heats and impurities of a city atmosphere, those children would grow up in healthfulness, and live to a good old age, instead of paling away, as they do, long before their prime, growing prematurely old, from a constitution blasted in the bud.

It is owing, mainly, to their delight in out-door exercise, that the elevated classes in England reach a patriarchal age, notwithstanding their habits of high living, of late hours, of wine-drinking, and many other health-destroying agencies; the deaths of their generals, their lords, their earls, and their dukes are chronicled, almost every week, at seventy, eighty, and ninety years: it is because they will be on horseback, the most elegant, rational, and accomplished of all forms of mere exercise, both for sons and daughters. But the whole credit of longevity to these classes must not be given to their love of field-sports; it must be divided with the other not less characteristic traits of an English nobleman — *he will take the world easy*; and could we, as a people, persuade ourselves to do the same thing habitually, it would add ten years to the average of human life, and save many a broken heart, and broken fortune, and broken constitution.

GOING TO THE SOUTH.

THE colder the out-door air is, the purer it must be, and therefore more healthful and invigorating; not only is it more healthful in consequence of its freedom from impurities, but also from the concentration of its life-giving property, because air is condensed by cold; it is packed, as it were, more solid; so that, even supposing two cubic inches of air equally pure, one at the equator, the other at the poles, the one at the poles has a much larger amount of oxygen, the great life-giver and purifier of the blood.

If, therefore, a man is really consumptive, a warmer climate will inevitably hasten his death; and it is wonderful that it continues to be the stereotyped advice given by northern medical and non-medical men, without the slightest consider-

ation of the ability of the patient to meet the expenses of such a journey; and more, without any opportunity of personally observing, on the spot, whether such advice is for life or death.

HOW TO SLEEP.

SOUND, connected, early, refreshing sleep is as essential to health as our daily food. There is no merit in simply getting up early. The full amount of sleep requisite for the wants of the system should be obtained, even if it requires till noon. I go to bed at nine o'clock the year round, and I stay there until I feel rested; but I do not go to sleep again after I have once awaked of myself, after daylight. I remain in bed until the feeling of tiredness goes off, if there is any, and I get up when I feel like it. I do not sleep in the daytime; it is a pernicious practice, and will diminish the soundness of repose at night. Dr. Holyoke, after he was a hundred years old, said, "I have always taken care to have a full proportion of sleep, which, I suppose, has contributed to my longevity." The want of sufficient sleep is a frequent cause of insanity. To obtain good sleep, the mind should be in a sober, quiet frame for several hours before bedtime. I think people require one hour's more sleep in winter than in summer. In connection with this subject, the *North British Review* illustrates the importance of sufficient sleep on a parallel with the natural history of the Sabbath: "The Creator has given us a natural restorative — sleep; and a moral restorative — Sabbath-keeping; and it is ruin to dispense with either. Under the pressure of high excitement, individuals have passed weeks together with little sleep or none; but when the process is long continued, the over-driven powers rebel, and fever, delirium, and death come on. Nor can the natural amount be systematically curtailed without corresponding mischief. The Sabbath does not arrive like sleep. The day of rest does not steal over us like the hour of slumber. It does not entrance us almost, whether we will or not; but, addressing us as intelligent beings, our Creator assures us that we need it, and bids us notice its return, and court its

renovation. And if, going in the face of the Creator's kindness, we force ourselves to work all days alike, it is not long till we pay the forfeit. The mental worker—the man of business, or the man of letters—finds his ideas coming turbid and slow; the equipoise of his faculties is upset; he grows moody, fitful, and capricious; and, with his mental elasticity broken, should any disaster occur, he subsides into habitual melancholy, or in self-destruction speeds his guilty exit from a gloomy world. And the manual worker,—the artisan, the engineer,—toiling on from day to day, and week to week, the bright intuition of his eyes gets blunted; and, forgetful of their cunning, his fingers no longer perform their feats of twinkling agility, nor by a plastic and tuneful touch mould dead matter, or wield mechanic power; but mingling his life's blood in his daily drudgery, his locks are prematurely gray, his genial humor sours, and slaving it till he has become a morose or reckless man, for any extra effort, or any blink of balmy feelings, he must stand indebted to opium or alcohol."

A sleeping-room should be large and airy, the higher from the ground the better, even in the country; it should contain but very little furniture, no curtains or clothing of any description should be hung up in it, nor should it contain, for a moment, any vegetables or fruit, or flowers, or standing liquids of any kind; nor should there be any carpet on the floor, except a small strip at the side of the bed, so that in getting out of bed a shock may not be imparted by the warm feet coming in contact with the cold floor. The fireplace should be always left open during the day for several hours; the windows and doors should be left open while the sun is shining, but the windows should be closed an hour or more before sundown. As soon as a person is dressed in the morning, he should leave his chamber; the bedding should be hung on chairs, and allowed to air for several hours.

On going to bed, a window should be hoisted several inches at bottom, and, if practicable, be let down as much at top, that, while the heavy fresh air comes in below, the light and foul air may pass out above. As a general rule, it is far best to sleep in rooms where no fire has been burning since breakfast, but there should be bed-clothing enough to keep from

feeling chilly. If it is bitter cold weather, with high winds, it may be better to build a moderate fire about dark, but not to let it go entirely out before morning. If there is any fire at all in a sleeping-room, it should not be allowed to go out altogether.

A person should sleep in one garment, a coarse cotton shirt, and no more, without a button, or pin, or string about him. No one, who pretends to common cleanliness, should sleep in a garment worn during the day, nor wear during the day a garment in which he has slept; any garment worn should have six or eight hours' airing every twenty-four hours.

No sleeping-room should be less than eight feet high, nor should it contain, for each person sleeping in it, less than one hundred and fifty feet superficial measure, or about twelve feet square.

To show what a bearing a small deficiency in the action of the lungs has on the health, I present the following calculation, applied to a night's sleep of eight hours: A person in good health, and of medium size, will, in that eight hours' sleep, breathe nine hundred gallons of air; but if one fifth of his lungs are inoperative, he consumes in the same time one hundred and eighty gallons less, and in the course of twenty-four hours, seven hundred gallons less than he ought to do. No wonder then that, when the lungs begin to work less freely than they ought to do, the face so soon begins to pale, the appetite fails, the strength declines, the flesh fades, and the victim dies. Not only are consumptions traceable to this habitual deficiency of respiration, but rheumatism, colds, chills, ague, bilious, yellow, and putrid fevers, suppressions, whites, dyspepsia, and the like. So that, in every view of the case, any method which secures the prompt detection of this insufficient breathing, and rectifies it without delay, should merit and demand the immediate investigation of every lover of the health and happiness of mankind.

MEASUREMENT OF THE LUNGS.

IF a man has all his lungs within him, in full operation, it is impossible for him to have consumption, whatever may be his symptoms, because consumption is a destruction of a portion of the lungs ; and when that is the case, they can no more have the full amount of breath or air, than a gallon measure can hold a gallon after its size has been diminished by having a portion of the top cut off or removed.

It becomes, then, of great importance to accomplish two things :—

First, to measure accurately, and with as much certainty as you would measure wheat by a standard and authentic bushel measure, the amount of air contained in the lungs.

Second, to ascertain what amount of air the lungs ought to contain in full and perfect health.

The chemist has no difficulty in measuring out to you a cubic foot of gas. The gas which lights our dwellings, and which burns in the streets of cities, when the moon don't shine, is *capable* of being accurately measured ; and so is the air we breathe, with equal simplicity and certainty, even to the fraction of a cubic inch.

Take a common tub or barrel, of any height, say two feet, and fill it with water ; get a tin cup of equal length, and of such a circumference that each inch in length should contain ten cubic inches of air or water ; turn this tin cup bottom upwards in the barrel of water ; make a hole in the bottom of the tin cup, insert a quill or other tube into this hole, take a full breath, and then blow out all the breath you can at a single expiration through this quill ; the air thus expired gets between the surface of the water and the bottom of the tin cup, and causes the tin cup to rise ; if it rises an inch, then you have emptied from your lungs into the cup ten cubic inches of air ; if you cause the cup to rise twenty inches, then your lungs have measured out two hundred cubic inches of air ; and by dividing the cup into tenths of inches, you will be able to ascertain the contents of the lungs to a single cubic inch.

This is a lung measurer, of the simplest form ; it must be so arranged with a pulley on each side of the cup, each pulley having a weight of half the weight of the cup, so as to steady the cup when it rises, and keep it at any point, as lamps are sometimes suspended in public buildings.

Being able, then, to measure the amount of air the lungs do hold, down to an inch, or even a fraction of an inch, if desired, the next point to know is, how much air ought a man's lungs to contain when he is in perfect health ; for if a man in sound health can expire, or measure out, two hundred cubic inches of air, it is easy to see that if his lungs are half gone he can give out but one hundred cubic inches, and so of any other proportion, large or small ; and the grand practical conclusion is, that when a man can breathe out the full quantity, all his lungs must be within him, and the presence of consumption is an utter impossibility in that man ; and even if this was the only point to be learned, what a glorious truth it must be to the man who was apprehensive of his being consumptive, that such a thing is simply an impossibility, demonstrably so by figures and by sight ! He can see it for himself, without the necessity of leaning doubtfully, *so doubtfully*, sometimes, on the judgment or expressed opinion of his physician.

To find out how much air a healthy man's lungs should hold, we must act precisely as we would in determining the quantity of anything else ; we must experiment, observe, and judge. We have decided, long ago, on the average weight of men, their average amount of blood, the average weight of the brain, and surely there ought to be some method of determining the average amount of a man's lungs. But this last would not be sufficiently accurate to make it safely practical ; we must be able to say to this man, your lungs, if sound and well, will hold so much ; and to another, so much, for the amount of breath is as various as the amount of brain. A large head has a large amount of brain of some kind or other, and so a large chest must have a large quantity of lungs to fill it ; these are general truths only. If a man six foot high, and known to be in perfect health, will give out from his lungs, at one expiration, two hundred and sixty-two cubic inches of air, that is a fact to begin with.

If a thousand healthy six-footers, or ten thousand, do not fail in one single instance to give out as much, then we may conclude that any other man as tall, who gives out as much, is also healthy *as to his lungs*; and at length the facts become so cumulative, that we feel safe in saying that any man six feet high, who can breathe out at one single effort two hundred and sixty-two cubic inches of air, that man must have all his lungs within him, and that they are working fully and well.

But if, in pursuing these investigations in the same manner, as to healthful men five feet high, we observe that in any number of thousands, not one single one ever fails to give one less than one hundred and sixty-six inches, and that any other number of thousands, five feet seven inches high, and in acknowledged perfect health, never fail in one solitary instance to give out two hundred and twenty-two cubic inches of air, then a thinking man begins to surmise that the amount of lungs a man in health has bears some proportion to his height: this is found to be the actual fact of the case. And without being tedious, I will give the result, that, for every inch that a man is taller, above a certain height, he gives out eight more cubic inches of air, if he is in sound health as to his lungs.

Let the reader bear in mind that these are the general principles. Circumstances modify them; but I do not want to complicate the subject by stating those modifications at present. I wish the reader first to make one clear, simple truth his own, by thinking of it and talking about it, when occasion offers.

But, for the sake of making a clear, distinct impression, let us recapitulate:—

1. The amount of air which a man's lungs can expire at one effort can be accurately and uniformly measured, down to the fraction of a cubic inch.
2. The amount of air which a healthy man's lungs hold is ascertained by cumulative observations.
3. That the amount thus contained is proportioned to the man's height.
4. That that proportion is eight cubic inches of air for every additional inch of height above a certain standard.

With these four facts, now admitted as such, inferences may

be drawn of great interest in connection with other observations, which any reader, who takes the trouble, may verify.

Observation 1. — I have never known a man who was in admitted consumption, and whose subsequent death and *post mortem* confirmed the fact, capable of measuring his full standard.

Observation 2. — In numerous repeated instances, persons have been pronounced to have undisputed consumption, and as such were abandoned to die; but on measurement they have reached their full standard, enabling me to say they had not consumption, and their return to good health, and their continuance in it for years after, and to this day, is an abiding proof of the correctness of my decision.

Observation 3. — No persons have come under my care, who died of consumption within a year, who, at the time of examination, reached their full lung measurement.

Observation 4. — Therefore, any man who reaches his standard has reason to believe that he cannot die of consumption within a year — an assurance which, in many cases, may be of exceeding value.

Observation 5. — As a man with healthy lungs reaches his full standard, and as it is impossible for a consumptive man to measure his full standard, then it may be safely concluded that a man cannot die of consumption while he gives his healthy measure; and, also, that he who cannot measure full measure full, is in danger, and should not rest a single day, until he can measure to the full.

When persons are under medical treatment for deficient lung measurement, accompanied with the ordinary symptoms of common consumption, they improve from week to week in proportion as they measure out more and more air from the lungs; on the other hand, when they measure less and less from time to time, they inevitably die. With this view of the case, as a general rule, a man can tell for himself, as well as his physician, whether he is getting well or not.

"THE MATHEMATICAL MEASUREMENT OF THE LUNGS AS A
SIGN OF CONSUMPTION.

"The lungs contain air; and their object is to receive, hold, and expel air; a certain amount of this air is necessary to the

health of any individual, but that amount must vary in proportion to the size and age of a person, as much as the healthful amount of blood is proportionate to the size and age.

"It is known how much air a man's lungs, in perfect and full healthful operation, should hold, by measuring it as we would measure water, by transferring it from a vessel whose capacity was not known into one whose capacity was known. If, then, I find that every man of thousands, who is in perfect health, emits a certain amount of air from his lungs, I conclude that any other man, *under similar circumstances*, who gives from his lungs an equal amount of air, must be in good health, as far as his lungs are concerned, and every year accumulates its additional proofs of the same great fact; and when it is known that the lungs work *fully* and well, an immense burden is at once removed from the mind of the physician, as well as patient, for he has less to do — the patient has less to dread.

"All that the Spirometer does (or Breath-Measurer, which is its literal signification), is to measure the amount of air contained in any man's lungs with mathematical certainty and precision, down to the fraction of a single cubic inch. Thus far the patient can see, as well as the physician, what is his actual measure, and by comparing it with what it ought to be in health, he can have some idea of what he has to do, and of his present condition.

"We all must know that if a man's lungs, in health, should hold three hundred cubic inches, they would, if half gone, certainly not measure over one hundred and fifty, and so of any other proportion, down to an inch.

"The two important uses to be made of this most invaluable principle are, —

"*First.* If a man can only expire his full healthful quota of air, he most assuredly cannot have actual consumption, whatever else may be the matter with him; and the knowledge of this one fact alone, arrived at by such unmistakable evidence, is of incomputable worth to any invalid, not only relieving him of the weight of a million mill-stones, but in affording him an important means of restoration — *hopefulness*; for we almost all instinctively feel, if it is not consumption, there is at least a chance of life; but if it is consumption, there is no hope.

"*Second.* The next important practical deduction is of a twofold character.

"If the lungs do not give out their full healthful amount of air, it is because they are actually affected, or are threatened. The instrument does not tell this; it must be determined by the mature judgment of the experienced physician.

"If the lungs be in a consumptive decay, the pulse and auscultation, with the data already afforded by measurement, will detect this state of things with a degree of certainty which is most admirable; and this certainty is made doubly sure, if, being under treatment a short time, his lungs measure *less* week after week, for then he is certainly dying by inches.

"But it does not follow because a man does not measure to his full standard, that he is consumptive; it only shows the one thing, that he is defective as to the action and capacity of his lungs; that deficiency may be the result of decay, or debility, or from the lungs being crowded with phlegm or other fluids: if the deficiency is not from decay, proper treatment will diminish that deficiency from week to week, because the treatment invites back the action of the lungs. Thus it is that the gradual increase in the capacity of the lungs to hold air, when that capacity, by any cause, has been diminished, is demonstrative of a return towards health.

"On the other hand, as persons are declining, the measurement decreases week by week, until there is scarce breath enough to enable them to cross the room, and soon they step into the grave.

"A WEIGHTY CONSIDERATION.

"Common consumption comes on by slow degrees, and I have never known a case that was not preceded, for months, by an inability of the lungs to measure their full standard. I consider it wholly impossible for a man to have actual consumption, until he has not been able for months to measure the full amount of air. This deficit in the measurement of the lungs *never fails* to exist in any case of clearly defined consumption; and, inasmuch as it *always* precedes consumption, its existence for some months in succession ought to be considered a symptom of consumption in its early stages, and a course of treatment should be adopted, which would annihilate that deficit at the earliest possible moment.

"To show how certainly this deficit of lung capacity, or lung action is removed, when it exists not as an effect of a decay of the lungs, but as an effect of imperfect action, I give here a few cases.

"C. W. F., aged seventeen, an only son of a wealthy family, was placed under my care May 26, 1852. Thin in flesh, pain in side, sore throat, tightness across the breast, short breath, difficult to fetch a long breath, troublesome running and sniffling of the nose, a weak back, with other indications of a weakly constitution. The measurement of his lungs should have been two hundred and twenty-five cubic inches; their actual capacity was two hundred.

| Date. | Pulse. | Weight. | Breathing. | Lung Measure. |
|--------------|--------|---------|------------|---------------|
| 1852, May 26 | 72 | 103 | 16 | 200 |
| June 2 | 72 | 103 | 16 | 206 |
| 9 | 72 | 103½ | 16 | 216 |
| 24 | 72 | 107 | 16 | 238 |
| July 19 | 88 | 104 | 20 | 216 |
| 23 | 82 | 103 | 18 | 216 |
| Aug. 7 | 78 | 105 | 15 | 230 |
| 24 | 76 | 107½ | 16 | 238 |
| Sept. 29 | 72 | 111½ | 16 | 250 |
| 1853, Nov. 8 | 72 | 121½ | 16 | 252 |

"The parents of this case, particularly the mother, visited me at different times, expressing the deepest solicitude, and exhibiting an abiding impression that their child, upon whom so many hopes were hung, was certainly going into a decline, especially as he had grown up rapidly, and was a slim, narrow-breasted child.

"The reader will perceive with what admirable promptness the lungs answered to the means used for their development, in the very first fortnight, and with that increase of action a corresponding increase in flesh, so that in four months, and they embracing the hottest of the year, when most persons lose both flesh and strength, he had gained eight and a half pounds, while the capacity of his lungs for receiving air had increased one-fifth that is, fifty cubic inches, and at the end of a year, when he called as a friend, was still gaining in

flesh, and strength, and vigor, with no indication apparent or covert, of any disease whatever.

"What untold treasure would these parents have given, when their child was first brought to me for examination, to have known that the very next year their son would have been one of the most hearty, healthy, manly-looking young men of his age in New York; and yet there can be no doubt that he would have dwindled away, like a flower prematurely withered, had his case been neglected, in the vain hope of his '*growing out of it!*'"

"The reader will notice, that on the 19th of July, every symptom became unfavorable; his weight diminished, his breathing was more rapid, and his lung measurement declined largely,—the reason is, that he left the city in June, and spent some weeks at Newport and Saratoga, with his parents, intermitting all remedial means; but, as soon as he returned to New York, and gave diligent attention to what was required of him, his symptoms began at once to abate, and he steadily improved to his recovery. 'The Springs' have proved the grave of many young people with consumptive symptoms, and older consumptives generally get worse there. The high feeding, or *get what you can* system of diet at watering-places, fashionable hotels, and boarding-houses, their Lilliputian, one-windowed rooms, from one to 'five-pair back,' the midnight clatter along interminable passages, the tardy, or no answer to bell-call, the lookout from your chamber window over some stable, side alley, or neighbor's back yard; these, with the coldness, and utter want of sympathy at such places, would soon make a well man sick, and will kill instead of cure, the consumptive. They want, instead of these, the free, fresh mountain air, the plain, substantial food of the country farm-house, the gallop along the highways, the climbing over the hills by day, and the nightly reunions with family, and kindred, and friends. And yet the million stereotype this mistake, against all reason and common sense. Only now and then is one found to choose the better way, against troops of remonstrants and opposers, who never had experience, who never think for themselves,—and that is the brave man who gets well, especially when he is determined to do so."

THE LUNGS.

The lungs of a common man contain about one hundred and seventy millions of little bladders, or air cells, or little holes of different sizes, as in a sponge, and if these were cut open and spread out, they would cover a space thirty times greater than the man's skin would. Over one side of this vast surface the blood is spread out, by means of very small blood vessels; on the other side the air is diffused, and the substance of these little bladders is so thin, that the blood and air, in effect, come in contact, and the result of this contact is purification, heat, and life; and death is the result, if this contact is prevented for three minutes: the reader will feel, therefore, how great is the necessity for a constant and full supply of pure air to the lungs. Hence the reason that those who live out of doors the most, live the longest, other things being equal. Of the one hundred and twenty thousand who die every year in England and Wales, of consumption, the greater number is among indoor laborers. This is the reason, too, why the families of the rich in cities soon become extinct: in summer they stay in the house to keep out of the sun, and in the winter to keep out of the cold; their faces are pale, their skin is flabby, and their limbs are weak; a young girl is put out of breath if she runs across the street; and seldom a day passes without a complaint of a headache, or bad cold, or chilliness, or want of appetite; while the old father and mother of sixty winters and more, who lived in log cabins, cutting wood, hoeing corn, building fences, hauling rails, feeding cattle, spinning flax, weaving jeans in the old loom-house during the day, and knitting socks in the chimney-corner at night, going to bed a little after dark, and getting up to work before day, *they* scarcely know what an ache or a pain is, can eat heartily three times a day, and are sound asleep in five minutes after the head reaches the pillow; and, what is perhaps better, are always forbearing, good-natured, cheerful, hospitable, and kind, while their city progeny are poor, helpless, fretful, complaining invalids; heirs to millions they may possibly live to inherit for a brief period, but never can enjoy.

A tall man will take in at a full breath nine pints of air, while in ordinary breathing he takes in one pint, or forty cubic inches. If he be all at once deprived of this whole forty inches, he will die in three minutes ; and if death results from a total deprivation, an injury to health and life must take place in proportion as the amount breathed is less than forty inches. For example, of a hundred letter-pressmen, working in a room having less than five hundred cubic feet of air to breathe, thirteen per cent. had spitting of blood induced ; while as many men having more than six hundred feet, gave only four per cent. of spitting blood : showing that that most fatal symptom of consumption is brought on in proportion as men breathe less pure air than health requires ; the effect being the same whether there are not lungs to receive it, or whether there be not the air to be received.

It is with food as with air ; a person soon dies if wholly deprived of either, but will gradually and a long time linger, if not quite enough is given for the wants of the system ; and all are familiar with the fact, that consumptives gradually die, as the lungs, by decay, become less and less able to receive the due amount of air.

BRANDY AND THROAT DISEASE.

In several instances persons have applied to me who had been advised to take brandy freely for a throat affection. None but an ignorant man, or a drunkard, would give such advice ; it is warranted by no one principle in medicine, reason, or common sense. The throat is inflamed, the brandy inflames the whole body, and the throat affection, being less urgent from its being scattered over a smaller surface, is less felt, and the excitement of the liquor gives a general feeling of wellness, until the system becomes accustomed to the stimulus, and then the throat, body, and the man all the more speedily go to ruin together.

I have in my mind, while writing these lines, the melancholy history of two young men, one from Kentucky and the other from Missouri, who were advised to drink brandy

freely three times a day, for a throat complaint; one of them, within a year, became a confirmed drunkard, and lost his property, and will leave an interesting family in want within another year; the other was one of the most high-minded, honorable young men I have lately known; he was the only son of a widow, and she was rich; *within six months* he became a regular toper, lost his business, spent all his money, and left secretly for California, many thousands of dollars in debt.

SIR ASTLEY COOPER'S BATH.

SIR ASTLEY COOPER was the most eminent surgeon of his time, and he lived to a good old age; and although he wore silk stockings in the depth of an English winter, he seldom took cold, which exemption he attributed mainly to his morning bath, which he describes as follows:—

"Immediately on rising from bed, and having all previously ready, take off your night dress, then take up from your earthen pan of two gallons of water, a towel, quite wet, but not dropping; begin at your head, rubbing hair and face, and neck and ears well; then wrap yourself behind and before, from neck to chest, your arms and every portion of your body. Remand your towel into the pan, charge it afresh with water, and repeat once all I have mentioned, excepting the head, unless that be in a heated state, when you may do so, and with advantage. Three minutes will now have elapsed. Throw your towel into the pan, and then proceed, with two coarse long towels, to scrub your head, and face, and body, front and rear, when four minutes will have you in a glow; then wash and hard rub your feet, brush your hair, and complete your toilet; and trust me, that this will give new zest to your existence. A mile of walking may be added with advantage."

Women, and those who are delicate, and who are easily chilled, may modify Sir Astley's mode, by adopting that which is described in the following language of a lady to a lady:—

A LADY'S BATH.

"You only want a basin of water, a towel, a rag, and five minutes' time. When you get up in the morning, pin a petticoat very loosely at the waist, draw your arms out of the sleeves of your chemise, and let it drop to your waist. Take your rag, well wetted, and slap your head and shoulders, rub your arms and chest, and throw handfuls of water around your ears and back of the neck. Then throw your towel across your back, and 'saw' it dry. Rub fast until you are quite dry. Put on your chemise sleeves, draw on a night gown, to keep from chilling, while you tuck your skirts up under one arm, until you wash and dry one limb; drop that side, and do the other likewise, and be sure that the small of the back and sides get their full share of rubbing. This done, sit down, dip one foot in the basin, rub and dry it, put on your stocking and shoe, and then wash the other."

When needed, I am in the habit of advising the following, which, as a general rule, I think preferable to all others, because it is easily performed, costs nothing, and is practicable wherever there is a rag and a pint of cold water; it leaves no ground of excuse for not performing it, and consequently there is no obstacle to its general employment.

It is my opinion, founded on observation, that a daily bath, to one in good health, is not only not beneficial, but is injurious, while it deprives a man of a valuable prophylactic when he is really sick. A man who is well, should let himself alone! I know very well there is a kind of furor in certain quarters about cold baths, and shower baths. It is often described as a delightful operation, and its healthfulness painted in glowing language. But is it true? It is wonderful how a community will sometimes take up a plausible idea, and run away with it, never stopping to investigate its propriety, its truthfulness, or its safety.

A daily bath, shower or otherwise, is a modern invention, devised to sell bath-tubs. I personally have known but two men who acknowledged to a daily shower bath, literally a shower bath, every day. One of them died years ago of chronic diarrhœa, the other was a hydropathist, a great, stout, raw-boned six footer. I sat at the same table with him for

many months; he was always bathing, and was always sick; he would frequently souse himself in cold water, head and ears, two or three times a day. Does any reader of mine know any old man who has been a daily cold-water bather all his days, or even for any five years of his life? Did Priessnitz, who gloried in cold water, live to be an old man? Does the observant reader know any man, dead or alive, who practised a daily cold-water bath for three consecutive years, and who enjoyed any remarkable good health, and who did not have good health before he began? Have we any written record of any nation, whose inhabitants practised, as a general thing, daily cold-water bathings? These are inquiries which every reflecting man ought to make, and when they are answered, to conduct himself accordingly.

When a man is not well, bathing of some kind is advisable under certain circumstances, but it should not be continued too long; as soon as he is well he ought to stop. Once or twice a week persons may advantageously perform the following, if in good health, for the sake of personal cleanliness; if ailing, oftener:—

TOWEL BATH.

As a general rule, the best method is to dip a coarse cloth, or a coarse linen, or tow, or hempen glove, in cold water; squeeze it so that the water shall not dribble about; lay it flat on the hand, and with breast projecting and mouth closed, begin over the breast, on getting out of bed in the morning, and rub fast and hard, gradually extending it all over the body, as far as you can reach in every direction. This operation should be performed within ten minutes in summer, and within three or four in winter. Keep on the stockings, and when done, dress quickly, and go to the fire, if in cool weather, or take some exercise, active enough to make you feel comfortably warm.

THE JOKING CLERGYMAN.

REV. DR. BYLES was the most original compound of religion and mirth, conspicuous in the latter part of the last century in New England. With a good heart, a mind of stable principles, and a decent reverence for his holy office, he nevertheless possessed a buoyant and genial flow of spirits, constantly running over with puns or witty conceits. He maintained his connection with the Hollis Street church for forty-three years. He was a hale, yet aged man, when the Revolutionary War began, and in his political predilections leaned towards the royal side.

In May, 1777, it was deemed necessary to arrest him as a Tory. He was condemned to be placed on board a guardship, and sent to England. Subsequently the sentence was changed to confinement in his house. A sentinel was kept before his door, day and night, whom he was wont to call his *observ-a-tory*. At the last, the vigilance of the board of war relaxed, and the sentinel disappeared; after a while he was replaced, and after a little, removed altogether. The doctor used pleasantly to remark that he had been "guarded, regarded, and disregarded." Once the doctor tried to have the sentinel let him go after some milk for his family; but he was fir n, and would not; he then argued the case with the honest but simple fellow, and actually induced him to go after the milk, while he, the doctor, kept guard over himself. The neighbors were filled with wonderment to see their pastor walking in measured strides before his own door with the sentinel's gun at his shoulder, and when the story got abroad, it furnished food for town gossip and merriment for several days.

The doctor had rather a shrewish wife; so one day he called at the old distillery that used to stand on Lincoln Street, and accosted the proprietor thus:—

"Do you still?"

"That's my business," replied Mr. Hill, the proprietor.

"Well, then," said the doctor, "I should like 'o have you go and still my wife."



THE JOKING CLERGYMAN.

He served rather an ungallant trick upon this same good lady at another time. He had some curiosities, which people occasionally called to see. One day two ladies called. Mrs. B. was "in the suds," and begged her husband to shut her in a closet while he exhibited his curiosities. He did so. After exhibiting everything else he said, "Now, ladies, I have reserved my greatest curiosity to the last;" and, opening the door, he exhibited Mrs. B. to the ladies.

There was an unseemly "slough of despond" before his door, in the shape of a quagmire, which he had repeatedly urged the town authorities to remove. At last two of the town officers in a carriage got fairly stuck in it. They whipped the horse, they hawed and geed, but they could not get out. Dr. Byles saw them from his window. He stepped out into the street. "I am delighted, gentlemen," said he, rubbing his hands with glee, "to see you *stirring in this matter* at last!" The sore in the ground was healed soon after.

Going along the street one day, he found himself in a great crowd near the Old North Church.

"What is the matter?" inquired he of a bystander.

"Why, sir, there is a man going to fly from the steeple."

"Poh! poh!" said he. "Do you all come here to see a man fly? Why, I have seen a horse-fly."

A learned lady of Boston despatched a note to him on the Great Dark Day (May 19, 1780), in the following style:—

"Dear Doctor: How do you account for this darkness?"

His reply was, —

"Dear Madam: I am *as much in the dark* as you are."

Reader, study now to have a healthful old age, and then, if good, you can afford to be mirthful, like the brave old dominie.

TOBACCO: ITS USE AND END.

SOME years ago a youth, aged sixteen, while at college, had a severe toothache. His grandmother gave him a piece of tobacco to put in his mouth to remove the pain. It did so; and from that time he chewed it, for nine or ten years, almost incessantly. While at college, and during a three

years' course in a theological seminary, he applied himself closely, paid no attention to the rules of health, took little or no exercise, and, soon after he was settled as a clergyman, he became dyspeptic, and during warm weather suffered greatly from depression of spirits and mental lassitude, which seemed to incapacitate him for the proper discharge of ministerial duty; and as this duty had to be performed, he began to use brandy and water to dispel the lassitude; but only on occasions of making a public effort, at first. In three or four years, he felt that the use of spirits of some kind was a daily necessity. If omitted for a single day, he could not bring his mind to bear on any subject. About this time he began to find that he could not calculate with certainty upon the effects of the stimulus, as to time or amount. Occasionally it almost overpowered him; and as irretrievable disgrace would have been the result, he substituted laudanum, some twenty drops, thrice a day, or often enough to keep up a uniform sensation. Whenever the stimulus was about exhausted he would begin to gape: this was the signal for a new supply. After a while laudanum was not strong enough, and he began to take the pure opium, the amount being increased from time to time, until he found himself taking half an ounce a week, which is two hundred and forty grains, or nearly thirty-five grains a day,—equivalent to three or four table-spoonfuls of laudanum,—which is thirty times more than a dose for a full-grown man. "At this time," he writes, "I became greatly disordered in body, not merely through opium, but also through the baneful habits connected therewith. I sat at my books and papers, day after day, from breakfast until past midnight, in a hot study filled with smoke from a cigar, kept perpetually alight. I suffered martyrdom from costiveness, often going nearly a week without a passage. Sometimes, too, I got into a physical state which opium would not stimulate, and then I was compelled to employ alcohol! But alcohol, acting upon opium-drugged nerves, is exceedingly apt to produce maniacal intoxication." At this juncture he made an effort to break up these habits. For ten days and nights he was not conscious of one moment of sleep; he was half delirious for several days; the blood in his veins felt like boiling water,

and rushed with such fury to the head as to make him feel as if it would split open. For a whole year he was as feeble as a child, "a walking depository of aches and distressing sensations."

He then quitted his profession, and retired to the country to study law. He was attacked with neuralgia in the head and face; this at length became unendurable, and he was advised to take morphine and quinine, which fixed the habit of using opium as firmly as ever. For two years he made no decided effort to escape from his habits, when he applied for admission into an asylum, and for eighteen months never felt well, free from pain "for one remembered day." Troubles came, and he returned to the use of his opiate, and continued for two years, when he found himself using sixty grains of sulphate of morphine, that is, nearly nine grains a day, or thirty-six times more than a common dose for a strong man, — enough to destroy life in a few hours.

He now took charge of a country parish, where he remained for two years; but found it impossible to perform his official duties, mentally or physically, without the aid of a quarter of an ounce of morphine, and sometimes more, a week, which is equal to some seven hundred grains of opium, or sixty drops to a dram or tea-spoonful, — equalling ten table-spoonfuls of laudanum a day, or twenty-four hundred drops; and when it is remembered that half a drop of laudanum is considered a dose for a young infant, the reader may have some idea of the magnitude of the daily portion. He is now striving to do with from half an ounce to an ounce of opium a week, averaging some five table-spoons of laudanum a day. Time only can tell the end of this strife. Most probably it will be the gutter and the grave.

Will any young man, especially any aspirant for the ministry, after reading this statement of actual facts, dare allow *the first*, or *another* particle of tobacco, or any other mere stimulant, ever pass his lips? You are commanded to pray every day, "Lead us not into temptation;" can you thus pray, as often as the morning comes, that you shall not be abandoned to the power of temptation, and yet that very day, perhaps that very hour, first expose and then yield yourself to it? If so, then it well becomes you to investigate anew "what manner of spirit ye are of."

The author feels that any comment on the history just given would but weaken it, and he yields the young reader to the power of fact and conscience.

BRONCHITIS, AND KINDRED DISEASES.

THERE is no necessary reason why men should not generally live to the full age of threescore years and ten, in health and comfort. That they do not do so, is because *they consume too much food and too little pure air; they take too much medicine and too little exercise.* And when, by inattention to these things, they become diseased, they die chiefly, not because such disease is necessarily fatal, but because the symptoms, which Nature designs to admonish of its presence, are disregarded, until too late for remedy. And in no class of ailments are delays so uniformly attended with fatal results as in affections of the throat and lungs. However terrible may have been the ravages of the Asiatic cholera in this country, I know of no locality where, in the course of a single year, it destroyed ten per cent. of the population. Yet, taking England and the United States together, twenty per cent. of the mortality is, every year, from diseases of the lungs alone. Amid such a fearful fatality, no one dares say he shall certainly escape, while every one, without exception, will most assuredly suffer, either in his own person or in that of some one near and dear to him, by this same universal scourge. No man, then, can take up these pages who is not interested, to the extent of life and death, in the important inquiry, *What can be done to mitigate this great evil?* It is not the object of this article to answer that question, but to act it out; and the first great essential step thereto is to impress upon the common mind, in language adapted to common readers, a proper understanding of the first symptoms of these ruthless diseases.

Every reader of common intelligence, and of the most ordinary observation, must know that countless numbers of people, in every direction, have been saved from certain death, by having understood the premonitory symptoms of

cholera, and acting up to their knowledge. The physician does not live, who, in the course of ordinary practice, cannot point to a little army of the prematurely dead, who have paid the forfeit of their lives by ignorance or neglect of the early symptoms of consumptive disease. Perhaps the reader's own heart is, this instant, smitten at the sad recollection of similar cases in his own sphere of observation.

This book is not intended to recommend a medicinal preventive, or a patented cure for the diseases named at the head of this article: it will afford no aid or comfort to those who hope, by its perusal, to save a doctor's fee, by a trifling tampering with their constitutions and their lives. Nor is it wished to make you believe that if you come to me I will cure you. If you have symptoms of disease, I wish you to understand their nature first; and then to take advice from some regularly educated physician, who has done nothing to forfeit, justly, his honorable standing among his brethren, by the recommendation of secret medicines, patented contrivances, or travelling lecturers for the cure of certain diseases. I may speak of persons in these pages who had certain symptoms, and, coming to me, were permanently cured. You may have similar symptoms, and yet I may be able to do you no good. I have sometimes failed to cure persons who had no symptoms at all. In other cases, where but a single symptom of disease existed, and it, apparently, a very trivial one, the malady has steadily progressed to a fatal termination, in spite of every effort to the contrary. The object of these statements is to have it understood that I make no engagement to cure anything or anybody. The first great purpose is to enable you to understand properly any symptoms which you may have that point towards disease of the lungs; and, when you have done so, to persuade you not to waste your time, and money, and health in blind efforts to remove them, by taking stuff, of which you know little, into a body of which you know less; but go to a man of respectability, and standing, and experience, — one in whom you have confidence; one who depends upon the practice of his profession for a living; describe your symptoms according to your ability, place your health and life in his hands, and be assured that thus you, and millions of others, will stand the highest chance

of attaining a prosperous, cheerful, and green old age. The rule should be universal, and among all classes, not only never to take an atom of medicine for anything, but not *to take anything as a MEDICINE*, — not even a tea-spoon of common sirup or French brandy, or a cup of red pepper tea, unless by the previous advice of a physician; because a spoonful of the purest, simplest sirup, taken several times a day, will eventually destroy the tone of the healthiest stomach: and yet any person almost would suppose that a little sirup "*could do no harm, if it did no good.*" A table-spoon of good brandy, now and then, is simple enough, and yet it has made a wreck and ruin of the health, and happiness, and hope of multitudes. If these *simple*, that is, *well-known things, in their purity*, are used to such results, it requires but little intelligence to understand that more speedy injuries must follow their daily employment, morning, noon, and night, when they are sold in the shape of "sirups," and "bitters," and "tonics," with other ingredients, however "*simple*" they, too, may be.

The common-sense reader will consider these sentiments reasonable and right, and think it a very laudable desire to diffuse information among the people as to the symptoms of dangerous, insidious, and wide-spreading diseases; but he will not be prepared for the information, that the publication of such a book as this will be considered "unprofessional" by some. But latitude must be allowed for difference of opinion, else all progress is at an end. Whoever lends a helping hand to the diffusion of useful knowledge, is, in proportion, the benefactor of his kind. Whether it be useful for man to know the nature and first symptoms of a disease which is destined to destroy one out of every six in the country, is a question which each one must decide for himself. I believe that such an effort is useful, and hereby act accordingly. Experienced physicians constantly feel, in reference to persons who evidently have consumption, that it is too late, because the application had been too long delayed. The great reason why so many delay is, because they "did not think it was anything more than a slight cold." In other words, they were entirely ignorant of the difference between the cough of a common cold and the cough of consumption,

and the general symptoms attendant on the two. It is not practicable for all to study medicine, nor is it to be expected that, for every cough one has, he shall go to the expense of taking medical advice; it therefore seems to me the dictate of humanity to make the necessary information more accessible, and I know of no better way to accomplish this object than by the general distribution of a work like this: and when I pretend to no new principle of cure, no specific, and no ability of success, beyond what an entire devotion to one disease may give any ordinary capacity, no further apology is necessary.

THROAT-AIL,

or laryngitis, pronounced *lare-in-GEE-tis*, is an affection of the top of the windpipe, where the voice-making organs are, answering to the parts familiarly called "Adam's apple." When these organs are diseased the voice is impaired, or "*there is something wrong about the swallow.*"

BRONCHITIS,

pronounced *bron-KEE-tis*, is an affection of the *branches* of the windpipe, and, in its first stages, is called a common cold.

CONSUMPTION

is an affection, not of the *top* or *root* of the windpipe, for that is *throat-ail*; not of the *body* of the windpipe, for that is *croup*; not of the *branches* of the windpipe, for that is *bronchitis*; but it is an affection of the lungs themselves, which are millions of little air-cells, or bladders, of various sizes, from that of a pea downwards, and are at the *extremities* of the branches of the windpipe, as the buds or leaves of a tree are at the extremity of its branches.

What are the Symptoms of Throat-Ail?—The most universal symptom is an impairment of the voice, which is more or less hoarse or weak. If there is no actual want of clearness of the sounds, there is an instinctive clearing of the throat, by swallowing, hawking, or hemming, or a summing up of strength to enunciate words. When this is continued for some time, there is a sensation of tiredness about the

throat, a dull, heavy aching, or general feeling of discomfort or uneasiness, coming on in the afternoon or evening. In the early part of the day there is nothing of the kind perceptible, as the voice-muscles have had time for rest and the recovery of their powers, during the night. In the beginning of this disease no inconvenience of this kind is felt, except some unusual effort has been made, such as speaking or singing in public. But as it progresses, these symptoms manifest themselves every evening; then, earlier and earlier in the day, until the voice is clear only for a short time soon in the morning; next there is a constant hoarseness or huskiness from week to month, when the case is most generally incurable, and the patient dies of the common symptoms of consumptive disease.

In some cases the patient expresses himself as having a sensation as if a piece of wool or blanket were in the throat, or an aching or sore feeling running up the sides of the neck, towards the ears. Some have a burning, or raw, sensation at the little hollow at the bottom of the neck; others, about "Adam's apple"; while a third class speak of such a feeling, or a pricking, at a spot along the sides of the neck. Among others, the first symptoms are a dryness in the throat after speaking or singing, or while in a crowded room, or when waking up in the morning. Some feel as if there were some unusual thickness or a lumpy sensation in the throat, at the upper part, removed at once by swallowing it away; but soon it comes back again, giving precisely the feelings which some persons have after swallowing a pill.

Sometimes this frequent swallowing is most troublesome after meals. Throat-ail is not, like many other diseases, often getting well of itself by being let alone. I do not believe that one case in ten ever does so, but, on the contrary, gradually grows worse, until the voice is permanently husky or subdued; and soon the swallowing of solids or fluids becomes painful, food or drink returns through the nose, causing a feeling of strangulation or great pain. When throat-ail symptoms have been allowed to progress to this stage, death is almost inevitable in a very few weeks. Now and then a case may be saved, but restoration here is almost in the nature of a miracle.

What are the Symptoms of Bronchitis?—Bronchitis is a bad cold, and the experience of every one teaches what its symptoms are. The medical name for a cold is *acute bronchitis*: called *acute*, because it comes on at once, and lasts but a short time,—a week or two, generally. The ailment that is commonly denominated *bronchitis* is what physicians term *chronic bronchitis*: called *chronic*, because it is a long time in coming on, and lasts for months and years, instead of days and weeks. It is not like throat-ail or consumption, which have a great many symptoms, almost any one of which may be absent, and still the case be one of throat-ail or consumption; but bronchitis has three symptoms, every one of which are present every day, and together, and all the time, in all ages, sexes, constitutions, and temperaments. These three universal and essential symptoms are,—

1. A feeling of fulness, or binding, or cord-like sensation about the breast.

2. A most harassing cough, liable to come on at any hour of the day or night.

3. A large expectoration of a tough, stringy, tenacious, sticky, pearly, or grayish-like substance, from a table-spoonful to a pint or more a day. As the disease progresses, this becomes darkish, greenish, or yellowish in appearance; sometimes all three colors may be seen together, until at last it is uniformly yellow, and comes up, without much effort, in mouthfuls, that fall heavily, without saliva or mucus. When this is the case, death comes in a very few weeks, or — days.

What are the Symptoms of Consumption?—A gradual wasting of breath, flesh, and strength are the three symptoms, progressing steadily through days, and weeks, and months, which are never absent in any case of true, active, confirmed consumptive disease that I have ever seen. A man may have a daily cough for fifty years, and not have consumption. A woman may spit blood for a quarter of a century, and not have consumption. A young lady may breathe forty times a minute, and have a pulse of a hundred and forty beats a minute, day after day, for weeks and months together, and not have consumption; and men, and women, and young ladies may have pains in the breast, and sides, and shoulders,

and flushes in the cheeks, and night-sweats, and swollen ankles, and yet have not an atom of consumptive decay in the lungs. But where there is a slow, steady, painless decline of flesh, and strength, and breath, extending through weeks and months of time, consumption exists, in all persons, ages, and climes, although, at the same time, sleep, bowels, appetite, spirits, may be represented as good. Such, at least, are the results of my own observation.

The great, general, common symptoms of consumption of the lungs are, night and morning cough, pains about the breast, easily tired in walking, except on level ground, shortness of breath on slight exercise, and general weakness. These are the symptoms of which consumptive persons complain, and as they approach the grave these symptoms gradually increase.

How does a Person get Throat-Ail?—A woman walked in the Park, in early spring, until a little heated and tired; then sat down on a cold stone. Next day she had hoarseness, and a raw, burning feeling in the throat, and died within the year.

A man had suffered a great deal from sick headache. He was advised to have cold water poured on the top of his head: he did so; he had headache no more. The throat became affected; had frequent swallowing, clearing of throat, fulling of palate, voice soon failed in singing, large red splotches on the back part of the throat, and white lumps at either side; but the falling of the palate, and interminable swallowing were the great symptoms, making and keeping him nervous, irritable, debilitated, and wretched. He was advised to take off the uvula, but would not do it. Had the nitrate of silver applied constantly for three months. Tried homœopathy. After suffering thus two years, he came to me, and, on a subsequent visit, said, "It is wonderful, that for two years I have been troubled with this throat, and nothing would relieve it, and now it is removed in two days." That was four months ago. I saw him in the street yesterday. He said his throat gave him no more trouble; that he had no more chilliness, and had never taken a cold since he came under my care, although formerly "it was the easiest thing in the world to take cold."

A merchant slept in a steamboat state-room, in December, with a glass broken out. Woke up next morning with a hoarseness and sore throat. For several months did nothing, then applied to a physician. Counter-irritants were employed, without any permanent effect. At the end of four years, he came to me with "a sort of uneasy feeling about the throat, more at times than others, — not painful; sometimes a little hoarseness, with frequent inclination to swallow, or clear the throat. At the little hollow at the bottom of the neck, just above the top of the breast-bone, there was a feeling of pressure, stricture, or enlargement, — no pain, but an unpleasant sensation; sometimes worse than at others. It is absent for days at a time, and then lasts for several hours a day." This case is under treatment.

A clergyman has a hoarse, cracked, weak voice, easily tired in speaking; a raw sensation in the throat, and in swallowing has "*a fish-bony feeling*." He had become overheated in a public address, and, immediately after its close, started to ride across a prairie, in a damp, cold wind, in February. Had to abandon preaching altogether, and become a school-teacher. This gentleman wrote to me for advice, and, having followed it closely for eighteen days, reported himself as almost entirely well.

I greatly desire it to be remembered here, that in this, as in other cases of throat-ail, however perfectly a person may be cured, the disease will return as often as exposure to the causes of it, in the first place, is permitted to occur. No cure, however perfect, will allow a man to commit with impunity such a thoughtless and inexcusable act as above named, that of riding across a prairie in February, in a damp, cold wind, within a few minutes after having delivered an excited address in a warm room. None of us are made out of India-rubber or iron, but of flesh and blood, and a reasonable soul, subject to wise and benevolent conditions and restrictions; and it is not to the discredit of physic or physicians that, being once cured, the disease should return as often as the indiscretion that originated it in the first instance is re-committed.

Three weeks ago one of our merchants came to me with a troublesome tickling in the throat. At first it was only

a tickling; but for some weeks the tickling compels a frequent clearing of the throat; and, without a cough, each clearing, or hemming, brings up half a tea-spoonful of yellow matter, with some saliva. On looking into his throat, the whole back part of it was red, with still redder splotches here and there; epiglottis almost scarlet. On inquiry, I found he had for years been a chewer of tobacco; then began to smoke; would, day after day, smoke after each meal, but especially after tea would consume half a dozen cigars. In time, the other naturally consequent steps would have been taken,—consumption and the grave. Among other things, I advised him to abandon tobacco absolutely, and at once. In two weeks he came again. Throat decidedly better; in every respect better, except that he, in his own opinion, “had taken a little cold,” and had a constant slight cough,—not, by any means, a trifling symptom. Let the reader learn a valuable lesson from this case. This gentleman had the causes of cough before; he found that smoking modified the tickling, and, taking this as an indication of cure, he smoked more vigorously, and thus suppressed the cough, while the cause of it was still burrowing in the system, and widening its ravages. It will require months of steady effort to arrest the progress of the disease, and he may consider himself fortunate—more so than in any mercantile speculation he ever made—if he gets well at all. If he does get well, and returns to the use of tobacco, the disease will as certainly return as that the same cause originated it; for the following reason: Throat-ail is inflammation; that is, too much heat in the parts. Tobacco-smoke, being warm, or even hot, is drawn directly back against the parts already too much heated, and, very naturally, increasing the heat, aggravates the disease. Again: any kind of smoke—that of common wood—is irritating, much more that of such a powerful poison as tobacco,—soothing, indeed, in its first transient effects, like many other poisons, but leaving behind it consequences more remote, but more destructive and enduring.

A gentleman, just married, with a salary for his services as secretary to a Southern house, applied to me to be cured of a sore throat. He was permanently hoarse; swallowing food was often unendurably painful, besides causing violent

paroxysms of cough. He said he knew no cause for his complaint, except that he had smoked very freely. On inquiry, I found that, for the last two years, he had used, on an average, about "a dozen cigars every day, — perhaps more." He died in six weeks.

A gentleman from a distant State wrote to me, some months ago, for advice as to a throat affection. He is a lawyer of note already, and of still higher promise, not yet having reached the prime of life. By earnest efforts as a temperance advocate, in addition to being a popular pleader at the bar, his voice became impaired with cough, spitting of blood, matter expectoration, diarrhœa, debility, and general wasting. He was induced to drink brandy with iron; but soon left off the iron, and took the brandy pure. The habit grew upon him. He *sometimes* stimulated to excess, according to his own acknowledgment. His friends thought there was no interval, and gave him up as a lost man to themselves, his family, and his country; but, in time, the virulence of the disease rose above the stimulus of the brandy, and, in occasional desperation, he resorted to opium. He subsequently visited the water-cure; gained in flesh and strength, and was hopeful of a speedy restoration; but he took "an occasional cigar," — the dryness in the throat, hoarseness, pain or pressure, and soreness still remained! He left the water-cure, and in a few months wrote to me, having, in addition to the above throat symptoms, a recent hemorrhage, constipation, pains in the breast, nervousness, debility, variable appetite, and daily cough. Within two months he has become an almost entirely new man, requiring no further advice.

Further illustrations of the manner in which persons get throat-ail may be more conveniently given in the letters of some who have applied to me, with the additional advantage of having the symptoms described in language not professional, consequently more generally understood.

A Presbyterian clergyman: "I have had, for three years past, a troublesome affection of the thorax, which manifests itself by frequent and prolonged hemming, or clearing the throat, and swelling, — both more frequent in damp weather, or after slight cold. General health very feeble,

sleeplessness, waste of flesh, low spirits. Visited a water-cure, remained two months; but my hemming and swallowing were not a whit improved. Touching with the nitrate of silver, slightly, makes the larynx sore. I have been always able to preach. It has never affected my voice until very recently. Two weeks ago I preached two long sermons, in a loud and excited voice, in one day. During the last discourse, my voice became hoarse, and my hemming has become very bad; and there has been a slight break in my voice ever since. Hem, hem, hem, is the order of the day; clearing the throat is incessant, swallowing often; and a slight soreness of the larynx, particularly after a slight cold, or after several days' use of nitrate of silver, with a scarce perceptible break in the voice. These are my principal symptoms."

This case is under treatment.

A lawyer: "Aged thirty-seven. Have been liable, for several years past, in the fall, winter, and spring, to severe attacks of fever, accompanied with great debility, loss of flesh, appearing, to myself and friends, to be in the last stages of consumption; in fact, the dread of it has been an incubus on me, paralyzing my energies, and weighing down my spirits. In the summers, too, I have been subject to attacks of bilious fever and bilious colic. A year ago I attended court soon after one of these attacks, and exerted myself a great deal. My throat became very sore, and I had hemorrhage, — two tea-spoons of blood and matter. My health continued feeble. I went last summer to a water-cure, and regained my flesh and strength; but the weakness in my throat, and occasional hoarseness, continued all the time. Afterwards, by cold and exposure, I became worse; continued to have chills, and fever, and night-sweats, accompanied by violent cough and soreness of the throat. I got worse: was reduced to a perfect skeleton, and had another hemorrhage. Mucus would collect in the top of the throat, and was expectorated freely. I am still liable to colds. The seat of the disease seems to be at the little hollow in front, at the bottom of the neck, just above the top of the breast-bone. At my last bleeding, the pain seemed to be in the region of "Adam's apple." The principal present symptoms are, soreness in throat, dryness, pain on pressing it, and hoarse-

ness; pulse from eighty to ninety in a minute, irregular appetite. These symptoms, together with my fear of consumption, serve to keep me unhappy. I find myself constantly liable to attacks of cold, sneezing, running at the nose, even in the summer time. My mother and sister have died of consumption, as also two of my mother's sisters. Feet always cold; daily cough."

There is no consumptive disease; it is impossible. No personal examination is needed to tell that. The foundation of all your ailments is a torpid liver and a weak stomach. If you are not cured, it will be your own fault.

The treatment of this case was conducted by correspondence, as he lived six hundred miles away, and therefore I had not the opportunity of a personal examination. Within a month, he writes:—"I am gradually improving; feet warm, all pain has disappeared from the breast, appetite strong, regular, and good; pulse seventy-two, breathing eighteen; all cough has disappeared." At the end of two and a half months no further advice was needed, as he wrote:—"I have not written to you for a month, being absent on the circuit. I have not enjoyed better health for years than I have for the month. Weight increasing, no uneasiness or pain about my breast; pulse seventy-five, less in the morning. The only trouble I have is costiveness, from being so confined in court, and being away from home, deprived of my regular diet. We were two weeks holding court, last of November, in a miserable room, the court-house having recently been burned: kept over-heated all the time. I made four or five speeches, and suffered no inconvenience whatever. I have no cough."

A clergyman called over two months ago, having had, at first, an ailment at the top of the throat, apparently above, or near, the palate. It soon descended to the region of "Adam's apple," and, within a month, it seemed to have located itself lower down the neck, giving a feeling as if there were an ulcer there, with a sense of fulness about the throat; hoarse after public speaking, lasting a day or two; with attacks, every few weeks, of distressing sick headache. As the disease seemed to be rapidly descending towards the lungs, a rigid, energetic treatment was proposed; and at the end of ten weeks, he writes:—"I take pleasure in introducing my

friend, —, to you. He has suffered many things, from many advisers, with small benefit. I have desired him to consult with you, hoping that he may have the same occasion to be grateful for the providence which leads him to you, which I feel that I myself have for that which guided me to your counsels. I suffer but little, very little from my throat, and confidently anticipate entire relief at no distant day, for all which I feel myself under great obligation both to your skill and to your kindness," &c.

Sick headache is a distressing malady, as those who are subject to it know full well, by sad experience. In this case, this troublesome affection had to be permanently removed before the throat ailment could be properly treated; when that was done, the throat itself was, comparatively, of easy management.

A merchant wrote to me from the South, complaining chiefly of bad cough, sometimes giving a croupy sound; throat has a raw, choking, dry, rasping feeling; soon as he goes to sleep, there is a noise or motion, as if he were going to cough; startled in sleep, by mouth filling with phlegm; expectoration tough, white, and sticky; darkish particles sometimes; flashes, or flushes pass over him sometimes; sick stomach sometimes, acid often, wind on stomach oppresses him greatly; a lumpy feeling in the throat; on entering his house, sometimes falls asleep in his chair, almost instantly; in walking home, at sundown, half a mile from his store, is completely exhausted; slightest thing brings on a cough, never eats without coughing; if he swallows honey, it stings the throat; got a cold a month ago, which left the palate and throat very much inflamed; throat and tongue both sore; a whooping, suffocative cough; can hear the phlegm rattle just before the cough begins; a dry, rough feeling, from the little hollow at the bottom of the neck, up to the top of the throat. One night, after going to bed, began to cough, choke, suffocate; could not get breath, jumped out of bed, ran across the room, struggled, and at length got breath, but was perfectly exhausted; could not speak for half an hour, without great difficulty.

In addition to his own description of the case, his wife writes: "Ten o'clock at night. — I am no physician, nor phy-

sician's wife, but am his wife and nurse, and an anxious observer of his symptoms, and can see his throat inflamed behind the uvula. He says there is a lump somewhere, but he cannot tell where. Sometimes he thinks it is in the little hollow at the bottom of the neck, sometimes just above, and sometimes in, or about, the swallow. A recent cold has aggravated his symptoms. His cough to-day has been very frequent and loose. He has emaciated rapidly within a month, and is now a good deal despondent. As for myself, I feel as one who sees some fair prospect suddenly fading away. I had fondly hoped — oh! how ardently! — that he might be restored. If a knowledge of the fact would give any additional interest to the case, I will only say, he is one of the loveliest characters on earth. None in this community has a larger share of the respect and confidence of their acquaintance."

The opinion sent, for I have not seen this case, was as follows: "The whole breathing apparatus, from the top of the windpipe to the extremity of its branches, is diseased; the lungs themselves are not at all affected by decay. Your whole constitution is diseased; and yet there is good ground for hope of life and reasonable health."

In three months this patient writes — "I am glad to inform you that I think I am still improving in health and strength. My bowels are sometimes disordered by eating melons and fruits; but I felt so much better that I thought I might indulge. Pulse sixty-five to seventy; an almost ravenous appetite." A month later he writes, "My health and strength are still improving; cough not very troublesome; increasing in flesh," &c. I believe this gentleman now enjoys good health.

A lady teacher of vocal music, writes: "There is a peculiar sensation in my throat for the last two months. Whenever I attempt to swallow, it feels as if something were in the way; a swelling under the jaws, a soreness on the sides of the throat, extending to the ears, and occasionally throbbing painfully. I have a dull aching at the top of my collar-bone, and an unpleasant sensation of weakness and heaviness in my chest; a bad taste in my mouth frequently. Have been regular, but have been afflicted for a few years past with sickness

at the stomach and vomiting, attended, occasionally, with great pain for a few hours. During these attacks, the complexion changes to a livid hue. I have been very much troubled with dyspepsia. On recovering from the attacks above mentioned, I have experienced a feeling of weakness almost insupportable. Am very costive, and my spirits are greatly depressed. Within a day or two I have taken a violent cold, which has affected me with sneezing, running from the eyes and nose, together with a slight hoarseness. I was advised to apply caustic to the throat, and croton oil to my neck, chest, and throat. I have since discontinued these, not having received any permanent benefit from them. On two occasions, from over exertion at concerts and examinations, I was unable to speak a loud word, from hoarseness, for several days. I am extremely anxious to learn your opinion. In about two months my public concerts take place, and it is absolutely necessary that something should be done for me."

Yours is general, constitutional disease. There is no special cause of alarm. A weakened stomach, a torpid liver, a want of sufficient air and exercise, are the foundations of all your ailments, and by the proper regulation of these, you may expect to have good health and a stronger voice. You must have energy and patient perseverance in carrying out the prescriptions sent to you.

In one month this lady writes, and the letter is given to encourage others who may come under my care, to engage with determination and energy in carrying out the directions which may be given them. The reader may also see what a great good a little medicine may do, when combined with the judicious employment of rational means, which do not involve the taking of medicine, or the use of painful and scaring agencies and patent contrivances:—

"I began your prescriptions at once. Having followed them for some time, I was obliged to intermit them for a few days, in consequence of having to conduct a concert, besides having to travel, by stage and railroad, seventy or eighty miles. During this time, I was up every night until twelve o'clock, and was much exposed to the night air. On returning home, I recommenced your directions, have made it a point to attend to them strictly, and have very seldom failed of doing

so. In consequence of two omissions in diet, I suffered from headache, which disappeared when I observed your directions. My appetite is good ; my food agrees with me. I sometimes feel dull and sleepy after dinner. I drop to sleep immediately. Seldom wake in the night. Sleep about seven hours and generally feel bright and strong in the morning, when I take a brisk walk of two miles and a half : the same after six P. M. My walks at first fatigued me considerably ; generally, however, I have felt better and better, from their commencement to their end, and have perspired very freely. The exercise I take seems rather to increase, than diminish, my strength. I have not been prevented from taking exercise from any dampness in the atmosphere. I have sometimes been exposed to the night air in going to church and other places, but without any perceptible injury. The means you advise produce a general glow, and invariably remove headache, which I sometimes have, to a slight degree, after dinner. I think my throat is better. There is no unpleasant feeling about it at present, except the difficulty in swallowing ; and even that is better. Pulse sixty-seven."

I had for some time ceased to regard this energetic young lady as a patient, when she announces a new ailment, a difficulty at periodic times : "I walked two miles every day, and everything was going on well, until one evening, after walking very fast, I sat awhile with a friend, in a room without fire, in November. The weather was chilly and damp ; I was unwell, suppressed ; had a chill and incessant cough for several hours, ending in something like inflammation of the lungs."

These things were remedied, and she is now engaged in the active discharge of her duties. This last incident is introduced here to warn every reader, especially women, against such exposures at all times, most especially, during particular seasons. Such exposures as sitting in rooms without fire, in the fall and spring, after active walking, have thrown stout, strong men into a fatal consumption ; and it is not at all to be wondered at that delicate women should lay the foundation of incurable disease in the same manner. I will feel well repaid for writing these lines, if but, here and there, a reader may be found to guard against such exposures. Our parlors

and drawing-rooms are kept closed to the air and light for a great portion of the twenty-four hours, and, unless the weather is quite cool, there is no fire in them. Thus they necessarily acquire a cold, clammy dampness, very perceptible on first entering. A fire is not thought necessary, as visitors usually remain but a few minutes; but when the blood is warmed by walking in the pure air and the clear sunshine, it is chilled in a very short space of time, if the person is at rest in the cold and gloom of a modern parlor, especially as a contemplated call of a minute is often unconsciously extended to half an hour, under the excitement of friendly greetings and neighborly gossip. There can be no doubt that thousands, every year, *catch their death of cold* — to use a homely but expressive phrase — in the manner above named. Young women especially cannot act thus with impunity. Men perish by multitudes, every year, by exposures of a similar character, — walking or working until they become warm, then sitting in a hall or entry, or a cold counting-room; or standing still at the wharf or a street corner; or running to reach a ferry-boat until they begin to perspire, and then sitting still in the wind while the boat is crossing. It is by inattention to what may be considered *such trifling little things*, that thousands of valuable lives are sacrificed every year.

A young gentleman from Washington city complained of uneasiness at throat, caused by repeated colds, late hours, hot rooms; cough most of mornings — dry, tickling, hollow; expectoration a little yellow; bloody, streaked expectoration six months ago; breathing oppressed if sit or stoop long, take cold easy in every way; throat has various feelings, tickling, heavy aching, raw, dry, from palate to depression; swallowing a little difficult at times; voice not much affected; headache, costive bowels, piles occasionally, pain about shoulder-blades and at their points, soreness under both ribs sometimes, pains in the breast — more of a soreness from the top of the breastbone to the pit of the stomach; have been ailing fifteen months. Father, mother, sister, uncle, aunt died of consumption.

You cannot have consumption now: you are decidedly threatened with it. With proper attention, persevering and prompt, you may ward it off effectually, and live to the ordi-

nary term of human life to those of your occupation. It is my opinion that without this care you will fall into settled disease within a year.

In two months this gentleman called to see me for the first time. His lungs were working freely and fully, over the natural standard; pulse seventy-two, appetite good, bowels regular. I did not think he required any particular medical advice; and it is my present belief that with proper attention to diet, exercise, and regular habits of life, his health will become permanently good.

A gentleman took a severe cold last winter, which left a severe cough. Every morning the breast feels sore until he stirs about some. Pain in the left side, running through to the left shoulder-blade, and between the shoulders; pain in the breast-bone, and in the centre of the left breast. Chief complaint is pain in the chest, left side, and a constant rising of frothy, thick, tough, and yellow matter, with frequent hawking, hemming, and clearing of the throat. Age 22."

Your ailments are all removable by diligent attention to the directions I may give you. I very much hope you will spare no pains in carrying them out most thoroughly. You certainly have not consumptive disease.

He called upon me some months afterwards, when I saw him for the first time. He had nothing to complain of; pulse sixty, his lungs working freely and fully, being considerably above the natural standard; and as far as I know he continues well to this day.

A gentleman wrote: "Am officer in a bank. Was at a fire, during Christmas, seven months ago. Used my voice a great deal; began to be hoarse, very much so by morning. This lasted a week and went off; but in three weeks there appeared to be something about the palate which wanted to come away. Throat seemed inflamed, and ever since then have had a clogging feeling in the throat, that does not affect my voice unless I read aloud, when I soon become hoarse. Two days ago I spit up a spoonful of dark blood; never before or since. I have a binding sensation across the top of the breast, and three months since had a pain up and down the breast-bone. Have used iodide of potash; have had the throat pencilled, and then sponged with nitrate of silver, without benefit. Pulse, one hundred and ten."

Yours is a throat ailment, at the entrance of the windpipe, not as low down as the voice organs. There is very considerable active inflammation there. Your lungs are a little weakened, nothing more; the pains in the breast are not serious at all, and I see no obstacle to your entire recovery.

I received letter after letter from this young gentleman, stating that no perceptible benefit seemed to follow what I advised. He was encouraged to persevere, and finally his symptoms began to change, and then disappeared; and, in two months from his first consultation, he wrote me to say that he had steadily improved; pulse permanently at sixty-five; expressing his obligations, &c. This case shows strikingly the advantage of perseverance.

A clergyman wrote to me for advice in reference to a throat complaint. I prescribed, and had entirely forgotten the circumstance, when the following letter was received:—

"I began to follow your directions on the fourth day of May, not quite three months ago, and have adhered to them strictly ever since. I am evidently a great deal better. I have lost no flesh: although it is summer, my weight has not varied three pounds since I wrote to you; it is now one hundred and forty-nine pounds. My tonsils are diminished, and give me no uneasiness, except in damp weather. From my throat, which is now generally perfectly comfortable, I am continually bringing up a pearly substance. Sometimes it is perfectly clear, and like the pure white of an egg. But this is a mighty change. At first, I could not talk five minutes in the family circle. My throat was constantly tickling and burning; so that a mustard plaster, which took all the skin off my neck in front, was a comfort; but now I can talk as much as I wish, read a page or so aloud, and am almost tempted to sing a little."

How do persons get bronchitis? In the same manner as a common cold; for bronchitis is a common cold protracted, settling not on the lungs, but on the branches of the windpipe, clogging them up with a secretion thicker than is natural; this adheres to the inside of the tube-like branches, and, to a certain extent, closes them: hence, but a small portion of air gets into the lungs. Nature soon begins to feel the deficiency, and instinctively makes extra efforts to obtain the necessary

quantity, in causing the patient to draw in air forcibly instead of doing it naturally and without an effort. This forcible inspiration of external air drives before it the accumulating phlegm, and wedges it more compactly in a constantly-diminishing tube, until the passage is entirely plugged up. The patient makes greater efforts to draw in the air, but these plugs of mucus arrest it, and there is a feeling as if the air did not get down to its proper place, or as if it were stopped short, causing a painful stricture, or cord-like sensation, or, as some express it, a stoppage of breath. If relief is not given in such cases, either by medicine, judiciously administered, or by a convulsive effort of nature at a cough, which is a sudden and forcible expulsion of such air as happened to be on the other side of the plug, the patient would die; and they often do feel as if they could not possibly live an hour. This is, more particularly, a description of an attack of Acute Bronchitis. Chronic Bronchitis is but a milder form of the same thing, very closely allied in the sensations produced, if not indeed in the very nature of the thing, to what may be considered a kind of *perpetual asthma*, which may, in most cases, be removed and warded off, for an indefinite time, by the use of very little medicine, if the patient could be induced to have a reasonable degree of self-denial and careful perseverance.

How do Persons get Consumption?—As they do most other diseases, by inattention, neglect, imposition on nature. Many persons have this disease hereditarily; but the same means which permanently arrest the progress of accidental Consumption will as often and as uniformly ward off, indefinitely, the effects and symptoms of the hereditary form, the essential nature of accidental and hereditary Consumption being the same. The treatment is also the same, except that in the accidental form, it must be more prompt, more energetic; in the hereditary form it must be more mild, more persevering. I consider the latter the less speedily and critically dangerous of the two.

MISCELLANEOUS ITEMS.

A number of pages will be devoted to the illustration of a variety of topics connected with the general subject; all, however, will be of a practical character, — at least, such is the intention.

Consumption is the Oxidation of the Exudation Corpuscle.
-- This corpuscle, — *this little body*, this tubercle, this seed of Consumption — is an albuminous exudation, and, being deficient in fatty matter, its elementary molecules cannot constitute nuclei, capable of cell development; therefore, these nuclei remain abortive, are foreign bodies in the lungs, and, like all other foreign bodies there, cause irritation, tickling. This tickling is a cause of cough, as itching is a cause of scratching, both being instinctive efforts of nature to remove the cause of the difficulty. The oxidation — that is, the burning, the softening of this corpuscle of tubercle — gives yellow matter as a product, just as the burning, that is, the oxidation of wood, gives ashes as a product. Thus the yellow matter expectorated in Consumption, is a sign infallible, that a destructive, consuming process is going on in the lungs, just as the sight of ashes is an infallible sign that wood, or some other solid substance, has been burned; that is, destroyed.

But why is it that this albuminous exudation, this tubercle, this exudation corpuscle, should lack this fatty matter, this oil, this carbon, which, did it have, would make it a healthy product, instead of being a foreign body and a seed of death?

Consumption is an error of nutrition. The patient has soliloquized a thousand times, "I sleep pretty well, bowels regular, and I relish my food, but somehow or other it does not seem to do me the good it used to. I do not get strong." The reason of this is, that the food is imperfectly digested, and when that is the case, acidity is the result, which is the distinguishing feature of consumptive disease. This excess of acid in the alimentary canal dissolves the albumen of the food, and carries it off into the blood in its dissolved state, making the whole mass of blood imperfect, impure, thick, sluggish, damming up in the lungs, — that is, congesting them, —

instead of flowing out to the surface, and keeping the skin of a soft feel and a healthful warmth. Thus it is that the skin of all consumptives has either a dry, hot feel, or a cold, clammy dampness; at one time, having cold chills creeping over them, causing them to shiver in the sun or hover over the fire; at another time, by the reaction, burning hot, the cheek a glowing red, the mouth parched with thirst. Another effort of the excess of acidity dissolving the albumen and carrying it into the blood is, that the blood is deficient in the fat, or oil, or carbon, which would have been made by the union of this albumen with alkaline secretions; the blood then wanting the fat or fuel, which is necessary to keep the body warm, that which was already in the body, in the shape of what we call flesh, is used instead, and the man wastes away, just as when steamboat men, when out of wood, split up the doors, partitions, and other parts of the boat, to keep her going, she moves by consuming herself. So the consumptive lives on, is kept warm by the burning up, the oxidation of his own flesh every day and every hour; this same wasting away being the invariable, the inseparable attendant of every case of true Consumption. He lives upon himself until there is no more fuel to burn, no more fat or flesh, and he dies, "nothing but skin and bone." What, then, must be done to cure a man of consumptive disease?

He must be made more, what is called, "fleshy;" that is, he must have more fuel, fat, to keep him warm.

The acidity of the alimentary canal must be removed, in order that the food may be perfectly digested, so as to make pure blood, such as will flow healthfully and actively through every part of the system, and become congested, sluggish, stagnant, nowhere.

To remove this acidity, the stomach must be made strong, and healthfully active; but no more than healthfully active, so as to convert the food into a substance fit for the manufacture of pure blood.

To make the stomach thus capable of forming a good blood material from the aliment introduced into it, as a perfect mill converts the grain into good flour or meal, there is behind the mill a power to turn it, there is behind the stomach powers to be exerted. These are the glandular system, the liver

being the main one of all. This must be kept in healthful, operating order; if it acts too much or too little, the food is badly manufactured, and the blood, which is made out of the food, and of the food alone, is imperfect and impure.

After all this is done, there is one more operation, which is the last finishing touch by which pure life-giving blood is made. A sufficient amount of pure air must come in contact with it, before blood is constituted. This contact takes place in the lungs; not such a contact as the actual commingling of wine and water; for the air, and what is soon to become blood, are not mixed together; they are kept separate in different vessels. The air is in the lungs, that is, in the little bladders or cells; and this fluid, which is to be converted into blood, is in the little veins or tubes, which are spread around over the sides of the air-cells, as a vine is spread over a wall; but these little vessels have sides so very thin, that the life-giving material of the air passes through into the blood, just as the warmth of the sun passes through glass; but while this life-giving quality of the air passes into the blood, making it perfect, the impure and deathly ingredients of the blood pass out of it, into the air, which has just been deprived of its life. Thus it is, that while the air we draw in at a single breath is cool and pure, and full of life, that which is expired is so hurtful, so poisonous, at least so destitute of life, that were it breathed in, instantly, uncombined with other air, by a perfectly healthy person, he would instantaneously die. So that pure air, in breathing, is most essentially indispensable; first, to impart perfection, life to the blood; and also to withdraw from it its death. No wonder, then, that a plentiful supply of pure air is so essential to the maintenance of health, so doubly essential to the removal of disease and restoration to a natural condition. No wonder, then, that when a man's lungs are decaying, and thus depriving him of the requisite amount of air, he so certainly fades away, unless the decay is first arrested, and the lung power, or capacity, restored.

The great principles, then, involved in the cure of consumptive disease, or, professionally speaking, the great indications, are:—

To cause the consumption and healthful digestion of the largest amount possible of substantial, nutritious, plain food.

To cause the patient to consume more pure air.

To bring about the first condition requires the exercise of extensive medical knowledge, combined with a wide experience and close and constant observation. To regulate healthfully the digestive apparatus, — that is, to keep the whole glandular system of the human body in healthfully-working order, — requires remedies and treatment as varied in their combinations, almost, as the varied features of the human face. Scarcely any two persons in a hundred are to be treated in the same way, unless you can find them of the same size, age, sex, constitution, temperament, country, climate, occupation, habits of life, and manner of inducing the disease. Here are ten characteristics which are capable, as every arithmetician knows, of a thousand different combinations; so that any person proposing any one thing as a remedy, a cure for Consumption, applicable to all cases and stages, must be ignorant or infamous beyond expression.

The two things above named will be always curative in proportion to their timely accomplishment. The ways of bringing these about must be varied, according to constitution, temperament, and condition. The *mode* of doing the thing is not the essential, but *the thing done*. Beyond all question, the thing can be done. Consumption can be cured, and is cured in various ways. The scientific practitioner varies his means according to the existing state of the case. The name of the disease is nothing to him; he attacks the symptoms as they are at the time of prescribing; and if he be an experienced practitioner, he will know what ought to be done, and how it should be attempted, just as a classical scholar knows the meaning of a classical phrase or word, the first time he ever sees it, as perfectly as if he had seen it a thousand times before. And without setting myself up as an instructor to my medical brethren, I may here intimate my conviction, that the cure of consumption would be a matter of every day occurrence, if they would simply study the nature of the disease, read not a word of how it had been treated by others, but observe closely every case, and treat its symptoms by general principles, as old as the hills, and follow up the treatment perseveringly, — prescribe for the symptoms, and let the name and disease go. But then they must first understand

perfectly the whole pathology of the disease, — its whole nature. That, however, requires years of laborious study and patient observation.

The above things being true, as perhaps none will deny, it is worse than idle to be catching up every year some new medicine for the cure of consumption. The readiness with which every new remedy is grasped at, shows, beyond all question, that the predecessors have been failures. Scores of cures have been eagerly experimented upon: naphtha, cod liver oil, phosphate of lime, each will have its day, and each its speedy night, simply because no one thing can, by any possibility, be generally applicable, when solely relied upon. The physician must keep his eye steadily upon the thing to be done, varying the means infinitely, according to the case in hand. Therefore, the treatment of every individual case of consumption must be placed in the hands of a scientific and experienced physician, in time, and not wait, as is usually the case, until every balsam and syrup ever heard of has been tasted, tried, and experimented upon, leaving the practitioner nothing to work upon but a rotten, ruined hulk, — leaving scarcely anything to do but to write out a certificate of burial, and receive as compensation all the discredit of the death.

The intelligent reader will perceive that I have spoken of the cure of consumption as a matter of course. From the resolute vigor with which cod liver oil has been prescribed, and (believingly) swallowed within a very few years past, one would suppose that almost every one believed that the cure of consumption was a common every-day affair. A few years ago, nobody thought so, except, perhaps, here and there a timid believer who kept his credence to himself, lest he should be laughed at. But the public got hold of the idea that cod liver oil was a remedy for the cure of consumption, and swallowed thousands of barrels of what was said to be it, before they thought of inquiring for the facts of the case. I have never to this hour heard, or read, of a single case of true consumption ever being perfectly and permanently arrested by the use, alone, of cod liver oil. No case that I have seen reported as cured, would bear a legal investigation. There has always been some kind of reservation. It is my belief that all the virtues of cod liver oil, or any other oil, or phos-

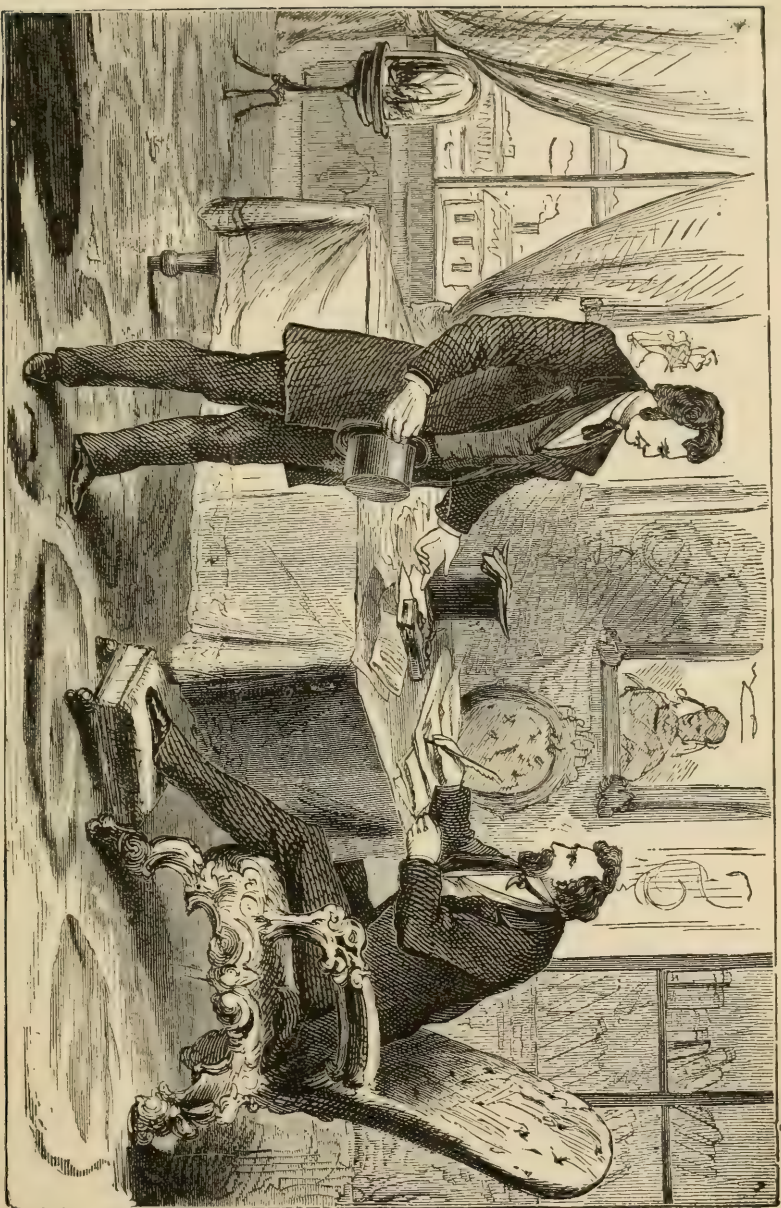
phate of lime, as curative of consumption of the lungs, are contained in plain meat and bread, pure air, and pure water; the whole of the difficulty being in making the patient competent to consume and assimilate enough of these. Herein consists the skill of the practitioner, and on this point he needs to bring to bear the knowledge, the study, the investigation, the observation, the experience of a life-time; and he who trusts to anything short of this, throws his life away.

THE LITTLE COURTESIES OF LIFE.

In walking through the streets of Paris, one scarcely fails to be struck with the life, light, and animation, which prevails everywhere, and seems to pervade almost everybody and everything. The traveller from murky London, or anxious New York, or stiff, calculating Boston, feels himself to be in a new atmosphere, and before he is aware he is hurried along with the living tide of the Boulevards, or Champs Elysées, a polite and smiling gentleman,—his own countenance so brightened up with a cheery gladness and sunshine, that he would not know his own phiz if suddenly confronted with a mirror. Everywhere there are birds, and songs, and flowers, and smiles; at every turn there is such a seeming unaffected courtesy and polite deference, that the most common person can scarce avoid coming to the conclusion that he is somebody, and he retires to his hotel with a lighter and more satisfied heart than he has had for many a long day, and places his head upon his pillow, well pleased with all the world. The author's reminiscences of beautiful Paris, in the palmy days of Louis Philippe, are all of flowers and sunshine. Being a child of the sunny south, it seemed to him, when he first pitched his tent in Gotham to wander no more, because of family ties, that every man, woman, and child was going to a funeral; *gium* and monosyllables were the order of the day. If, sauntering in Union Park, he took a seat on some vacant bench, the very next comer moved on the last two inches of the utmost extremity, in three cases out of four giv-

ing a view of his back ; in sixteen seconds more he would be making numberless gyrations with his cane, or boot toe on the gravel walk ; if the bench happened to be on the flagging, he would fix his eye on some spot, and spit at it by the quarter ; no cheerful flitting ever coming across that sad, reflecting face, even for the briefest moment, as if there were not a thought or a sympathy for any human being. Why not give time to gold, and time to gladness, too, and let each have its season : be serious, if you please, in Wall Street, or behind the counter, but in the car, or omnibus, or park, or square, or church, or promenade, let an inner joyousness light up the countenance, and let the smile of recognition of your brother man, wake up new life whenever the eye falls upon that brother's countenance ; it will seldom fail to light up a kindred gladness there, self-perpetuating, all along glorious old Broadway, from Union Square to the Battery ; all of us would live the longer for it, and what is more, live the happier. I move that no vinegar cruet be allowed in Broadway until moon-down. What right has any man to come up to me, without cause or provocation, when I am gladsomely strolling down town, with little Nell and Molly, each holding on to a forefinger, to turn my face into a tamarind ? They will see it in a moment, and their little hearts will beat less joyously, until we get to the next candy shop. These are little things, it is true, but the mass of human enjoyment or sorrow, is made up of these self-same little things. A writer well says :—

“The little things of life have far more effect upon character, reputation, friendship, and fortune, than the heartless and superficial are apt to imagine. They are few, indeed, however rough by nature, who are not touched and softened by kindness and courtesy. A civil word, a friendly remark, a generous compliment, an affable bow of recognition, all have an influence ; while surliness, incivility, harshness, and ill-temper, naturally enough, produce an effect exactly to the reverse. The American people, as a whole, are, perhaps, not remarkable for courtesy. They are so actively engaged in the bustle of life, in onward movements of commerce and trade, that they have little leisure to cultivate and practice those polished refinements, which are the results of education, of travel, and of enlarged intercourse with society. Never-



theless, we are not a discourteous people, and in the great cities, the proprieties of manner, and the civilities of form, are attended to with a commendable degree of exactness.

"Still we are bound to confess that we are deficient in many of the little courtesies of life — courtesies that are admirably calculated to sweeten the intercourse of society, the intercourse of friendly feeling, and the general communion that takes place, from day to day, between neighbors and companions. The excuse with many is, that they have not time to practise the civilities to which we refer — that they are too much engaged in more important matters. Thus a friendly visit will not be repaid, a polite note will be left unanswered, a neighborly call will be disregarded, a pleasant smile will be met with a cold look of indifference, and a cordial grasp of the hand will be responded to with reluctance, if not surprise. All this may seem nothing, and yet the effect upon the mind, and the heart, is chilling and painful."

RAGE AND RUIN.

SOME one has said, that every furious burst of passion shortens a man's life a year. If it only shortened his own life, the world would not be a great loser; but, unfortunately, passionate people keep all around them in hot water; their very presence, without a word being said, generates an evil atmosphere, causing an apprehensive uneasiness, which annihilates every gladsome feeling. "Mother," said a little child one day, "if I am a good little girl, will I go to heaven when I die?"

"Yes, my child; and all good people go there, too."

"Mother, will grandfather go to heaven when he dies?"

"Yes, my dear, I hope he will."

"Well, mother, I don't want to go to heaven, grandfather is so cross."

The author confesses to a *combined feeling*, a half and half mixture of sadness and impatience, whenever he loses a "case," although it is said, that the "doctor's bill" is paid more cheerfully than any other, when divers items, "real,

personal, and mixed," thereby change owners. But, absorbed in such a feeling as above described, it is rather up hill work to sustain a cheerful countenance at the evening reunion of wife, and children, and grandmother. Tidy as the tea table may be, brightly as the "Liverpool" burns in the grate, joyfully as little Bob flaps his hands and arms, as if they were a pair of wings, the moment "father" enters the door, still there is the incubus of the "lost patient." Sadness, that human power is so limited; impatience, that physic had not had some unusual efficacy in *this* case, because there is always *something* to constitute a particular reason for the restoration of the case in hand; the only sister in a family of loving brothers, it may be; a father, on whose constant labors depends the support of a helpless young family; a son, the hope of a widowed mother, her only stay in life; a husband, far on in years, every child gone long before him, the only solace of her heart, with whom he had lived lovingly from the day they both pledged themselves to love, and "none other" for life; yet, old as he is, and carefully as he has to be watched over, she, whose attachment scores of years have only deepened and purified, she too feels a special desire that he might be spared to travel with her a little further, towards the borders of the "promised land;" else, if he passes away, who is there in the wild, rude world, to be interested in her welfare, to look to her interests, to sympathize in her sorrows, to shed one tear at her grave?—not one! How terrible to be left alone, old, childish! When that hour comes to me, let it be my last.

But the memory of the "lost patient"—the impress it leaves on the countenance, even amid family joys, has a contaminating effect, and little Moll, our four year old, a perfect Minnosa, whose joyously beaming face will be saddened over in a second, by half a father's frown, sidles up to mother, and hiding her face in her lap, most earnestly inquires, "Mother, does thee think father loves us any?"

The author must close with the statement of a fact, which illustrates the point he has been aiming at, the influence it has on the health and happiness of all, especially in family circles, to strive after, and maintain an habitually cheerful quietude of deportment, at home and abroad, on the

street, by the wayside; thus striving resolutely, bravely, against whatever odds, of a naturally hasty temper; so terrible an experience as the following may never fall to the lot of the reader:—

A farmer in Wanapace, Wisconsin, sold a yoke of oxen to an individual in the neighborhood, and received his pay in paper money. The man who purchased the oxen, being in a hurry to start off, requested the farmer to assist in yoking them up. He accordingly went to the yard with the man for that purpose, leaving the money lying on the table. On his return to the house, he found his little child had taken the money from the table, and was in the act of kindling the fire with it. From the impulse of the moment he hit the child a slap on the top of the head, so hard as to knock it over, and in the fall it struck its head against the stove with such force as to break its skull.

The mother, who was in the act of washing a small child in a tub of water, in an adjoining room, on hearing the fracas, dropped the child and ran to the room whence the noise proceeded, and was so much terrified at what she there beheld, that she forgot the little child in the tub for a time, and upon her return to the room found the little one drowned. The husband, after a few moments reviewing the scene before him, seeing two of his own children dead, without further reflection, took down his gun and blew out his own brains.



KINDNESS THE BEST PUNISHMENT.

A QUAKER of most exemplary character, having been disturbed one night by footsteps around his dwelling, rose from his bed, and cautiously opened a back door to reconnoitre. Close by was an outhouse, and under it a cellar, near a window of which was a man busily engaged in receiving the contents of his pork barrel from another within the cellar. The old man approached, and the man outside fled. He stepped up to the cellar window and received the pieces of pork from the thief within, who, after a little while, asked his supposed accomplice, in a whisper, "Shall we take it all?"

The owner of the pork said, softly, "Yes, take it all ;" and the thief industriously handed up the balance through the window, and then came up himself. Imagine his consternation, when, instead of greeting his companion in crime, he was confronted by the Quaker. Both were astonished ; for the thief proved to be a near neighbor, of whom none would have suspected such conduct. He pleaded for mercy, begged him not to expose him, spoke of the necessities of poverty, and promised faithfully never to steal again. "If thou hadst asked me for the meat," said the old man, "it would have been given thee. I pity thy poverty and thy weakness, and esteem thy family. Thou art forgiven." The thief was greatly rejoiced, and was about to depart, when the old man said, "Take the pork, neighbor." "No, no," said the thief, "I don't want the pork." "Thy necessity was so great that it led thee to steal. One half of the pork thou must take with thee." The thief insisted that he could never eat a morsel of it. The thoughts of the crime would make it choke him. He begged the privilege of letting it alone. But the old man was inflexible, and, furnishing the man with a bag, had half the pork put therein, and laying it upon his back, sent him home with it. He met his neighbor daily for many years afterwards, and their families visited together, but the matter was kept secret ; and though in after years the circumstance was mentioned, the name of the delinquent was never made known. The punishment was severe and effectual. It was probably his first — it was, certainly, his last attempt to steal. Had the man been arraigned before a court of justice, and imprisoned for the petty theft, how different might have been the result ! His family disgraced, their peace destroyed, the man's character ruined, and his spirit broken. Revenge, not penitence, would have swayed his heart. The scorn of the world would have blackened his future, and in all probability he would have commenced a course of crime at which, when the first offence was committed, his soul would have shuddered. And what would the owner of the pork have gained ? Absolutely nothing. Kindness was the best punishment, for it saved while it punished.



ANNUAL AILMENTS.

SOME persons are sick once a year. In some cases, the regularity is such, that, on the very same day of each returning year, their "old enemy" makes his unwelcome appearance. These ailments are various; with some, it is an attack of sick headache; others have an entire loss of appetite; a third person has some kind of an eruption. Regular annual returns of "biliousness" are very common; a sore leg, a chronic head-ache, or bleeding from the nose or lungs, afflict others. One man has a yearly "sneezing spell," another a most uncomfortable watering of the eyes or nose, while the great mass of people have "the spring fever," which was a familiar by-word in our school-boy days, and was a covert way of telling one that he was lazy; for while there was no decided sickness, no special ailment, yet there was such a *vis inertia*, such a power of doing nothing, that an epithet of some kind was needed. On the approach of warm weather, in the month of April, and more decidedly so in May, we are all sensible of a want of usual vigor; an indefinable languor pervades the whole man, mind and body; when we sit down, we feel like staying there. It is really an effort to undertake anything; we drag ourselves along to necessary work; and as for getting up in the morning, we are never ready to do it. We wake soon enough, especially when there is some little yearling to crawl over and manipulate the nose, or explore the eye, with a straight finger suddenly converted into a hook, and then drawn out with infinite glee; no gesture, or growl, or impatient turning over, frightens away the little fisherman; in fact, he rather likes it; it is real fun to him. Then, incontinently, he makes a grab at proboscis with his soft, warm, tiny hand, and misses it just enough to let two or three sharp finger-nails "make their mark" for an inch or so in parallel lines; at length the corner of one unwilling eye is opened with the express purpose of seeing in what direction you must send your frown, when you find two of the sweetest little peepers playing upon you so confiding, so loving, so twinkling with gleesomeness, that, pressing the tiny tor-

mentor to your bosom, you smother him with kisses, and are fairly waked up. This is the sweetest alarm-clock in all nature, and the most effectual. As regular as the dawn, too, while it practises, — a perseverance worthy of a better cause than breaking up a summer morning's nap. Perhaps the reader may remember that we were speaking of the "spring fever," that universal lassitude which makes us mere automata at the departure of cold weather. But this is not the only symptom. The appetite begins to flag, our meals come before we are ready for them, and we sit down to them unwillingly; if we enjoy the bliss of boarding, we begin to complain of the landlady, or lord, as the case may be, and grumble threats of making a change; that the table is not as good as it used to be, and the old saw about "new brooms," and their performances, refreshes our memories; at length, things begin to take a serious turn; our clothing does not fit, it hangs like a bag; and to quench uncertainty we get on one of Fairbanks' best, and find that we have lost in two months about "seven per cent," and pronouncing it a "ruinous rate," we promptly resolve, and with a good deal of determination, too, that we must "do something." In this case, the first resolutions are the best, but, as we think it over, we come to the conclusion that it would be better to *take* something, and, as the calling in of a physician endangers our largest liberty, and he might impose restrictions which might not be agreeable, we resolve upon a patent medicine, and, if not sooner advised, or, if having no choice ourselves, we are at a loss to determine what is best, we very wisely go to a druggist and ask him if he has not something that will do us good; of course he has, having at least half a dollar clear interest in every bottle he sells; or, it may be, we see an advertisement in one of the papers, reading like the following: —

"CERTIFICATE" — A MODEL OF ITS KIND.

Dear Doctor: I will be one hundred and seventy-five years old next October. For ninety years I have been an invalid, unable to move except when stirred with a lever; but a year ago last Thursday, I heard of the Granicular Syrup. I bought a bottle, smelt of the cork, and found myself a new

man. I can now run twelve and a half miles an hour, and throw nineteen double somersets without stopping.

P. S. A little of your Alicumstoutum Salve applied to a wooden leg, reduced a compound fracture in nineteen minutes, and is now covering the limb with a fresh cuticle of white gum pine bark.

We go at once to the "Patent Medicine Depot," and ask the shopman if the "Granicular" and "Alicumstoutum" are really good. He assures us that according to his best interest and belief, they have cured persons "a great deal worse off" than we are; so to make assurance doubly sure, we purchase a bottle of each, and take a dose of both thrice a day, on the principle that if one medicine cures everything, two medicines will cure all, and more too, and we will not only get well of our present ailments, but all that are to come. Thus it is, the patent medicine men live in up-town palaces, have their beautiful villas on the banks of the Hudson, build splendid stores on Broadway, and drive in unexceptionable equipages; and to make all these go in the same direction as their physic, they head subscription lists, especially the published ones, with their hundreds and their thousands. Meanwhile we, their victims, go down to our graves, unsuspecting why or how.

This brings us to our second reminder of "spring fever," or rather its termination. We will now take the back track, and discourse of its cause, its cure, and its prevention. Read, it will save you many a sorrow, many a dollar, and, may be, many a day of glorious life, if you will take heed to our utterance.

We eat about one third more in winter than in summer, because we not only have to repair the wear and waste of the system but we eat to keep the body warm; a portion of the food is converted into fuel; we must keep a bodily warmth of ninety or a hundred degrees, winter and summer; but it is easy to understand, that, as the thermometer is at forty in winter and eighty in summer, less fuel is required to sustain the natural temperature in warm weather. Yet, if in defiance of this, we pile on the fuel, a wreck and ruin is as inevitable as the blowing up of a steam engine, if double the necessary quantity of steam is constantly generated.

For a while after the opening of spring, we have the appetite of winter, and not using our knowledge, we indulge it as extensively; and thus generating more heat than is needed, we soon begin to think "we are feverish;" in other words, we are too warm; but, instead of making less fire, we begin to tear down the walls of our bodily house by taking off our winter clothing, and thus add another cause of disease and death. In a short time, however, nature comes to our aid, and, to save us, takes away our appetite; but we, taking this as an evidence of declining health, decide upon one of two things: either to eat without an appetite, — which is expressly denominated as "forcing it down," — or we decide upon taking a tonic, forgetting that nature can neither be forced nor coaxed with impunity. The effect of eating without an appetite, or forcing an appetite by the use of tonics, is the same; that is, the introduction of more food into the stomach than nature requires, than there are juices to digest it; for, although you may take a tonic which whets the appetite, it does no more; it does not increase the amount of gastric juice, for nature supplies it only in proportion to the needs of the system; and if she gave as much when twenty degrees of heat were required as when sixty were necessary, she would commit a great blunder; this she never does when unmolested. Then we have more food in the stomach than there is gastric juice for; more wheat than there are mills to grind it; more work than there are workmen to perform. But nature has not a "lazy bone in her," but goes to work to do the best she can; the food is digested, but not thoroughly; it is ground up, but not perfectly; the work is done, but it is badly done; hence an imperfect material for making blood is furnished; and an impure blood, an imperfect food, is inevitable. Do not many of us recollect the old-time custom of taking "sassafras" tea in spring, or some other favorite remedy, with the expressed intention of "purifying the blood?" It is a habit with multitudes to use some kind of medicine in the spring of the year, and, beyond all question, with present good effect, as they all act in one way essentially, and that is, to remove the surplus from the system. It all amounts to this: we eat in the spring more than we can dispose of, and then take medicine to get rid of it, and all for the transient

pleasure enjoyed for the few minutes of each day that it is passing down the throat. But some are "principled," as they term it, against taking physic; but they are not "principled" against the greater harm of eating against the appetite; for by taking the physic they would be consuming something which might destroy others; whereas, by eating a meal without an appetite, they consume — and that to their own injury — that which would save many a famishing creature, man or beast, from starvation. None can read, without disgust, of a Roman ruler, who would eat to his full, then take an emetic, that he might eat again, or be saved from the effects of a gorge. Even this person acted more wisely than does he who eats without an appetite, and allows it to remain in him to vitiate the blood and finally destroy the body, but, in the slow process of destruction, affording time to transmit to the innocent unborn, a vitiated constitution, to afflict and plague for untold years to come. If the man could but die in the act, as it were, the world would be left the better, for there would be more left to be eaten by the more worthy, and he would not leave his slimy trail behind him in the person of a child. If he is said to be a real benefactor to his race who makes two blades of grass grow where but one grew before, what ought he to be thought of, who absolutely destroys food each day by forcing it down, which it would take a million blades of grass to reproduce? Reader, do you plead guilty to having eaten without an appetite, to having "forced it down?" Then do it no more, for it is a sin against yourself, against nature, and against all human kind.

We are all familiar with the prevalence of bowel-complaints of all kinds, in the spring of the year, and of their fatal nature, sometimes spreading from house to house, from family to family, from neighborhood to neighborhood, like some infectious or contagious disease, and often, but most erroneously, attributed to the use of fruits, berries, and the like, the cause is one and universal; — it is over-eating, with its legitimate results, sour stomach, wind, loose bowels, debility, diarrhœa, dysentery, and death. Thus it is, that the more sudden the coming on of spring weather, and the hotter it is, the more sickness there will be; while, in the fall of the year, as the weather gets colder, and however suddenly,

we begin at once to gain in appetite, in vigor, in flesh and health.

The remedy for spring diseases, by whatever name, is **EAT LESS**. We do not mean that you shall starve yourself, or that you shall deny yourself whatever you like best; for as a general rule, what you like best, is best for you; you need not abandon the use of tea, or coffee, or meat, or anything else you like, but simply eat less of them. Eat all you did in winter, if you like, but take less in amount. Do not starve yourself, do not reduce the quantity of food to an amount which would scarcely "keep a chicken alive," but make a beginning, by not going to the table at all, unless you feel hungry; for if you once get there, you will begin to taste this and that and the other, by virtue of vinegar, or mustard, or syrup, or cake, or "something nice;" thus a fictitious appetite is waked up, and, before you know it, you have eaten a hearty meal, to your own surprise, and perhaps that, or something else, of those at table with you.

The second step towards the effectual prevention of all spring disease, summer complaints, and the like, is, diminish the amount of food consumed at each meal by one fourth of each article, and, to be practical, it is necessary to be specific; if you have taken two cups of coffee, or tea, at a meal, take a cup and a half; if you have taken two biscuits, or slices of bread, take one and a half; if you have taken two spoonfuls of rice, or hominy, or cracked wheat, or grits, or farina, take one and a half; if you have taken a certain, or uncertain quantity of meat, diminish it by a quarter, and keep on diminishing in proportion as the weather becomes warmer, until you arrive at the points of safety and health, and they are two:—

1. Until you have no one unpleasant feeling of any kind after your meals.

2. Until you have not eaten so much at one meal, but that when the next comes, you shall feel decidedly hungry.

If these suggestions are attended to in any community, in any spring, the physician in that locality will "book" but twenty-five cents in the collar. Think, for a moment, how beautiful, and wise, and kind, is nature's mode of procedure in such cases. You may "force" your food for a while, but

at length she goads you on until you loathe its very smell or sight, or even mention. And when some mistaken mother, or sister, or aunt, or granny prepares you "something nice," and before you are aware of it, places it right under your nose, with the assurance that you must take something to keep up your strength, you can only smother your impatience, or hold in your imprecations of left-handed blessings, at the expense of the most heroic efforts. For days and weeks you do nothing but "sit around;" you eat nothing, you loaf and lounge about, more dead than alive, with a countenance nineteen yards long, and so unfeignedly solemn to behold, as to excite the commiseration of the kind-hearted, or the cachination of the healthy.

Supplies being thus effectually cut off, that is, the cause being first removed, nature next proceeds to work off the surplus, as the engineer does unwanted steam; and as soon as this surplus is got rid of, we begin to improve; the appetite, the strength, the health return by slow and safe degrees, and we at length declare we are "as well as ever."

Now, if, instead of eating against nature, we would do at once what nature will inevitably compel us to do, sooner or later, that is, lessen supplies, at the very first and faintest intimation of approaching ill, we would, if under the counsel of a regular physician, not lose an hour from our daily avocations, and would be as well as ever at the end of a week, instead of at the end of months, and save, too, all the months of suffering, and making them, as to pleasure or business, the blanks of our existence.

But the uninformed and the poor are "not able to lose time," they must work for their daily bread, and the day they cease their toil, has no bread for wife and children at its close; thus it is that many an honest poor man, and many a widowed mother, strive to weather it out, day after day, eating without an appetite, in the mistaken notion that it keeps up their strength, until the system becomes so impregnated with disease, that at last they reluctantly "give up;" they find "it's no use;" take to their bed, and but too often, not until all the restorative energies of nature are gone, and never leave, until they make it in the grave. It is this vain, this unwise struggle against nature, this doing more

than they are able, which places many an industrious wife and mother in an early grave; the almost universal excuse is, they "can't help it," there is "so much to be done." But if they die, isn't it helped then? with your children left to grow up in neglect, or to be brutalized over by some unprincipled, or selfish, or unfeeling, or artful successor? Mother, look on your little ones, and think of this the next time you commit the sin of doing more than you are really able, against the remonstrance of your husband, your mother, your physician, and your own judgment.

According to my observation, there is not much danger of a man's overdoing himself. The first thing the lord of creation does when he gets "out of kelter," is to go to his wife to be "fussed over." A half-and-half sick man is the veriest "conanny" in existence. Reader, do you know what that is? It is the synonym of "poor shoat," in the west; perhaps a clearer idea may be given by the word "calf." A half-and-half sick man is a calf, for he makes a great ado about nothing; he whines, and complains, and grumbles, and makes you think he is very sick, and for a long time he refuses to take anything; at length, by dint of persuasion, he agrees to take what you propose; and when you bring it to him, he is out of the notion, and says he can't, and thus he lounges about the house for days together; whereas his wife, if nothing more had been the matter with her, would have worked it off, and said nothing about it.

THE HOURS MOST FATAL TO LIFE.

THE hours of death, in two thousand eight hundred and eighty instances, of all ages, have been ascertained. The population from which the data are derived is a mixed population, in every respect, and the deaths occurred during a period of several years. If the deaths of two thousand eight hundred and eighty persons had occurred indifferently, at any hour during the twenty-four years, one hundred and twenty would have occurred at each hour. But this was by no means the case. There were two hours in which the proportion was

remarkably below this, namely, from midnight to one o'clock, when the deaths were eighty-three per cent. below the average; and from noon till one o'clock, when they were twenty and three-fourths per cent. below. From three to six o'clock, A. M., inclusive, and from three to seven o'clock, P. M., there is a gradual increase, — in the former of twenty-three and one-half per cent. above the average, in the latter of five and one-half per cent. The maximum of death is from five till six o'clock, A. M., when it is forty per cent. above the average; the next, during the hour before midnight, when it is twenty-five per cent. in excess; a third hour of excess is that from nine till ten o'clock, in the morning, being seventeen and one-half per cent. above. From ten, A. M. to three, P. M., the deaths are less numerous, being sixteen and one-half per cent. below the average, the hour before noon being the most fatal. From three o'clock, P. M., to seven, P. M., the deaths rise to five and one-half per cent. above the average, and then fall, from that hour, to eleven, P. M., averaging six and one-half per cent. below the mean. During the hours from nine till eleven, in the evening, there is a minimum of six and one-half per cent. below the average. Thus the least mortality is during the mid-day hours, namely, from ten to three o'clock; the greatest, during early morning hours, — from three to six o'clock. About one-third of the total deaths were children under five years of age, and they show the influence of the latter still more strikingly. At all hours, from ten o'clock in the morning until midnight, the deaths are at, or below, the mean; the hours from ten to eleven, A. M., from four to five, P. M.; and from nine to ten, P. M., being minima; but the hour after midnight being the lowest maximum. At all the hours from two to ten, A. M., the deaths are above the mean, attaining their maximum at from five to six, A. M., when it is forty-five and one-half per cent. above.

WHAT IS CHOLERA?

CHOLERA is the exaggeration of intestinal vermicular motion.

This definition, explained in language less professional, would do more good than all the popular recipes for the cure of cholera ever published, because it expresses the inherent nature of cholera, and suggests the principles of cure, in its early stage, to the most unreflecting mind.

The public is none the better, or wiser, or safer, for one of all the ten thousand "cures" for cholera proclaimed in the public prints, with a confidence which itself is a sufficient guarantee that, however well-informed the authors may be in other matters, as regards cholera itself they are criminally ignorant; for no man has a right to address the public on any subject connected with its general health, unless he understands that subject in its broadest sense, practically as well as theoretically.

As cholera has become a general, and, perhaps, at least for the present, a permanent disease of the country, and, at this time, is more or less prevalent in every State of the Union, — and one, too, which may, at any hour, sweep any one of us into the grave, — it belongs to our safety to understand its nature for ourselves, and do what we may to spread the knowledge among those around us.

A "live" cheese, or a cup of fishing-worms, may give an idea of the motion of the intestines in ordinary health. The human gut is a hollow, flexible tube, between thirty and forty feet long; but, in order to be contained within the body, it is, to save space, arranged as a sailor would a coil of rope, forever moving in health, — moving too much in some diseases, too little in others. To regulate this motion is the first object of the physician in every disease. In headaches, bilious affections, costiveness, and the like, this great coiled-up intestine, usually called "the bowels," is "torpid," and medicines are given to wake it up; and what does that cures the man. Costiveness is the foundation, — that is, one of the first beginnings, — or it is the attendant, of every disease known to

man, in some stage or other of its progress. But the human body is made in such a manner, that a single step cannot be taken without tending to move the intestines. Thus it is, in the main, that those who move about on their feet a great deal have the least sickness; and, on the other hand, those who sit a great deal, and hence move about but little, never have sound health: it is an impossibility. It is a rule to which I have never known an exception.

Cholera being a disease in which the bowels move too much, the object should be to lessen that motion; and, as every step a man takes increases intestinal motion, the very first thing to be done, in a case of cholera, is to secure quietude. It requires but a small amount of intelligence to put these ideas together; and if they could only be burnt in on every heart, this fearful scourge would be robbed of myriads of its victims.

There can be no cure of cholera without quietude, — the quietude of lying on the back.

The physician who understands his calling is always on the look-out for the instincts of nature; and he who follows them most, and interferes with them least, is the one who is oftenest successful. They are worth more to him than all the rignarole stories which real or imaginary invalids pour in upon the physician's ear, with such facile volubility. If, for example, a physician is called to a speechless patient, — a stranger, about whom no one can give any information, — he knows, if the breathing is long, heavy, and measured, that the brain is in danger; if he breathes quick from the upper part of the chest, the abdomen needs attention; or if the abdomen itself mainly moves in respiration, the lungs are suffering. In violent cases of inflammation of the bowels, the patient shrinks, involuntarily, from any approach to that part of his person. These are the instincts of nature, and are invaluable guides in the treatment of disease.

Apply this principle to cholera, or even common diarrhoea, when the bowels do not act more than three or four times a day; the patient feels such an unwillingness to motion, that he even rises from his seat with the most unconquerable reluctance; and when he has, from any cause, been moving about considerably, the first moment of taking a comfortable seat is perfectly delicious, and he feels as if he could almost

stay there always. The whole animal creation is subject to disease, and the fewest number, comparatively speaking, die of sickness. Instinct is their only physician.

Perfect quietude, then, on the back, is the first, the imperative, the essential step, towards the cure of any case of cholera. To this, art may lend her aid towards making that quietude more perfect, by binding a cloth around the belly pretty firmly. This acts beneficially, in diminishing the room within the abdomen for motion. A man may be so pressed in a crowd as not to be able to stir. This bandage should be about a foot broad, and long enough to be doubled over the belly; pieces of tape should be sewn to one end of the flannel, and a corresponding number to another part, being safer and more effective fastenings than pins. If this cloth is of stout woollen flannel, it has two additional advantages, — its roughness irritates the skin, and draws the blood to the surface from the interior, and by its warmth retains that blood there; thus preventing that cold, clammy condition of the skin which takes place in the last stages of cholera. Facts confirm this. When the Asiatic scourge first broke out among the German soldiery, immense numbers perished; but an imperative order was issued, in the hottest weather, that each soldier wear a stout, woollen flannel, abdominal compress, and immediately the fatality diminished more than fifty per cent. If the reader will try it, even in cases of common looseness of bowels, he will generally find the most grateful and instantaneous relief.

The second indication of instinct is to quench the thirst. When the disease, now called cholera, first made its appearance in the United States, in 1832, it was generally believed that the drinking of cold water, soon after calomel was taken, would certainly cause salivation; and, as calomel was usually given, cold water was strictly interdicted. Some of the most heart-rending appeals I have ever noticed were for water, water! I have seen the patient, with deathly eagerness, mouthe the finger-ends of the nurse, for the sake of the drop or two of cold water there, while washing the face. There are two ways of quenching this thirst, — cold water, and ice. Cold water often causes a sense of fulness or oppression, and not always satisfying; at other times the stomach is so very

irritable, that it is ejected in a moment. Ice does not give that unpleasant fulness, nor does it increase the thirst, as cold water sometimes does, while the quantity required is very much reduced.

A Case. — About a year ago, I was violently attacked with cholera symptoms in a rail-car. The prominent symptoms were, a continuous looseness of the most exhausting character, a deathly faintness and sickness, a drenching perspiration, an overpowering debility, and a pain as if the whole intestines were wrung together with strong hands, as washer-women wring out clothing. Not being willing to take medicine, at least for a while, and no ice being presently obtainable, at the first stopping-place I ate ice-cream, or rather endeavored to swallow it before it could melt. I ate large quantities of it continually, until the thirst was entirely abated. The bowels acted but once or twice after I began to use it; I fell asleep, and next morning was at my office, as usual, although I was feeble for some days. This may not have been an actual case of Asiatic cholera, although it was prevalent in the city at that time; but it was sufficiently near it to require some attention, and this is the main object of this article, to wit, attention to the first symptoms of cholera when it prevails.

According to my experience, there is only one objection to the ice-cream treatment, and that is, you must swallow it without tasting how good it is: it must be conveyed into the stomach in as near an icy state as possible.

The next step, then, in the treatment of an attack of cholera, is to quench the thirst by keeping a plate of ice beside you, broken up in small pieces, so that they may be swallowed whole, as far as practicable; keep on chewing and swallowing the ice until the thirst is most perfectly satisfied.

PRACTICAL RESULTS.

The first step, then, to be taken where cholera prevails, and its symptoms are present, is, —

To lie down on a bed.

2d. Bind the abdomen tightly with woolen flannel.

3d. Swallow pellets of ice to the fullest extent practicable.

4th. Send for an established, resident, regular physician. Touch not an atom of the thousand things proposed by brains

as "simple" as the remedies are represented to be, but wait quietly and patiently, until the arrival of your medical attendant.

But many of my readers may be in a condition, by distance or otherwise, where it is not possible to obtain a physician for several hours, and where such a delay might prove fatal. Under such circumstances, obtain ten grains of calomel and make it into a pill with a few drops of cold water; dry it a little by the fire or in the sun and swallow it down. If the passages do not cease within two hours, then swallow two more of such pills, and continue to swallow two more at the end of each two hours until the bowels cease to give their light-colored passages, or until the physician arrives.

Why? In many bad cases of Cholera, the stomach will retain nothing, fluid or solid, cold water itself being instantly returned. A calomel pill is almost as heavy as a bullet; it sinks instantly to the bottom of the stomach, and no power of vomiting can return it. It would answer just as well to swallow it in powder; but the same medium which would hold it in suspension while going down, would do the same while coming up.

The first object of a calomel pill in Cholera, is to stop the passages from the bowels. This is usually done within two hours; but if not, give two next time, on the principle, if a certain force does not knock a man down the first time, the same force will not do it the second. Hence, to make the thing sure, and to lose no time — for time is not money here, but life — give a double portion. Not one time in twenty will it be necessary to give the second dose — not one time in a thousand, the third; but as soon as your physician comes, tell him precisely what you have done, what its apparent effects are, and then submit yourself implicitly to his direction.

When the calomel treatment is effectual, it arrests the passages within two hours; and in any time from four to twelve hours after being taken, it affects the bowels actively, and the passages are changed from a watery thinness to a mushy thickness or consistency, and instead of being the color of rice water, or of a milk and water mixture, they are brown, or yellow, or green, or dark, or black as ink, according to the violence of the attack. Never take any thing to "work off"

calomel, if there is any passage within ten hours after it is taken; but if there is no passage from the bowels within ten, or at the most twelve hours after taking calomel, then take an injection of common water, cool or tepid. Eating ice or drinking cold water after a dose of calomel, facilitates its operation, and never can have any effect whatever towards causing salivation; that is caused by there being no action from the bowels, as a consequence of the calomel, sooner than ten or twelve hours after it has been swallowed.

What are the facts? I have been between two and three years in the midst of prevalent Cholera, continuously, winter and summer, the deaths being from two to two hundred a day. In all that time I had no attack, never missed a meal for the want of appetite to eat, ate in moderation whatever I liked and could get, and lived in a plain, regular, quiet way. During this time I had repeated occasions to travel one or two thousand miles, or more, in steamboats on the Mississippi, with the thermometer among the eighties in the shade, and over a hundred on the deck, with from one to three hundred passengers on board, many of whom were German emigrants, huddled up around the boilers of a Western steamer — boatmen, Dutchmen, and negroes; men, women, and children; pigs and puppies, hogs and horses, living in illustrated equality. These persons came aboard from a hot and dusty levee, crammed with decayed apples, rotting oranges, bad oysters, and worse whiskey; and almost invariably the report of the first morning out, would be, Cholera among the deck passengers, and the next thing, is there a physician on board? Sometimes I was the only one; at others there were several, and we would divide. Practice of this kind is always gratuitous, and is attended with much personal labor, discomfort, and exposure. On the last occasion of this kind, I treated eighteen cases, all of whom were getting well, apparently, when landed along the river at their various homes, my destination being, usually, as far as the boat would go. There were only two deaths — one during the first night, before it was known that the cholera was aboard; the other occurred just as the boat was landing at the young man's home; how anxious he was to reach that home alive, no pen can ever portray. I did nothing for him. Before I knew he was sick, he

was in the hands of a stranger who came aboard, and who had a remedy which was never known to fail. During the voyage, my patients slept around the steamboilers in mid summer, or on the outer guards, exposed to the rain, which several times beat in upon them, and their bedding, being every night just at the water's edge, and no protection against its dampness, nor against the sun in the heat of the day. And yet with these unfavorable attendants, not one of the eighteen died on board the "Belle Key," in her six days' journey. In all these cases the treatment was uniform: quiet, ice, and calomel pills, which last I was accustomed to carry with me. Some of them had been made five years, but lost none of their efficacy. Whether it was the ice, or the quiet, or the pills, or faithful nature which kept these persons from dying, I do not pretend to say; I merely state the doings and the result.

My own views as to the cure of cholera, *as far as I have seen*, are, that when calomel fails to cure it, everything else will fail, and that it will cure every curable case.

PREMONITORY SYMPTOMS OF CHOLERA.

The cure of this scourge depends upon the earliness with which the means are used. It can be said, with less limitation than of all other diseases together, that cholera more certainly kills, if let alone, and is certainly cured, if early attended to. What, then, is the earliest and almost universal symptom of approaching cholera? I have never seen it named in print as such. During the two years above referred to, I could tell in my own office, without reading a paper, or seeing or speaking to a single person, the comparative prevalence of the disease from day to day, by the sensation which I will name, and I hope to the benefit of thousands; and perhaps not a single reader will fail to respond to the statement from his own experience. The bowels may be acting but once, or less than once, in twenty-four hours, the appetite may be good, and the sleep may be sound; but there is an unpleasant sensation in the belly — I do not, for the sake of delicacy, say "*stomach*," for it is a perversion of terms — it is not in the stomach, nor do I call it the abdomen. Many persons don't know what abdomen means. Thousands have such good health that they have

no "realizing sense" of being the owners of such "*apparati*," or "*usses*" as the reader may fancy, and it is a great pleasure to me to write in such a manner that I know my reader will understand me perfectly, without having the headache. Who wants to hunt up dictionary words when the thermometer is a hundred at the coolest spot in his office? It is bad enough to have to write what you know, at such a Fahrenheistical elevation as I do now, but it is not endurable to be compelled to find the meaning of another by hunting over old lexicons, and, after all, running the risk of discovering that the word or phrase was, in its application, as innocent of sense as the noggin was of brains which used the expression.

Speaking, then, of that sensation of uneasiness, without acute pain, in the region named, it comes on more decidedly after an evacuation of the bowels. In health, this act is followed by a sense of relief, or comfortableness; but when the cholera influence is in the atmosphere, even a regular passage is followed by something of this sort, but more and more decided after each action over one in twenty-four hours. The feeling is not all; there is a sense of tiredness or weariness which inclines you to take a seat; to sit down, and maybe, to bend over a little, or to curl up, if on a bed. This sensation is coming cholera, and if heeded when first noticed, would save, annually, thousands. The patient should remain on the bed until he felt as if he wanted to get up, and as if it would be pleasurable to walk about. While observing this quiet, and while swallowing lumps of ice, nothing should be eaten until there is a decided appetite, and what is eaten should be farina, or arrow-root, or tapioca, or corn starch, or what is better than all, a mush made of rice flour, or if preferred, common rice parched as coffee, and then boiled, as rice is usually for the table, about twelve minutes, then strain the liquid from the rice; return the rice to the stew pan and let it steam about a quarter of an hour, a short distance from the fire; it will then be done, the grains will be separate; it may then be eaten with a little butter, at intervals of five hours.

There can be no doubt that thousands upon thousands have died of cholera, who might now be living had they done nothing but observed strict bodily quietness under the promptings of nature the greatest and the best physician.

What is a "looseness?" An indefinite description or direction in reference to health is worse than none at all. Physicians very generally and very greatly err in this respect, and much of their "want of success" is attributable to this very omission. A patient is told he "mustn't allow himself to become costive," mustn't eat too much, must take light suppers, mustn't over exercise. These things do much mischief. The proper way to give a medical direction is to use the most common words in their ordinary sense, and in a manner not only to make them easily understood, but impossible to be misunderstood, and to take it for granted that the person prescribed for knows nothing. How many readers of mine have an easy and complete idea of the word "expectorate" in medicine, or regeneration in religion? and yet the terms expectoration and regeneration are used as glibly by preacher and physician as if their meaning were self-evident. Why shoot above people's heads, and talk about justification, and sanctification, and glorification, and a great many other kinds of "ations," when the terms do not convey to one ear in a dozen any clear, well-defined, precise idea? And so, emphatically, with the words looseness and costiveness when applied to the bowels. They are relative terms, and a practical idea of what they are is only to be conveyed by telling what they are, and what they are not. One man will say he is very costive, and that he has not had an action from the bowels in three or four days or more; but a failure of the bowels to act in twenty-four, or forty-eight, or seventy-two hours, is not of itself costiveness, for the person may have had four or five passages in a single day; then nature requires time to make up, so as to average one a day. Costiveness applies to the hardness and dryness of the alvine evacuations, and not to relative frequency.

A more indefinite idea prevails in reference to the more important (in cholera times at least) terms looseness, loose bowels, and the like. The expression must be measured by color and consistency of the discharges in reference to cholera. We have heard and read a great deal about rice-water discharges. Reader of mine, — physicians, nurses, and cooks excepted, — lay this down a moment, and say if you ever saw rice water in your life. Then, again, how is the reader to

know whether the cholera rice water is applied to rice water as to color, or consistence, or taste, or smell. The term "looseness" as applied to Asiatic cholera, as a premonitory symptom, is simply this: if, in cholera times, a man passes from his bowels, even but a single time, a dirty, lightish-colored fluid, of consistence and appearance, a few feet distant, of a mixture of half and half milk and water, that is a premonition of cholera begun, and he will be dead in perhaps twenty-four hours at furthest; and as the passages become less frequent, and of a darker, or greener, or thicker nature, there is hope of life. It does not require two such passages to make a looseness; one such is a looseness, and a very dangerous one. Nor does it require a gallon in quantity; a single table-spoonful, if it weakens, is the alarm-bell of death in cholera times.

But do not suppose that if looseness of bowels is a premonitory symptom of cholera, costiveness — that is, an action of the bowels once in every two or three days — is a preventive, or an evidence that you are in no danger; for constipation is often a forerunner of looseness. Some of the most fatal cholera cases I have seen were characterized by constipation previous to the looseness — the patient having concluded that as there was nothing like looseness, but the very reverse, he was in no danger, and consequently had no need of carefulness in eating or drinking, or anything else. Unusual constipation, that is, if the bowels, during the prevalence of cholera, act less frequently than usual, or if they even act with the same frequency, but the discharges are very hard or bally, then a physician should be at once consulted. That is the time when safe and simple remedies will accomplish more than the most heroic means, a few days or even a few hours later.

THEORY OF CHOLERA.

It is, in its nature, common diarrhœa intensified, just as yellow fever is an intensification of common bilious fever — a concentrated form of it. But what causes this loose condition of the bowels, which is not indeed a premonitory symptom of cholera, but which is cholera itself?

That which precedes the loose bowels of diarrhœa and cholera is liver inaction: the liver is torpid; that is, it does not abstract the bile from the blood, or if it does, this bile, instead

of being discharged, drop by drop, from the gall bladder into the top or beginning of the intestines, where the food passes out of the stomach into the bowels proper, is retained and more or less re-absorbed and thrown into the general circulation, rendering it, every hour, thicker and thicker, and more impure and black, until at length it almost ceases to flow through the veins, just as water will very easily pass along a hose pipe or hollow tube, while mush or stirabout would do so with great difficulty: and not passing out of the veins, but still coming in, the veins are at length so much distended that the thinner portions ooze through the blood-vessels. That which oozes through the blood-vessels on the inner side of the stomach and bowels, is but little more than water, and constitutes the rice-water discharges, so much spoken of in this connection: that which oozes through the blood-vessels on the surface constitutes the sweat which bedews the whole body shortly before death; and it is this clogging up of the thick, black blood in the small veins which gives the dark blue appearance of the skin in the collapse stage.

What is the reason that the liver is torpid, — does not work, — does not withdraw the bile from the blood?

It is because the blood has become impure, and being thus, when it enters the liver it fails to produce the natural stimulus, and thus does not wake it up to its healthful action, just as the habitual drinker of the best brandy fails to be put "in his usual trim" by a "villainous article."

But how does the blood become impure? It becomes impure by there being absorbed into the circulation what some call malaria, and others call miasm. But by whatever name it may be called, this death-dealing substance is a gas arising from the combination of three substances, heat, moisture and vegetation. Without these three things in combination there can be no "cholera atmosphere," — there can be no epidemic cholera in these ages of the world. Vegetable matter decomposes at a heat of between seventy and eighty degrees, and that amount of heat, in combination with moisture and some vegetable substance, must always precede epidemic cholera.

The decomposition in burial grounds, in potters' fields, or of animal matter in any stage or form, does not excite or cause cholera; if anything, it prevents it. I have no disposition to

argue upon these points. I merely give them as my views, which, I think, time and just observation will steadily corroborate. There are many interesting questions which might be discussed in this connection, but the article is already longer than was designed. The reader may think that he could state some strong facts in contravention of those given, but I think it quite likely that on investigation, these facts of his will be corroborants. For example : how is it that cholera has raged in latitudes where snow is on the ground five or ten feet deep? The people in such countries are generally poor; myriads of them live in snow houses, which are bare spaces dug in the snow, with no outlet but one for the smoke, and in this house they live with their domestic animals, and all the family offal for months together, so that in the spring of the year there is a crust of many inches of made flooring, while the interior heat from their own bodies, and from the fire for cooking purposes, is often eighty or ninety degrees.

The theory of cure. — I have said that a torpid liver is an immediate cause of cholera, that it does not work actively enough to separate the bile, the impure particles from the blood. Whatever, then, wakes up the liver, removes this torpidity; or, in plainer language, whatever stimulates the liver to greater activity, — that is curative of cholera. Calomel is a medicine which acts upon, which stimulates the liver to action, with a promptness and certainty infinitely beyond all the other remedies yet known to men, and the use of any other medicine as a substitute in any plain case of cholera, is, in my opinion, a trifling with human life; not that other remedies are not successful, but that this is more certain to act upon the liver than all others; and what sensible man wants to try a lesser certainty in so imminent a danger.

My whole view as to cholera and calomel is simply this, That while cholera is arrested and cured by a variety of other agents, calomel will cure in all these and thousands of others where other remedies have no more effect than a thimbleful of ashes; that calomel will cure any case of cholera which any other remedy cures, and that it will cure millions of other cases which no other remedy can reach; that when calomel fails to cure, all other things will inevitably fail.

How do we know all this? The natural color of healthy

and properly secreted bile, is yellowish, hence that is the color of an ordinarily healthful discharge from the bowels; but as the liver becomes torpid, the bile becomes greenish, and still further on, black. If you give calomel under such circumstances, black, green, or yellow discharges result, according to the degree of torpidity. When the liver gives out no bile at all, the passages are watery and light colored. The action of a calomel pill in cholera, is to arrest the discharges from the bowels, and this it does, usually, within two hours, and in five, eight, or ten, or twelve hours more, it starts the bowels to act again; but the substance discharged, is no longer colorless and thin, but darker and thicker, and less debilitating, and the patient is safe in proportion as these passages are green, or dark colored. I have seen them sometimes like clots of tar.

PREVENTIVES OF CHOLERA.

There are none, there never can be, except so far as it may be done by quietude of body and mind, by personal cleanliness, by regular and temperate habits of life, and the use of plain, accustomed nourishing food.

Anything taken medicinally as a preventive of cholera, will, inevitably and under all circumstances, increase the liability to an attack.

Why? Nothing can prevent cholera, in a cholera atmosphere, beyond the natural agents of nutrition, except in proportion to its stimulating properties. The liver takes its share of the general stimulus and works with more vigor. Where the system is under the effect of the stimulus, it is safer; but it is a first truth that the stimulant, sooner or later expends its force, as a drink of brandy, for example. That moment the system begins to fail, and falls as far below its natural condition as it was just before, above it, and while in that condition is just as much more susceptible of cholera, as it was less liable under the action of the stimulant, until, by degrees, it rises up to its natural equilibrium, its natural condition. You can, it is true, repeat the stimulus, but it must be done with the utmost regularity, and just at the time the effects of the previous one begin to subside. This, it will at once be seen, requires a nicety of observation, and correct-

ness of judgment which not one in a multitude can bestow, saying nothing of another nicety of judgment, that of gradually increasing the amount of the stimulant, so that the effect shall be kept up to the regular notch; for a given amount of one stimulant will inevitably fail, after a few repetitions, to produce the same amount of stimulation; and the moment that amount fails to be raised, that moment the person is more susceptible of cholera than if he had taken nothing at all.

He who takes any medicinal agent, internal or external, for the prevention of cholera, commits an act of the most consummate folly; and I should consider myself an *ignoramus* or a knave were I to concoct a professed anti-cholera mixture.

THE SUMMING UP.

When cholera is present in any community, each person should consider himself as attacked with cholera, —

1st. If the bowels act less frequently than usual.

2d. If the bowels act oftener than twice in twenty-four hours.

3d. If the discharge from the bowels is of a dirty white in color, and watery in its consistence.

4th. If he have any indefinable sensation about the belly, which not only unpleasantly reminds him that he has such an article, but also inclines him to sit down, and makes sitting down a much more pleasant operation than usual.

Some persons may think that this fourth item is putting "too fine a point" on the matter, and that it is being over careful; but I know that these very feelings do, in a vast majority of fatal cases of cholera, precede the actual "looseness" so universally and so wrongfully regarded as the premonitory symptom of cholera; "looseness," is not a premonitory symptom of cholera; it is cholera begun!

Whenever cholera is prevalent in any community, it is as much actual cholera, under such circumstances, as the first little flame on the roof of a house, constitutes "a house on fire."

When cholera is present as an epidemic — as a "falling upon the people," which is the literal meaning of the word epidemic, in a liberal translation — a person may have one regular action every twenty-four hours; it may not be hard

and dry, it may not be in lumps or balls, and it may be consistent enough to maintain its shape and form, and this is neither too costive nor too loose, and is just what it ought to be in health; but, at the same time, if a person in a cholera atmosphere has such a passage from the bowels, and it is followed not merely by an absence of that comfortableness and sense of relief with which all are familiar in health, but by a positive sensation, not agreeable, not painful, but unpleasant, inclining to stillness, and there is a feeling as if a slight stooping, or bending forward of the body would be agreeable,—these are the premonitories of Asiatic Cholera; and it is wonderful that they have never, as far as I know, been published in book or newspaper, for popular information. At such a stage no physician is needed, no physic is required, only quietude on the back, ice to be eaten if there is any thirst, and no food but toasted bread, and tea of some kind, green, black, sage, sassafras, or any other of the common herbs. Keep up attention to these things until you can walk without any uncomfortableness whatever, and even feel as if it were doing you good, and until you are not sensible of anything unpleasant about the belly.

If you get tired of tea and toast, or if it is not agreeable to you, use in their place, boiled rice, or sago, or tapioca, or arrow-root, or corn starch, or mush made of rice flour. With all these articles, a little boiled milk may be used, or they may be eaten with a little butter, or syrup of some kind, for a change.

If, under the four circumstances named on page 97, there is not an improvement in the symptoms within a very few hours, by the three things there named, to wit:—

1st. Quietude on your back, on a bed.

2d. Eating ice, if thirsty.

3d. A diet of tea and toast, or boiled rice, or some of the starches, then do not trifle with a holy, human life, by taking any medicine on your own responsibility, nor by the advice of any unprofessional man; but, by all means, send for a physician. But if you have violent vomiting, or have a single lightish colored, watery passage, or even a thinnish passage every hour or two, and no physician can be had in several hours, do not wait for him, but swallow a ten-grain calomel

pill, and repeat it every second hour, until the symptoms abate, or the physician arrives; or, if at the end of two hours after the first pill has been taken, the symptoms have become aggravated, take two calomel pills of ten grains each, and then patiently wait. If the passages stop, if the vomiting ceases, you are safe; and if, in addition to the cessation of vomiting, or looseness, or both, the passages become green, or dark, and more consistent within eight, or ten, or twelve hours after the first pill, and, in addition, urination returns, you will get well without anything else in addition beyond judicious nursing.

The most certain indication of recovery from an attack of Asiatic Cholera is the return of free urination; for during the attack it ceases altogether,—a most important fact, but not known, perhaps, to one person in ten thousand, and is worth more than all other symptoms together.

CAUSES OF CHOLERA.

A very great deal has been uselessly written for public perusal about the causes of cholera. One person will tell you that a glass of soda gave him cholera, or a mess of huckleberries, or cucumbers, or green corn, or cabbages, which is just about as true as the almost universal error, that a bad cold causes consumption. A bad cold never did, nor ever can originate consumption, any more than the things above named originate cholera. A bad cold excites consumption in a person whose lungs are already tuberculated, not otherwise, certainly; and so green corn, or cucumbers, or cabbages, or *any other food, whatever* it may be, which is not well digested when it passes into the stomach, will excite cholera, when a person is living in a cholera atmosphere, and the atmosphere is made "choleric" by its holding in suspension some emanation which is the product of vegetable decomposition.

Limestone water. — Much has been written about this agent as a cause of cholera. Those who know least are most positive. It may be true to some extent, and, under some circumstances, it may be an excitant of cholera; but I cannot think it is "per se" — that it is remarkably or necessarily so. It is known that the whole southwest has suffered from cholera, New Orleans especially; yet there is scarcely a

decent dwelling there which has not a cistern attached to it, *above ground*, and wholly supplied by rain water; and this is the usual drink, and it is the same case with multitudes of the better class of dwellings in the southern country

As to escaping prevalent cholera, the great general rules are:—

1st. Make no violent changes in your mode of life, whether in eating, or drinking, or sleeping, or exercise.

2d. Endeavor to attain composure of mind, quietude of body, regularity of all bodily habits, temperance in the use of plain, substantial, nourishing food; and let your drinks be a moderate amount of tea, and coffee, and cold water. If accustomed to use wine or brandy, or any other beverage or alcoholic stimulants, make no change, for change is death. If any change at all, it should be a regular, steady, systematic increase. But as soon as the cholera has disappeared, drink no more.

Fruits, in cholera times, are beneficial, if properly used. They should be ripe, raw, fresh, perfect,—should be eaten alone without cream or sugar, and without fluids of any kind for an hour after, and they should not be eaten later in the day than the usual dinner hour of two P. M.

In cholera times nothing should be taken after dinner, except a piece of cold bread and butter, and a cup of tea of some kind. This, indeed ought to be the rule for all who wish to live long and healthfully.

The indefinite unpleasantness in the bowels, which I have so much insisted upon as the real premonitory symptom of Asiatic cholera begun, whether there be looseness or constipation, most probably precedes every acknowledged attack of cholera, from hours up to days. There are no means for proving this certainly; for the mass of people are too unobserving. But it most certainly is a safe rule, in cholera times, to regard it as a premonitory, and to act accordingly.

Whatever I have said of cholera in the preceding pages, I wish to be understood as applicable to what has come under my own observation during the general prevalence of cholera in a community.

In different states and countries there are circumstances which modify the disease, its symptoms, and everything con-

nected with it, such as locality, variety of exciting causes, their different degrees of virulence or concentratedness, the different habits and modes of life. These things constitute the reason of the various modes of treatment, and the great error has been in publishing a successful remedy in one locality, and relying upon it in another. But the treatment by quietude, ice, and calomel, is equally applicable on every spot of the earth's surface, wherever a case of epidemic cholera occurs, since the essential cause of cholera is everywhere the same, to wit, the miasm of vegetable decomposition; the effects of that cause are the same, to wit, a failure on the part of the liver to work with sufficient vigor to withdraw the bile from the blood and pass it out of the system; and the mode of removing that effect is the same, to wit, the stimulation of the liver to increased action. And although, in milder forms, a variety of agencies may stimulate the liver to work, and thus restore health, yet, inasmuch as calomel is infinitely more reliable than all other liver stimulants yet known, it is recommended as having precedence of all others, on the ground previously named, that when danger is imminent, and a few hours makes the difference between life and death, it is unwise to trust to a less certain agent when the more certain one is equally at hand, and is the easiest medicine known to be taken, as it has no appreciable taste, its bulk is exceedingly small, and by reason of its weight it sinks to the bottom of the stomach, and cannot be rejected except in rare instances.

Some of my views are peculiar, perhaps. They were formed from observations made in 1832, '3, and '4, my first experiences being on a crowded steamboat which left Louisville, Kentucky, in October, 1832. In twenty-four hours the cholera broke out. It had just reached the west from Canada. No one knew anything about its nature, symptoms, or treatment, practically, and the panic was terrible. I had retired early. A Virginia gentleman was lying on the floor suffering from an attack. At midnight I awoke and found the cabin deserted, not a living creature in it, nor on the boat either, as well as I now remember; and every berth but mine was entirely divested of its bedding. The man had died, and they were airing the boat, while a few were engaged in depos-

iting him at the foot of a tree in a coarse wooden box, on the banks of the Ohio. The boat was bound for St. Louis, but few of her passengers to that port, or officers, lived to reach their destination. I was young, then, had perfect health, and knew no fear. Ever since that terrible "trip," and the experiences of the following years, every thing that I have seen or read on the subject of cholera has seemed to me to confirm the views advanced in the preceding pages, and I trust that general readers, as well as professional men, who may chance to see this article, will hereafter direct their attention to all facts bearing upon cholera, and notice how far such observed facts will bear them out in concluding, 1st, that epidemic Asiatic cholera cannot exist aside from moisture, heat, and vegetable matter; 2d, that quietude, ice, and calomel will cure where anything else will, and will succeed in multitudes of cases where all things else have signally failed.

CALOMEL PREJUDICES.

If, then, calomel is such an admirable agent in cholera, why is it not universally used? I might as well ask, if honesty is the best policy, why are not the majority of men honest from principle? It is because the majority of men are ignorant or misinformed. Many persons do not know the power of calomel in curing cholera, while others are afraid of it because it sometimes salivates. Suppose it does, better to run the risk of salivation than to die. And even if salivated, a man is not necessarily permanently injured by salivation. I have been badly salivated several times, very many years ago, but I believe I have as good health as most men. I do not recollect to have lost three meals from sickness in fifteen years past, except from sea-sickness, and no doubt there are tens of thousands of persons, who have been salivated, who can speak similarly. But the objection is perfectly childish when it is remembered that perhaps a thousand persons in succession may take calomel, and not two in the thousand be salivated. I might say not two in ten thousand, and that in a vast majority of those who are not designedly salivated, this salivation is the result of injudicious administration; thus,

Salivation is caused by keeping the system too long under the influence of calomel, in two ways:—

1st. By giving small doses at short intervals.

2d. By giving an amount so small that it fails to work itself off in ten or twelve hours.

3d. By giving a larger amount, but mixing opium in some form or other with it; for in all case the more opium or other anodyne you give with a dose of calomel, the longer it will be in producing its legitimate action.

The best method of administering calomel is to give enough at one time to make it act of itself within twelve hours, and if it does not act within that time, take an injection of half a pint of tepid water, or a table spoonful of salts in a half pint of warm water every hour until the bowels do act. Any action of the bowels at all after six hours since taking the calomel, may be set down as an action from calomel, and nothing need be done to "work it off."

If salivation is not designed, it is not best to give a dose of calomel oftener than once a week.

By observing the two rules just stated, I do not believe that any general practitioner will have one case of undesired salivation in ten years' practice.

It is important for the reader to remember that there are sporadic cases, that is, scattering cases of cholera, which may not be preceded by constipation or looseness of bowels, or uneasiness sufficiently decided to have attracted the observation of the patient; for in many cases, the patient declares that he "*felt*" as well as he ever did in his life; or acquaintances remark that he "*appeared*" to be in perfect health, and yet to-day he is dead of cholera. Yet I very much doubt if a case of cholera ever occurred without the premonitions above named, in a greater or less degree. Still, for all practical purposes, and to be on the safe side, let no one who has looseness to-day, in cholera times, conclude that it cannot be cholera, because he "*felt*" so and so the day before, or because no premonitions were observed; rather let him conclude they were slight or unobserved, and act as he should do if he were perfectly assured that he had at that moment in his own person, undisputed epidemic Asiatic cholera. The truth is, it is as impossible for a man in perfect health to be stricken down in a moment with a dangerous disease, as it is for a man who has been honest from principle for a lifetime, to become in a day a forger or a swindler.

As far as my observation has extended, I believe that the most frequent of all exciting causes of cholera is, going to bed too soon after a hearty meal, whether it be a late dinner, or merely a supper of fruits and cream or milk, with sugar. I think that eating freely of fruits or berries, ripe, raw, and perfect, with any fluid after them, and then going to bed in an hour or two, will excite cholera in cholera times. I am inclined to think that huckleberries, with cream or milk, except in very small quantity, make a dangerous dish in cholera times.

It may subserve a good purpose to remark that I have written on this subject, not to support a theory, but to draw attention to the suggestions, and, least of all, to obtain a cholera practice. I never treated a cholera case except gratuitously. I do not visit persons out of my office, except in rare cases. I prescribe only for those who come to see me, and who write to me; and my practice is closely confined to ailments of the throat and lungs, and has been for ten or fifteen years.

I will close the subject by answering an inquiry which, no doubt, has occurred to the reader as a conclusive refutation of all that I have said as to the fundamental cause of cholera, to wit:—

If cholera is the result of heat, moisture, and vegetable matter in combination, why has it not prevailed from time immemorial? Because the climates of the world, and of the various countries of the earth, the constitutions, and habits of life, and modes of living, are constantly changing; hence new diseases are making their appearance from time to time, while others have vanished from the world. And when a single element of many is changed, an entire new combination may be the result. But whatever may be that new, or changed, element, it can no more, as far as our present knowledge extends, excite epidemic cholera, without the aid of vegetable decomposition, than powder can be ignited without the aid of fire.

CONCLUDING OBSERVATIONS.

While cholera prevails, no marked change should be made as to the general habits of a regular temperate life, as long as the person feels entirely well; but the moment the great pre-

monitory symptom is observed, even in a slight degree, to wit, *an indefinable uncomfatableness in the belly, inclining to rest*, then an instantaneous change should be made from physical activity to bodily rest; from mental activity to mental relaxation; from the habitual use of wines, or malt, or other alcoholic drinks, to total abstinence, — from everything of the kind, using ice or ice-water as a substitute, or cold spring water, a few swallows only in any twenty minutes; but if ice is to be had, and there is thirst, it may be eaten continuously from morning until night.

Whatever may have been the diet before, it should be changed at once to tea and toast, or cold bread and butter with plain meat, salted or fresh, whichever is relished most. I mean that these changes should be made on the first appearance of *belly-uncomfatableness*; and if in six or eight hours you are not decidedly better, send for a physician; if you are better, continue your own treatment until the feeling in the belly has entirely disappeared, and you have a desire to walk about, and experience a decided relief in doing so.

If you have over two (or three at most) passages within twenty-four hours, do not make an experiment on your life by taking even a calomel pill, simple as it is, unless it be wholly impracticable to obtain a physician within three or four hours.

DIET IN CHOLERA TIMES.

If you have no especial liking for one thing more than another, and have not even the premonitory symptom, to wit, the *belly-uneasiness*, then the following diet will render you more secure: —

Breakfast. — A single cup of weak coffee or tea, with toasted bread, or cold bread and butter, and a small piece of salt meat, ham, beef, fish, or the like, *and nothing else*.

Dinner. — Cold bread, roasted or broiled fresh meat of some kind, potatoes, rice, hominy, samp, or thickened gruel.

For Dessert. — Rice, or bread-pudding, or sago, arrow-root, tapioca, farina, corn-starch, prepared in the usual manner, *and nothing else, fluid or solid*.

Tea, or Supper. — A single cup of weak tea of some kind, or coffee, with cold bread and butter, — *nothing else*.

Eat nothing between meals; go to bed at a regular hour, —

not later than ten o'clock; attend to your business with great moderation, avoiding hurry, bustle, worriment of mind; wear thin woollen flannel next the body, during the day, — air it well at night, sleeping in a common cotton night-garment; remain in bed of mornings, after you have waked up, until you feel rested in all your limbs; but do not, by any means, take a second nap. Do not sleep a moment in the day time, and let all your enjoyments and recreations be in great moderation.

Fruits have not been named, because it is so difficult to get them fresh, ripe, perfect, — many looking so, are wormy. Except potatoes, no vegetables are named, because they more readily sour on the stomach, require more power of digestion, while they do not afford as much nutriment and strength to the body in proportion.

OUR FOOD AND DRINK.

It is worth the effort of a life-time to be able to die well, — to die without pain, and in a well-grounded hope of happiness beyond. To die without pain, we must live in health, and live a long time. As a very general rule, those who live to great age pass away without apparently suffering, as if they were going to sleep. The great secret of a long and healthful life lies in the judicious use of what we eat and drink. What is *judicious* we propose to discuss; but not in such a way as to dictate dogmatically what this or that one shall use, but to let each one decide for himself, under the guidance of a few general principles, founded on observed facts, not on imagined fallacies.

On the 6th day of June, 1822, a robust, hearty French Canadian, of eighteen years, was accidentally shot in the left side. The wound healed, but left an opening in the stomach, which allowed the physician to see, at any time, what was passing inside; and for the space of fifteen years, a great variety of experiments were made, and observations taken; and in the light of these we make our way.

In clear, cool, dry weather, a thermometer, introduced into the stomach, settled at one hundred degrees, Fahrenheit. In

raw, damp, cloudy weather, it remained stationary at ninety-four.

One point gained, then, is, that the temperature of an empty and healthy stomach, in good weather, is about one hundred degrees.

Soon after a meal is eaten, the temperature of the stomach is slightly increased, digestion goes on healthily and well, and, in four or five hours, the stomach is empty again. By digestion here we mean, that what was eaten, whether meat, bread, vegetables, or other food, is gradually changed, until it becomes whitish, and thinnish, and sweetish, like milk. It matters not what we eat, or of how many different kinds, it is the same in color, taste, and consistence; that is, when digestion is healthy. When digestion is not perfect, the food ferments, becomes sour, rises in the mouth, generates wind, causes belching, and the like familiar symptoms. Digestion, being a process of nature, whatever arrests digestion is a direct interference with nature, always does wrong, and, if persevered in, destroys health and life, inevitably.

It was further observed, that cold water, swallowed during the process of digestion, instantly arrested it; and the process was not resumed, until the water had been there long enough to be warmed from the temperature at which it was drank, to that of the stomach, or from some forty degrees to a hundred. To accomplish this, the heat must be abstracted from the general system, chilling it. Strong, robust persons may not feel this; but if a man in feeble health drink cold water at a meal, at all largely, he rises from the table chilly, and soon has fever; while the stomach, being kept that much longer at work in digesting the food, loses its vigor, the digestion is imperfect, and the food becomes impure, thus laying the foundation of disease. The inevitable inference from these facts is, that

COLD WATER IS INJURIOUS TO HEALTH,

if taken at meals. Injurious to the most robust, if taken largely; and to persons in feeble health, if taken at all, beyond a few swallows, at a meal.

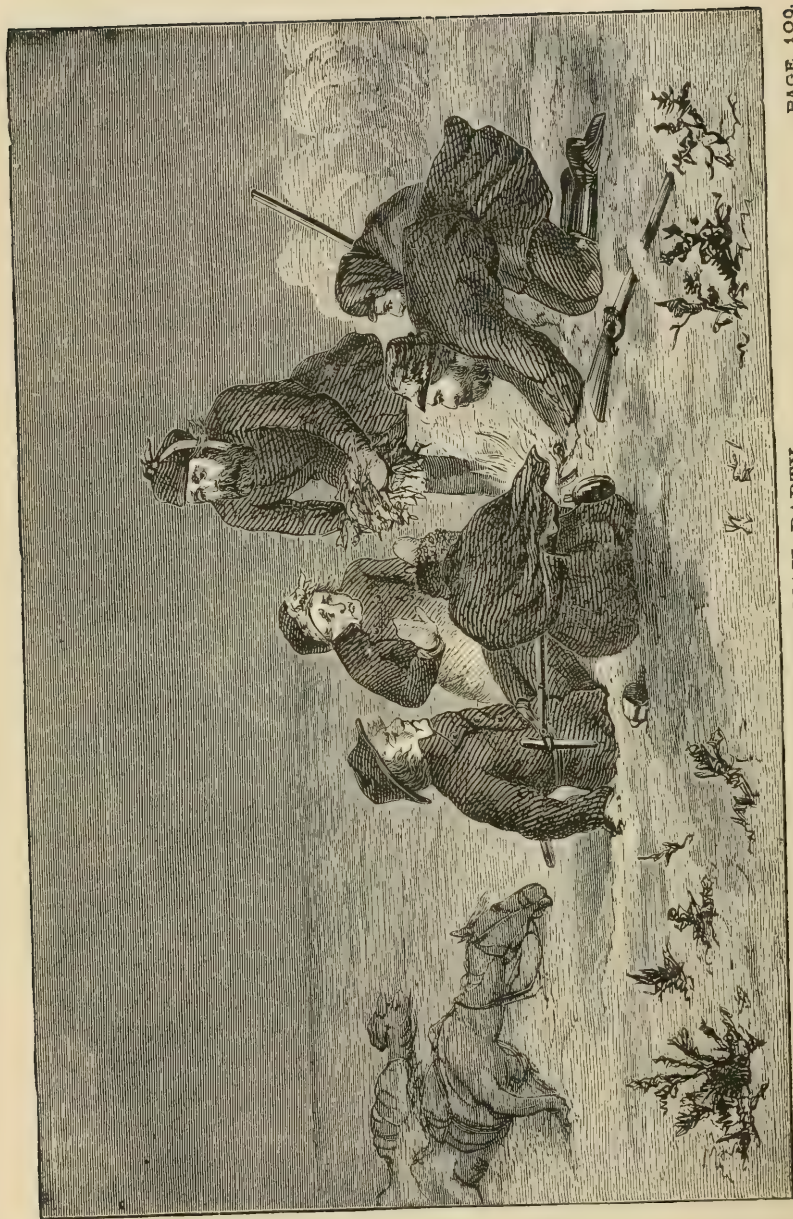
I therefore set it down, as a clearly established fact, that *a glass or more of cold water, drank habitually at meals, or soon after, is a pernicious practice, even to the most healthy.*

Injury is done in another manner, — water, *or any other fluid*, dilutes the gastric juice, and thus weakens its power to dissolve the food. The amount of gastric juice is not lessened, but its power is diminished, by its dilution. The finger will be scalded by dipping it into a vessel of boiling water; but if an equal amount of cold water is added, it may be thrust in with impunity, although there is as much heat in the mass as before; but it is more diffused. A glass of brandy will almost strangle a person not accustomed to it; but if largely diluted, it gives no discomfort, although all the brandy is there that was there before. We have, then, made another advance, that *any kind of fluid largely taken at a meal, or soon after*, is positively injurious to health.

"Largely" is a relative term. An advance of fifty per cent. in the price of anything is *large*; and when it is remembered that but a few table-spoonfuls of gastric juice are furnished at a meal, a glass of cold water, or two or three cups of coffee or tea, is a *large* amount of fluid for one meal. Thus, a standing item of advice to my patients is, — *Take but half a glass of water at a single meal, or a single cup of weak coffee or tea, never increasing the strength or quantity, and drink nothing within an hour after eating.*

If cold drinks are injurious at meals, cold food, is for the same reason, also injurious; thus it is that some of the most terrible forms of disease are brought on by persistence in eating cold food, exclusively, especially in winter time. If cold fluids are injurious at meals, we naturally conclude that warm fluids, in moderation, are beneficial; and rightly so. The young of the animal creation are furnished with sustenance warmed by Nature; and the choice morsel is warmed in the beak of the parent bird, before arriving at the nest of her young. We instinctively, almost, prepare something warm for the weary or the invalid; hence the virtue oftentimes ascribed to drinking milk, *warm* from the cow, — not a very palatable idea, it must be confessed. It then follows, that, *if we drink anything at meals, it should be first warmed.*

We may safely admit, that the universal custom of a country is founded on common sense, common sense being the teachings of experience. Common consent and the experience of the civilized world is, that a cup of good hot coffee



for breakfast, and a cup of good hot tea for supper, is "*wholesome*." If a person is prejudiced against "*store* tea and coffee," then any of our common garden herbs may be substituted, as balm, sage, sassafras, and the like. It is the *warmth* that comes first in importance; and there must be the taste of something palatable in it, or the stomach will loathe it. I am well aware that some persons consider tea and coffee poisonous, as did an enthusiastic young "theological" at New Brunswick, a few years ago; and demonstrated it, as he thought, to the old dominie, then in his eighty-sixth year, and still an efficient laborer in the vineyard. "It may be a poison, as you say," replied the old veteran, as the sly mischief twinkled out of the corner of his eye, "but it must be a very slow poison; for I have taken it regularly, night and morning, for these eighty years, and am, as you see, not dead yet." The same has been said of Dr. Johnson.

But how comes it that so many sensible people believe that tea and coffee are poisonous? Just as they have come to the adoption of any other fallacy. Somebody, who had nothing else to do, imagined it, then hunted up facts and parts of facts to prove it; and what with adding a little to one fact, and suppressing from another, a really plausible case was made out to every reader or hearer who had rather admit a statement than take the trouble thoroughly to sift its truth, and there are many such.

"Once upon a time," a party of men left Salt Lake City for St. Louis, with the United States mail, to be delivered at Independence or, '*St. Jo*'. It was winter. They found the prairies covered with snow, and finally their '*animals*' perished with hunger; at this stage the six men found themselves utterly destitute of any kind of food; the game had taken to the woods, there were no rivers, and they were still hundreds of miles from their journey's end, while the bleak winter winds whistling across the wide prairies in unobstructed fury, froze them sometimes almost to the heart's core. All, absolutely all they had to subsist upon under these desperate circumstances, was snow-water and a quantity of green coffee; this they burned and boiled in snow water, and upon it travelled for six days, until they reached a place of help." These are the bare facts of the case, as reported to

government, and demonstrate that coffee, alone, is a susten-
nant, as well as a stimulant, that it contains the elements of
nutrition, consequently is not a mere stimulant, and all that
has been said of "mere stimulants," is not applicable to it.
Coffee, then, being of itself nutritious, capable of sustaining
life for days at a time, under circumstances of severe cold
and the labor of travelling on foot, and it being customary to
use it with cream and sugar, which are themselves concentrat-
ed nutriments, and withal, being drank hot, the conclusion
appears to us as legitimate as one of Euclid's corollaries, that
coffee, as generally used in this country, is a valuable, nutri-
tious, healthful, and comfortable item.

Chemical analysis, has of late, under the direction of the
most competent and intelligent minds of the age, arrived at
the point just stated, and declares that coffee is a nutriment,
and that its essential principle, although one hundred and
twenty-five per cent. less, is identical with that of the tea of
commerce; and when facts, universal custom, and science, all
unite in one point, surely we may feel safe, and hereafter take
our cup of coffee and tea "in peace and quietness."

The first cup of coffee is the best.

The last cup of tea is the best.

Never take more than one cup at a meal.

Never increase the strength.

If it were a *mere* stimulant, then, after a while, it might,
if not increased in strength or quantity, produce no sensible
effect, might do no good, as brandy, opium, or any other
mere stimulant; but as tea and coffee are nutritious, the more
so as they are used with milk and sugar, a cup of the "*self-*
same" is likely to do you as much good and as little harm
twenty years hence as to-day.

It has been justly said that, "In the life of most persons, a
period arrives when the stomach no longer digests enough of
the ordinary elements of food to make up for the natural daily
waste of the bodily substance. The size and weight of the
body, therefore, begin to diminish more or less perceptibly.
At this period tea comes in as a medicine to arrest the waste,
to keep the body from falling away so fast, and thus enable
the less energetic powers of digestion still to supply as much
as is needed to repair the wear and tear of the solid tissues.

No wonder, therefore, that tea should be a favorite, on the one hand, with the poor, whose supply of substantial food is scanty, and on the other, with the aged and infirm, especially of the feeblar sex, whose powers of digestion, and whose bodily substance have together begun to fail. Nor is it surprising that the aged female, who has barely enough of weekly income to buy what are called the common necessities of life, should yet spend a portion of her small gains in purchasing her ounce of tea. She can live quite as well on less common food when she takes her tea along with it; while she feels lighter, at the same time more cheerful and fitter for her work, because of the indulgence.

The use of tea became general in China about the year six hundred, A. D., and after a dozen hundred years' use, they seem to live as long as the Anglo-Saxons do, with whom, a thousand years later, it was so costly, that the East India Company considered the present of two pounds of it to the Queen of England, a rare gift; and now the average length of life in Great Britain is greater than when that present was made, although the inhabitants consume fifty-five million pounds of tea every year.

The effect of tea is to enliven; it produces a comfortable exhilaration of spirits, it wakens up and increases the working capabilities of the brain, and brings out the kindlier feelings of our nature in moderation, having them always under our control. Alcohol, in any of its combinations, intoxicates, makes wild, places a man out of his own power; he gets beside himself, he can't control himself, nor can any one else control him, except by brute force. Upon some persons it has the effect of eliciting the darkest and deadliest passions of our nature. Who ever heard of a cup of tea inciting its sippers to "treasons, stratagems, and spoils?" In certain irritated states of the body, it soothes the whole system, allays inflammation, cools fever, modifies the circulation, and counteracts the stupor of opium and brandy.

EFFECTS OF IMAGINATION ON HEALTH.

WHAT is the nature of that mysterious bond of connection between mind and body we may never know, but the notice of the effects is sometimes interesting, startling, awful, as will be subsequently shown by well attested facts. The general lesson which I wish to inculcate, because of its bearing on the health and happiness of men, is the importance practically, of keeping the mind constantly employed in something useful and agreeable. One of the great secrets of human happiness is to be profitably busy. Of all men they are the most miserable, who have nothing to do; and yet, as far as my observation has extended, those who have nothing to do, never have time to do anything. The mechanic who is fully employed, is the very man to perform a job for you punctually. When nothing presses on the attention, the mind is prone to dwell on small things; and strangely too, these small things are, nine times out of ten, among the disagreeables. The absence of a neighborly nod from an acquaintance or fellow-citizen, who never failed to nod before, instantly sets a "nothing-to-do" to work; his whole soul is full of business; so much so, that he can think of nothing else: the mind is tumultuously tossing, and all creation is veiled in a hurting gloom. There is no stopping to inquire whether the offending one is near-sighted; whether he is not going for the doctor, or worse than that, "*shinning it*" among his business friends to meet a note in bank. Mr. *Nothing-To-Do* gets hold of a fact, or story, or occurrence, and by its help he imagines a great wrong has been done him; he pores over it, he cherishes it most pertinaciously, he even wakes up in the night and thinks about it, until the mind itself is fully roused, and he cannot go to sleep again. The more he thinks the more sleepless he becomes, and tosses and tumbles about on the bed by the hour; and as the mind becomes hotter, the body begins to sweat, and he gets up in the morning as haggard and weary as an exhausted madman.

It is a well known fact among medical men, that a young student of physic will have a dozen different diseases in the

first year of his novitiate. Dr. Reese says, "It would seem as if the study of certain diseases sometimes favored their real or imaginary development. (The great Lænnec, who spent a large portion of his life in the study of consumption, fell a victim to it himself. So did Wooster, of Cincinnati, and Hastings, of London, who set the world agog on the use of Naphtha as a certain cure for Phthisis, and yet he failed to cure himself of it.) Corvisart made disease of the heart his study, and died of it. When the celebrated Professor Frank of Paria was preparing his lectures on diseases of the heart, his own became so much disturbed that he was obliged to rest for a while. Men and women have often come to me for the treatment of consumption, when, on examination, the lungs were found to be as sound and full acting as the lungs of a race-horse, as was usually proved by subsequent permanent recovery; a slight thinness in flesh, or pain in the breast, or troublesome cough, from a disordered stomach or liver, or diseased spine, having been magnified to mean that they were falling into a fatal disease. Alas, how often are these imaginings taken advantage of by wicked men, who have only assumed to be physicians, and subsequent restoration is blazoned abroad, and certified to, in the newspapers, as "cures of consumption," when the consumption never existed, but in the imagination of a "*nothing-to-do*." I often feel, in reference to a patient, — You are too rich to get well; if you had to take in washing at fifty cents a dozen, or had a house full of children "to do for," and no servants to help, with a sick husband to boot, you would soon be well enough. Let the reader remember, then, "*a symptom is the very last thing you should think about*."

It is related of a prime minister, that to prove to his king that actual bodily suffering was less destructive in its influences than imagined danger, he took two lambs, broke the leg of one, placed it in an enclosure with food beside it, and left it; the other, with food beside it, was placed in another enclosure, in which was a tiger, so confined that he could spring near to the lamb, but could not possibly touch it. Next morning, the wounded lamb had eaten all its food, while that of the other was untouched, and the lamb itself was dead.

Dr. Noble, in an analytic lecture at Manchester, "On the Dynamic Influence of Ideas," told an anecdote of M. Boutibouse, a French philosopher, in illustration of the power of imagination. M. Boutibouse served in Napoleon's army, and was present at many engagements during the early part of the present century. At the battle of Wagram, in 1809, he was engaged in the fray; the ranks around him had been terribly thinned by shot, and at sunset he was nearly isolated. While reloading his musket, he was shot down by a cannon ball. His impression was that the ball had passed through his legs below his knees, separating them from the thighs; for he suddenly sank down, shortened, as he believed, to the extent of about a foot in measurement. The trunk of the body fell backwards on the ground, and the senses were completely paralyzed by the shock. Thus he lay motionless amongst the wounded and dead during the rest of the night, not daring to move a muscle, lest the loss of blood should be fatally increased. He felt no pain, but this he attributed to the stunning effect of the shock to the brain and nervous system. At early dawn he was roused by one of the medical staff, who came round to help the wounded. "What's the matter with you, my good fellow?" said the surgeon. "Ah, touch me tenderly," replied M. Boutibouse, "I beseech you; a cannon ball has carried off my legs." The surgeon examined the limbs referred to, and then giving him a good shake, said, with a joyous laugh, "Get up with you, you have nothing the matter with you." M. Boutibouse immediately sprang up in utter astonishment, and stood firmly on the legs which he thought he had lost forever. "I felt more thankful," said M. Boutibouse, "than I had ever done in the whole course of my life before. I had not a wound about me. I had, indeed, been shot down by an immense cannon ball; but instead of passing through the legs, as I firmly believed it had, the ball had passed under my feet, and had ploughed a hole in the earth beneath, at least a foot in depth, into which my feet suddenly sank, giving me the idea that I had been thus shortened by the loss of my legs." The truth of this story is vouched for by Dr. Noble.

A St. Louis gentleman, who had a slight affection of the head several weeks, became alarmed a few days since, and

took the matter so much at heart, that he fully persuaded himself that his head was growing unusually large. It became a settled conviction in his own mind that it was absolutely swelling. A few nights since, after taking his wife to church, he had occasion to leave and attend a meeting of an association to which he belonged. He was very uneasy while there, occasionally feeling his head, and finally bolted again to the church, to get his wife, and go immediately home. In the hurry of leaving, he picked up another man's hat, vastly too small for him, and in full run, clapped it on his head. What was his horror to find that it wouldn't begin to fit! In vain he tried to press it over his aching brow, but the beaver wouldn't yield a particle. This only strengthened his conviction in relation to his growing head, and with the utmost speed he gained the church just as it was breaking up and the people retiring. The congregation were amazed at his absent manner in calling for his wife and then a doctor.

"What is the matter?" said one.

"O, matter enough! My head is getting as large as a court-house door: a doctor — quick!"

In a few minutes a physician who was present came forward, but could not satisfy him that his head had no extra bulk. He finally prescribed free bleeding and cupping on the back of his neck. The patient and his wife started home, and called, on the way, on a cupper and leecher, to get his assistance in the matter. Just as the man of cups was about to commence operations, the lady observed that her husband had a strange hat, and immediately informed him of the fact. He looked at it carefully for a moment, and his strange fancy of a swelled head seemed to give way under the disclosure, and at once he dispensed with the bloody preparations to reduce it.

Not only the body, but the mind and the heart, become diseased by giving loose to the imagination; in this very way was it, that men were once led into heathenism. Paul states, in the first chapter of Romans, that the world "became vain in their imaginations, and their foolish heart was darkened," that is, I presume, their judgment was blinded. The reader will also see, I trust, the beautiful appropriateness of Scripture language, so often repeated as a caution against "*vain*

thoughts," groundless, without reason: these vain imaginations lead to moral and physical death, and ought to be striven against as a religious duty

DYSPEPSIA AND VINEGAR.

As soon as food reaches the stomach of a hungry, healthy man, it pours out a fluid substance, called *gastric juice*, as instantly as the eye yields water, if it is touched by anything hard; this gastric dissolves the food from without inwards, as lumps of ice in a glass of water are melted from without inwards. If, from any cause, the food is not thus melted or dissolved, that is *indigestion*, or *dyspepsia*. Vinegar, in its action on food, is more nearly like the gastric juice than any other fluid known; thus it is that a pickle, or a little vinegar will "*settle the stomach*," when some discomfort is experienced after eating.

HEALTH, WEALTH, AND RELIGION.

THESE are the three grand duties of life. Each additional year confirms me in the opinion that pulpit teachings in reference to money are erroneous, mischievous, and inconsistent. The vanity of riches, that silver and gold are dross, that wealth is a snare, that it is hard for a rich man to enter heaven, these are stereotyped themes, and afford scope for a beautiful display of words and imagination.

If money is indeed so trashy, if its pursuit perils a man's soul, why is it that in some cases we never go to church on the Sabbath day without having a silver plate handed round, that tells plainly enough whether the giver throws in a copper cent or a silver dollar, thus shaming the humble poor, and tempting the ostentatious to go beyond their means? We thus give the lie to our teachings, and more than this, we practically ignore the expressive teachings of Scripture, that we must not let the left hand know what the right hand doeth.

I will leave it to the reflective man of wealth, who is yet among the world's people, if he does not often turn away with a feeling of contemptuousness at theory and practice so *mal apropos*.

At one moment we are told that wealth is a canker; how unavailing to procure happiness; the next we are reminded of how blessed a thing it is to give, and what a large good may be done in the judicious use of a small amount of money. These inconsistencies perplex the "feeble folk," and confuse the lambs of the flock, for whom we ought specially to care. Men of New York, and Philadelphia, and Boston, and of the thousands of smaller cities and towns of this broad land, whether money be a hindrance against entering heaven or not, judge ye; but this I know, its possession here is necessary to a seat near God's altar. We cannot sit under the droppings of the sanctuary if we are not rich, at least comparatively. It is notorious that the radical, the distinctive principles of primitive Christianity, are reversed among us. In early times, when the love of a recently ascended Saviour burned within the hearts of his followers, it was heralded abroad as something singular and almost miraculous, that "*The poor have the gospel preached to them.*"

Such is not the case in New York. Here we must give a thousand dollars for a pew holding five persons, and, in addition to that thousand, we must pay seven per cent. every year for church expenses. In our Fifth Avenue Church, there is not a pew, or even single sitting, to be had. This is largely complimentary to our minister, one of the best of men, and of commanding talents; yet this is the very kind of man needed for the poor, for it requires all his piety to stoop so low as to wash their feet, and all his talents to make the hidden things of the Bible plain to their uncultivated minds. But the rich bid the highest, and the poor must put up with any crumbs they may get from the tables of their richer brethren in the way of standing room in the vestibule, or gallery, or an occasional vacant seat on rainy days, or very dusty, or very warm, or very windy, or very cold, or in the dog-days, when it is not fashionable to be seen in town: in this last case, indeed, there is plenty of room; but the voice of that pious and talented man is not there to instruct by "thoughts that breathe

and words that burn ;" still there is a voice there giving sound, coming from some weak brother, or practising licentiate, or high-falutin sophomore. I really do not know but after all, our Quaker Friends are nearest primitive practices in this most important respect. Their houses of religious meeting are very large, very plain, very clean, and abundantly free to all who come. The "weary and the heavy laden" may indeed there literally find rest — rest for the weary body, rest in the decent quiet of the place, from the tumultuous tossings of the world's conflict with want, its strivings for bread. Next to them are the lovely *Moravian Brethren*, and then, our Methodist friends ; but they, alas ! are receding before so-called *civilization*, or falling in with the fashion of the world, in selling places, near God's altar, to the highest bidder. Last month I went to a church in Arch street, Philadelphia. The heads of the *three* aisles were crowded with people waiting for the *one* sexton to show them places ; and we observed, in several instances, that when the owners came they took keys from their pockets and unlocked the pew doors. No doubt reasons are at hand for the fine church and for the pew system ; but whether they will stand the test of universal brotherhood — all being children of the same common Father of all, who is himself no respecter of persons — I cannot say. The question comes back with some power, Ought I to lock my pew door on a waiting brother ? Ought I to exclude the poor from the kingdom of heaven, by virtually excluding them from receiving those teachings which guide and prepare for that kingdom ? These things may at least be *reinvestigated*.

The general impression in a Christian community is, that the first duty of man is to become a Christian. A physician is naturally possessed of the confidence of his patients as to health, and gradually that is extended to other things as dear. I am often consulted as to marrying, and professional duty sometimes leads me to take the initiative as to advice on that subject ; the first item of all is, "*Let the man or woman you marry be healthy.*" If your companion for life is ignorant, you may instruct ; if poor, you may enrich ; if wanting position, you may elevate ; if lacking religion, you may place at hand the means of conversion — your own pious life will

almost certainly be that means of conversion ; if lazy, or dirty, or unmethodical, which is just as bad, perhaps, you can correct these by example, and by judicious and encouraging teachings ; but if you marry a bad constitution, a radically diseased body, there is no effective certain remedy, and you lay the foundation for a life of disquietude, discouragement, and expense to yourself ; while, if any children are born to you they will inherit that misfortune in an aggravated form, and thus you will have a sickly child to be a canker, a festering wound, a rankling thorn, a weary, wasting anxiety, to the latest hour of life : for can anything throw one ray of sunlight across my heart, when the child of my bosom is wasting and waning before me to a certain and premature grave ? I think not.

To be truly religious, and to have true views on all subjects connected with religion, a man should have undisputed health. A sound mind in a sound body is, I believe, an axiom — a first principle ; and as no child is born religious, and all “go astray from the womb, speaking lies,” a healthfully acting mind in a healthy body seems to be a prerequisite towards giving the arguments for religious truth the consideration due them. If this be so, then the *first* parental *duty* to the new-born child is, not in reference to religion directly, but in reference to its health — its preservation if good, and its improvement if defective. It seems, then, to follow, that good health, other things being equal, is a prerequisite in the investigation of religious truth, and rather increases the probability that the arguments substantiating such truth will be properly appreciated. In other words, a healthy man is more likely to be brought under the power of religious truth, and to become a Christian from sterling principle, than an unhealthy man. I know it is said by the blessed One himself, “Seek first the kingdom of God, and his righteousness ;” but a search presupposes eyes to see, health to perceive, the full force of exhortation, argument, miracle.

I will not take it upon me to run this out ; therefore I go no further than to say, that the preservation and the promotion of the highest health of body is among the very first duties of an immortal mind ; for, the better we can understand our duty here, the higher and the more glorious will be our position hereafter ; and to be able to comprehend our

duty in its broadest sense, and with the most convincing power, we ought to be able to bring to bear on that truth the greatest strength of mind which the highest health of body can secure.

If these things be so, where stands the man who pays no attention to the *preservation of his health*? Where stands the parent who gives no instruction to his children, nor causes them to be instructed, as to the laws of health and life? Does a good citizen, even, let alone a Christian parent, do his duty by his children, when he goes no further than the catechism, the confession, or the prayer-book?

If, then, I were required to comprise in three parts the main effort of life, I would say, —

Strive, with all the energy God hath given you to be healthy, to be religious, to be rich. The more healthy you are, the more truly and highly religious you can be; and the richer you are, the more can you do towards placing the same glorious religion within reach, at least, of the perishing myriads of earth's poor.

What I have said is not so much against fine churches, as against the very general habit of bearing hard on riches and rich men, in theory, while in practice, all that is possible is done to cause the rich to bestow their riches on the church and its professed objects.

Is it right for the pulpit to bear so hard from Sabbath to Sabbath on riches, and rich men, *per se*? More pains ought to be expended in a just discrimination between abused wealth, unsanctified wealth, and wealth itself. We say, money is the sinew of war; not less true is it that money is the sinew of the war spiritual. The great Head of the Church has chosen to ordain that religion should be extended over the world, not by miracle, but by money; and the instrument should be honored at least for the uses it is put to, and not fulminated against, as it is, almost with spitefulness, sometimes as unwise as the railings of the rabble, in the times of barricades, against the rich, and the titled, and the elevated.

Our newspapers, too, make it a standing and favorite theme to bespatter the rich — to anathematize them. Indeed, the unguarded are almost persuaded sometimes to consider it a crime to be rich. This is all wrong, radically wrong. Instead

of cherishing a kind of malignant feeling against such men, we ought rather to go on the principle that to be rich, presupposes its possessor to have been a man of industry, of self-denial, and of economy : therefore, in all justice, the very fact of a man being rich entitles him to our respect ; for I am persuaded that more men are rich from inheritance, and from economy and industry, than from dishonorable practices. And surely there is nothing discreditable in being wealthy either by inheritance or by industry. Away, then, with this railing against the rich. Let it be preached from the pulpit, and let it be proclaimed by the press, with its million tongues, that to accumulate wealth is one of the first, one of the highest, one of the noblest, duties of an immortal mind ; and then, that to use it benevolently, makes that mind akin to God.

CORN BREAD AND CONSTIPATION.

CORN BREAD, — the “Indian” of the North, — when properly made and of suitable materials, is a sweet, healthful, and delightful article of food. We seldom see Southern corn bread on a Northern table, because the meal is ground entirely too fine, and becomes soggy in the baking. To obviate this sogginess, and its effects on the system, Northerners put physic in their meal, and make it, *sometimes*, apparently as good as the Southern bread, whose only constituents are meal itself, a little milk, and some salt.

One pound of Indian, that is, corn meal ; one and a half pints of milk, five eggs, a piece of butter as large as a hen’s egg, a lump of soda as large as a pea, and a teaspoonful of cream of tartar. Bake it three quarters of an hour.

Real Corn Bread. — Persons who prefer not to take physic in their food, may make a very superior and healthful article of corn bread, as follows : One quart of sour milk, two table-spoons of flour, three eggs, and as much corn meal as will make a stiff batter.

Indian-Meal Waffles. — Boil two cups of hominy very soft, and an equal quantity of sifted Indian-meal, a table-spoonful of salt, half a tea-cup of butter, and three eggs, with milk

enough to make a thin batter. Beat altogether, and bake in waffle irons. When eggs cannot be procured, yeast is a good substitute; put a spoonful in the batter, and let it stand an hour to rise.

The medicinal effects of corn bread, as also of bran bread, wheaten grits, &c., arise, in part, from the roughness of the particles of meal gently irritating the surface of the intestines along which it passes, causing the secretories to pour out a more copious supply of fluid, which, gradually accumulating in the lower intestines, acts on the same principle as an injection, namely, by the distension which it occasions, and the subsequent reaction of contraction, which expels the contents of the lower bowel, called the *rectum*.

I cannot but pause here to call the reader's attention to this, among the multitude of other evidences of the wonderful wisdom displayed in our formation, by Him who made all worlds. The functions of the anus, considered the most despicable part of man, are carried on by principles, which, at the expiration of six thousand years, man has just learned to apply to machinery, and which, when observed, for the first time, in the machine-shop, strikes the beholder with wonder. It is observed in the printing-press, when the bed has moved to a certain limit, it instantly returns, apparently of itself, to its former position, and that, too, when the main wheels continue running in the same direction, the whole mass seeming to act by instinct, as if it knew how far it should go, and then return without bidding. It is well worth the reader's while to visit an establishment where steam-engines are made, to witness this.

HEALTHFULNESS OF FRUIT.

Raw fruit, fresh, ripe, and perfect, is safe and healthful at all seasons of the year, and amid the ravages of disease, whether epidemic, endemic, or sporadic, general, special, or local. Under proper restrictions as to quantity, such fruit, as named, will cure a diarrhœa, aid in removing a cold, colic, fever, or any other disease whose treatment requires the

bowels to be kept freely open. For this effect, fresh ripe fruit is good; but to be used advantageously, in health and disease, the following rules are imperative:—

1st. Fruit should be eaten ripe, raw, fresh, and perfect.

2d. It should be eaten in moderation.

3d. It should be eaten not later than four o'clock in the afternoon.

4th. No water, or fluid of any description, should be swallowed within an hour after eating fruit.

5th. To have its full, beneficial effect, nothing else should be eaten at the time the fruit is taken.

It is to the neglect of these observances that erroneous impressions prevail in many families, and to an extent, too, in some instances, that the most luscious peach, or apple, or bunch of grapes, is regarded as that much embodied cholera and death. When will men learn to be observant and reflective?

MORAL CAUSES OF CHOLERA.

THE "London Christian Times" suggests that moral causes have much to do in engendering this disease, and that moral remedies may go far to alleviate or cure it.

The filthy, low-lying regions, says the "Times," where the disease presents itself with most inveteracy, are also the regions of coarse, imbruted vice. Self-indulgence in sordid and unwholesome luxuries undermine the constitution. Perseverance in such indulgence, for a series of generations, debilitates a race. The harass and anxiety attendant upon precarious and dishonest means of obtaining a livelihood, shake terribly such enfeebled constitutions.

Vicious indulgence and sordid habits, by demoralizing a large proportion of the lower classes, are the real cause of predisposition to a new and awful form of disease. The filth and squalor are merely the external indications of this internal rottenness. When a large portion of any community has been thus predisposed, disease catches around it like wild-fire, and even those who have kept themselves above the general

degradation are not exempted from its visitations. The honest poor are by their poverty brought into contagious proximity to the class prepared for sickness. The wealthy are brought into contact with the infected stratum of society by business relations. Let the whole truth be told: the vicious and the unreflecting of the wealthier class expose themselves to contagion by visiting infected dens in search of illicit pleasure. Nay, more; the anxious, mammon-hunting, voluptuous habits of the wealthy predispose them to contagion.

Moral causes of disease can only be combated by counter-agents. It is not meant that physical remedies and lenitives for cholera are to be dispensed with, but that moral remedies and lenitives are to be superadded.

THROAT-AIL.

I HAVE endeavored in all my writings to substitute the words *Throat-Ail* for *Laryngitis*, or *Clergymen's Sore Throat*: it is shorter, more comprehensive, more correct, and has the advantage of being plain English. It is a disease which every mother ought to understand; for, in the shape of *croup*, it puts her child in the grave in a few hours. Every person who loves to sing should know its nature, for it destroys the voice. Every lawyer, every clergyman, every politician, ought to make it their study, for it robs them of their capital in trade, and often lays them on the shelf for life. In short, it should be generally understood, at least as to its symptoms, for it is very often the forerunner of consumption, that hated name.

There are two forms of throat-ail — the rapid and the slow. By rapid throat-ail, the great and good Washington perished prematurely, in a few hours' illness. By the slow kind, many public men are deprived of their means of usefulness and of support, and have to spend their remaining days in struggling for a scant subsistence, or in following some new trade in their old age.

I write for the people, and think it sufficient for the general

good, to acquaint my readers with merely the symptoms and the causes of what is called *throat-ail*, par excellence, the kind which lasts for weeks and months and years, ending in disablement of voice, and finally death by consumption.

Throat-ail is like a fire — the sooner you know of its existence, the better; and like a fire, too, which seldom goes out of itself. So throat-ail seldom indeed gets well of itself, but burrows and deepens, until it undermines the constitution, wastes away the health and strength and flesh, and finally, fastening itself in the lungs, completes the wreck and ruin of the whole man.

The first symptoms of Throat-Ail, or Chronic Laryngitis, or Clergymen's Sore Throat, are usually a frequent hemming and hacking, in order to clear the voice or throat. This is slight and seldom at first, and may not be noticed for weeks; but then it is so decided, that it forces itself upon the attention, either by its frequency, or by the force required to clear the throat sufficiently to speak with distinctness. After a while, it requires such an effort to enunciate plainly, that the patient, for the first time, becomes aware of a certain feeling of tiredness about the throat or neck; most generally it is a dull hurting: or he finds there is a kind of lumpish feeling in the throat, and he attempts to swallow it away, and it does seem to go down, but it does not stay down, and he swallows again, and soon he finds himself *swallowing all the time*. Occasionally there is a different cause for swallowing: the throat appears to be dry, and swallowing for a time seems to moisten it; finally, the swallowing is almost incessant, especially if the mind is directed to it. For a time, nothing is brought away; gradually a little pearly or whitish or cottony-like phlegm is brought up, and the patient becomes hoarse. In the progress of things this phlegm becomes dryish, and so tough that it clings to the inside of the throat, and can only be dislodged by a decided effort at clearing, with a dipping forward of the head. The voice next becomes husky; at last a positive cough is necessary to dislodge the phlegm, and consumption soon follows.

The symptoms detailed are present in the history of every case I have known. Accompanying these, there are occasional additional symptoms. A kind of pain, sharp or hurt-

ing, runs up the side of the neck towards the ear. Some complain of a burning feeling now and then at the little hollow at the bottom of the neck, or up and down the breast bone in the centre, or at the pit of the stomach. These burning sensations are not felt continuously in any case, but at certain times during the day.

A very common symptom is a depression of spirits, altogether greater than the actual feeling of discomfort warrants. In the progress of the disease, the feet become cold; there is a bad taste in the mouth of mornings; occasional headache; the bowels do not act daily, or if they do, what is passed is hard or bally; the patient is easily chilled; "the slightest thing in the world" gives him a cold, and "a cold always makes the throat worse." The food either sours on the stomach, or remains there like a weight for hours at a time; the appetite becomes impaired; or, it is so voracious that "I can eat almost anything," and yet "hungry all the time." The patient begins to lose flesh and strength, and does not swallow as easy as he used to; at length he cannot swallow at all; in the effort, even, water comes back through the nose, and the man dies of starvation.

Reader, if you have incipient symptoms of throat-ail, do not be a fool, and go to some old woman or Indian doctor, or some officious and all-knowing granny, and waste time, and perhaps life, in experimenting on red-pepper tea, or the soup made by Shakespeare's witches. Do not go to swallowing brandy, or the still more murderous lozenges of the shops; for brandy may not certainly kill any man; lozenges will. But go at once to a regularly educated physician, who is, as I think, necessarily a gentleman; he will not promise to cure you in a week, or in a month, or in a century; he will promise you just nothing at all; he takes it for granted that you understand that he feels it his duty and his interest to do for you the best he can, and he will do it. Do not tell him that, if he cures you, there are a few more of the same sort left in your neighborhood who will also come. Do not promise him an extra fee if he is successful in your case; for it will only make him feel that you are as green as you suppose him to be. Do not come the pathetic over him — that you have six wives, living and dead, and nineteen children, and you hope

he will do the best he can for you, for — the smallest price possible. In calling upon such a physician, you have only two things to do : tell your symptoms, and follow his advice implicitly and well. His reputation and his bread depend on his success : you can appeal to no higher motives. And always remember, that it is impossible for such a physician to say to you, "No cure, no pay." Is a man to spend weary hours, and anxious days, and sleepless nights, in trying to save your life, and to be paid nothing unless he succeeds, especially when you have spent all your money on patent medicines and advertising certifiers? Shame on the man who could make such a proposition !

Causes of Throat-Ail.—I cannot here state them all, nor at length, only the principal ones, and them succinctly.

I have now these many years confined my attention rigidly and exclusively to throat and lung diseases. I think I was the first physician in the United States to do so, as rigidly. I know not that there is any one besides myself in this country who dismisses every case, invariably, in which the air passages are not involved. I make this statement for the purpose of enabling the reader to place the deserved estimate at the assertion I am going to make, to wit : Three cases out of every four, coming to me for throat-ail, have it as the result of improper eating and drinking.

Such a large proportion of cases of throat-ail originating in the stomach, I found my remaining remarks on this general origin : —

How can the Stomach make the Throat Sore ? — A stroke against the elbow is felt at the fingers' ends. When your foot is asleep, from sitting on a hard edge of wood for some time, the cause is at the point of pressure, and yet it tingles in the toes a yard off. A good knock on the head "makes the fire fly" at the eyes.

The condition of the throat is affected by the condition of the stomach, because a certain nerve branches off : one part of that nerve goes to the stomach ; the other fork goes to the throat. The nerves are like the telegraphic wires : touch them at one end, and an effect is produced at the other. So if the nerves which supply the stomach are disordered, those in the throat are liable to become so too. Most of us have heard of

"heart-burn;" some have felt it. It is a burning sensation, sometimes felt at the point familiarly called "the pit of the stomach;" and sometimes, in persons who use their voice much, this same burning is felt at the little hollow at the bottom of the throat, and the region of Adam's-apple; and that is the spot where throat-ail is located.

I wish here to arrest the attention of clergymen, singers, teachers, and public speakers, to this interesting inquiry: If sour stomach, or *dyspepsia*, as the physicians term it, causes burning, or other sensations, in the throat of clergymen, and other persons who use their voice much, why does not sour stomach affect the throats of all, as the same **nerve** supplies branches to both throat and stomach? This is the reason: a slight stomach derangement does not affect the throat perceptibly, if the voice-organs are in a strong, active, healthful condition, because they have vigor to repel disease. It is a law of the human frame, that an ailment is apt to make itself felt next, or most decidedly, in that particular part of the body, which, at the time, is weakest in the performance of its functions; and as the voice-organs are often in a lax or debilitated condition from frequent or unusual voice-efforts, or injudicious conduct after voice-effort, and are, at length, made permanently feeble by these repeated uses and indiscretions, so, being the next weakest part, disease flies there. Thus it is, too, that, when such persons take cold, the throat, being the weak part, feels it promptly.

A proper use of the voice strengthens the throat, and gives it a capability of resisting disease, just as a judicious use of any other muscles of the body increase their strength and health; but improper use, as just stated, by weakening, renders them more susceptible of disease of any kind, and specially of the stomach, in consequence of the nervous connection before described.

Any injury done to any part of the body may be resisted, or, if not, may be repaired, by the curative energies of Nature; but if these injuries are frequently repeated, the strength of Nature is exhausted in endeavoring to make repairs; then she remains prostrate and powerless, and disease has unbridled sway.

When, in any given case, a man is in a condition to have

his throat affected by the state of his stomach, violence is offered the throat at each meal, three times a day. In time, these effects last longer, until the effect of one meal reaches to another, and the throat is more or less ailing all the time.

But, to follow up the case, how is it that persons have sour stomach, or heart-burn?

All understand that what is sweet cider to-day is sour to-morrow. We look at it, and find it in constant motion: it is "working," fermenting. When food is taken into a healthy and well-acting stomach, it is, in a short time, *digested*, — that is, converted into a kind of liquid; no lumps, or anything of the sort in it; just as when you place a great many bits of ice and snow in a glass of water, the mass soon becomes all fluid alike. The food is made into this one fluid substance by the action of the stomach, and what pertains to it. But the amount of food which the stomach can thus turn into a liquid form is limited; just as if you put a certain amount of ice lumps in a glass of water, that water will melt them; but if you put in too many, none of them are wholly melted, and it remains a mixture of water, spears of ice, and solid ice. When, then, more food is taken into the stomach, at any one time, than it can convert into a homogeneous fluid, it remains in lumps, more or less, and it is said to be *undigested*, and begins immediately to ferment, to become sour, and produces in the stomach the same sensation that swallowing vinegar causes in the throat — a burning.

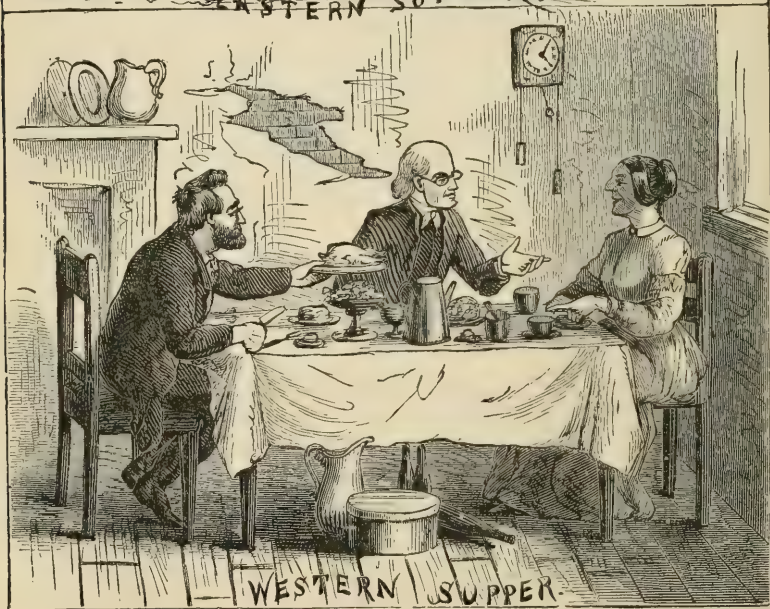
We see, then, that sour stomach is caused by eating more than the stomach can digest. But how are we to tell how much the stomach can digest? Observe Nature. The brutes are regulated in all these things by instinct. To us the nobler reason is given, and it must be our guide; we must observe and judge.

What one man eats or drinks, in quality or quantity, is no guide for any other man, any more than the amount of labor one can perform is the criterion for another. Each man must, for himself, bring his own observation and judgment to bear on the question, *How much must I eat?* The general rule is, Do not eat so much as to cause any unpleasant sensation afterwards.

If you, at any time, take a meal, and afterwards, within an

hour or two, feel uncomfortably, then, what you have eaten *does not agree with you*; you have eaten, either in quantity or quality, what your stomach cannot digest. Nine times out of ten it is the quantity, and not the quality, which does the mischief.

When persons have been ailing some time, almost everything they eat, or drink, sours on the stomach; even a cup of tea, or a glass of cold water, or toasted bread, gives sourness, or weight, or oppression, or some other ill feeling. In time the throat begins to feel tired, dry, or to burn, or smart, or is clogged up a little, and we are all the time clearing it away. This is "dyspeptic throat-ail," or clergymen's sore-throat. But why was such a name given to it? Because, to a certain extent, it is a comparatively new disease. We read little or nothing of it in the old books; — a new disease as much, then, as cholera is a new disease. It was, perhaps, first noticed to attack clergymen, for two reasons: the injudicious use of the voice, as noticed in the article on "Air and Exercise," page 16; and from increased notoriety over a common patient; for when the minister is ailing, the whole town and adjoining country soon know it. But I am now come to the point of exposing one of the two grand mistakes of modern times in reference to health. I will name them both here, although I will, at present, discuss but one. The first mistake is, about injuring one's health by *hard study*; and the other is, that a minister has become disabled by his "*arduous labors*." These two things are simply pious frauds: the former committed, generally, by young students; the latter, by young clergymen, securing for them a kind of sympathy considered to belong to martyrs. Two things I know: the first is, I never injured my health by hard study; the nearest I came to it was in ruining my eyes by studying the miserable edition of Schrevelius' Lexicon, "a long time ago," till twelve o'clock at night, the days having been spent in writing poetry and pathetic epistles to a schoolmate. I received sympathy, instead of the switch, just as nine young gentlemen out of ten, in the college, the university, and the lecture-room, are complimented, when their health gives way, with the appellation of a *hard student*. I never knew a man, young or old, to injure himself by hard study. It is a mistake.



The other of the two grand mistakes, before alluded to, I propose to discuss, is this: *Clergymen's sore throat is wrongfully set down to the score of "arduous labors."* Let the observant reader reflect a moment on a little fact which may not have, as yet, formed itself in words, but which, upon mention, will bring with it a *realizing sense* of its truthfulness.

Away out in the wild woods of the West, where I "was raised," the people are a type of Gotham and Fifth Avenue, the only difference being, as Wadsworth told us one Sunday, not long since, in one of his grand efforts, the greater or less exaggeration of any given characteristic. Well, away out there, where the folks are, as Eastern people believe, a kind of half-and-half mixture of the civilized and the savage, specially the latter, people love their minister, — they love him affectionately as David did Jonathan, — and if he does not come to see them often, their feelings are hurt. But if he comes, and does not eat with them, "it is no see at all;" it is not considered a visit. He must not only come, but "*come often.*" As it is their minister, they honestly think that nothing they can put on the table is too good for him; consequently the modern Martha "dishes up" everything she thinks good, and everything "her man" thinks is good, and everything the guest is supposed or known to like; and the result is a conglomeration of everything under the sun. Suppose it a "supper," as is generally the case; they do not *take a dish of tea*, out West; they "eat supper" — the third and last meal of the day. Well, look in on that Kentucky supper. There is coffee and tea, to begin with, and hot biscuit, and corn bread, and wheat bread, and boiled chicken, and a mackerel, and chipped beef, and ham and eggs, with a pitcher of pure milk, and honey, and molasses, and all the different kind of *preserves* ever thought of, besides butter-milk, and *pie*, and cider, and baked apples. That is a Western supper, reader; and the minister is expected to *take a bit* of everything there. They would be almost *affronted*, if he did not; if he did not make a dash at the whole category, they would say *he was proud*, and there his influence would end. He knows it, and feels, in a sense, compelled to eat more than he wants — certainly more than he needs, and more than he would eat if there was not variety to tempt.

We have the same thing here in New York, although in a more refined shape. Instead of such "suppers" at *sundown*, we have regular dinners at ten o'clock at night; and, having to wait several hours longer than usual, there is such a ravenous appetite, that an amount is eaten very far beyond the needs of the system, keeping the stomach laboring, for hours after, to relieve itself of the unwonted burden. Such occurrences, frequently taking place, will inevitably induce dyspeptic habits, and all their long catalogues of ill. *Our ministers are feasted too much.*

Another cause of dyspepsia in ministers is, *eating too soon after preaching*. For two or three hours the tide of nervous energy has been setting in strongly towards the brain, and it cannot be suddenly turned towards the stomach; but the mental effort has occasioned a feeling of faintness or debility about the stomach, and a *morbid* appetite; and if food is taken at all largely, there is not the nervous energy there requisite to effect its digestion; for the brain will be running over the discourse. You may bring the mind back to the eating, for a moment; but, before you are aware of it, it will be laboring at the discourse again. Every public speaker knows this; and the food lies there, like a weight, or a lump for hours.

The same result is produced, in a less decided form, by studying out a sermon. The mind becomes absorbed; the announcement for dinner is made; you are unprepared for it; it is rather unwelcome. You do not feel hungry; for the brain is at work, not the stomach. However, as it is meal-time, you go down; but the mind is in your "study," and you eat because it is dinner-time, and not because you have an appetite—the principal cause of the most aggravated forms of dyspeptic disease—*eating without an appetite*—one of the most suicidal of all domestic practices; eating, simply, because it is eating-time, rather than, by waiting until the appetite comes, give the trouble to prepare another meal. Every student should leave his books at least half an hour before a meal, and spend that half-hour in a leisure walk in the open air, or in agreeable conversation on the piazza, or in the garden.

An Instructive Warning to Clergymen.—In illustration of the principles stated, I will record here a fact. A very

eminent D. D., within a year, has given up the charge of his congregation, from a *complaint in the throat*. His parishioners, in parting with him, presented him with a farm; and now he is lecturing over the country, and nothing is heard about his throat-complaint, except when he leaves his wife at *home*; when that is the case, he is laid up instant. As long as she is at his side, to watch over what he eats, as to quality and amount, he keeps well; when he transgresses, the food sours on the stomach, the throat burns, gets clogged up, he is hoarse and useless.

I have extended this article beyond my calculation; but its importance cannot be over-estimated; for I consider it a statistical fact, that three out of four of all the clergymen who are prematurely set aside, as unavailable workers, are thus set aside in consequence of errors in diet — errors, to a certain extent, inseparable from their present connection with society, in the manner I have stated.

Throat-ail, then, being generally located in the stomach, what is the use of gargling the throat with acids and metallic preparations, which destroy the teeth? And what is the use of swabbing out the throat with nitrate of silver, when the source of the disease is elsewhere? It does, I know, sometimes give relief; but it is not permanent; it cannot be, for it is merely covering a black spot on the wall with whitewash. The spot is not seen, but it is there still; but, unlike the black spot, which is *in statu quo*, the disease, though covered, is burrowing still. If, again, the disease is really in the stomach, it is a useless waste of time, it is unphilosophical, to tell a clergyman who has throat-ail that he must abandon preaching; because the voice-muscles must be treated like any other muscle of the body which is debilitated — their energies must be invited back by judicious forms of exercise, just as in recovering from a fever, we increase our strength, by exercising carefully and gradually, and safely increasing that exercise.

Besides, if the minister gives up his congregation, he gives up his bread; and he not only has leisure to brood over, and thus aggravate, his ailment, but also to worry himself as to some mode of obtaining subsistence in a manner not inconsistent with his former calling. Hence, the indispensable means of curing an ordinary case of clergymen's sore-throat

are to keep the patient at work, modifying the forms of voice-exercise according to the needs and habits of each case, and the regulation of the digestive functions by a proper adaptation of food, as to quantity and quality, to the needs of the system.

Cold feet often produce a burning sensation in the throat, which, if allowed to continue in operation, ultimately undermines the health. The reason is, less blood being in the feet than is natural, there is an extra amount at the other end of the body. Can anything be more absurd than to clip off a man's palate, whack out his tonsils, and "burn out his throat," for such an ailment? Can that send warmth to the feet? Can we purify the fountain by purifying the stream? When will men learn to think for themselves?

My experience is, throat-ail is not to be radically and permanently cured in any case, except by rectifying first and then building up the general health of the system, and that requires time, determination, and systematic habits of rational life. Who thinks differently, and acts up to his belief, will find himself just as miserably deceived, as that unfortunate class of theologians, who assert, "It is no matter what a man believes, if he is sincere in his belief." Is not such a logician a "sincere" fool? Clergymen's Sore-throat is better cured, as a general rule, in the continuation of ministerial duty. My ordinary advice is, preach every day, and Sunday, too, rather than once a week. These fitful efforts are often a main cause of throat-ail; just as a man who travels ten miles a foot on Sunday, and on other days none at all, will be wearied every Sunday night; whereas, were he to walk five, or six, or eight miles every day, rain or shine, he would perform ten or twelve on the Sabbath, without appreciable fatigue. Men of "the cloth," why don't you think for yourselves? Sometimes I think I am not altogether a drone in creation, because there are excellent men now, in different parts of the country, whom I have never seen, who, having abandoned preaching, applied to me for advice, and on being urged to resume pastoral charges immediately, as a means of cure, have done so, and have steadily recovered, and are now bearing "the burden and heat of the day." So that I am every Sabbath preaching by proxy, to many a listening mul-

titude. It is not politic to say here how many I have killed off, or to inquire if those referred to might not have recovered without doing anything. They came and were cured as antecedent and sequent, not necessarily as cause and effect.

HOW TO LIVE LONG.

OUR Maker has constructed the human machine to work easily, healthfully, and well for seventy years; and that is the period which he has appointed to us, and which he has guaranteed to us, on the condition of a life of temperance, wisdom, and piety. Why is it, that of the nine millions of human beings who, as the venerable and distinguished President Nott told us, in his eighty-first year, are this year to swell the tide of death to boundless eternity, not less than three millions pass on, before their time, their own suicides?

I propose to show how this waste of human life can be avoided, and how my readers may add many glad years to their existence, except it be their lot to perish by violence. Less than half a dozen words give the requisite instruction; less than half a dozen words contain the almost infallible receipt. *Secure a daily alvine action*; have one motion from the bowels every twenty-four hours. I may say, without exception, that nine tenths of all diseases involve the infraction of this habit. Ask any ten persons coming into a physician's office, if they have one regular, daily action of the bowels, and none of them will answer "Yes." When a person does not have as many as one action of the bowels during each twenty-four hours, he is said to be "costive," to be "constipated;" this state of things is "costiveness," or "constipation:" these terms have one and the same meaning. The principle once stated is self-evident; and yet, perhaps, the majority of men and women, who reach the age of twenty-five years, have not felt the necessity of this daily discharge. How many parents who read these lines, can lay them down a moment, and say, truly, that they have even given one lesson to their children as to the importance of attending to it? If you pour into a vessel any amount of water to-day,

however small, and repeat the operation daily, that vessel will, sooner or later, overflow, unless each day as much is let out as was poured in. If you eat a certain amount of food to-day, and nothing passes from the body, it must inevitably become so full, in a few days, that you cannot swallow any more; that is, nature with her instincts comes to the rescue, and deprives the body of the desire of food. We call it want of appetite; we loathe food, because in reality there is no room for it. This want of appetite is beautifully expressed by the medical term of "anorexia;" and in reading any medical work, which describes the symptoms of the various diseases, this word soon becomes an old acquaintance. But let a man who has no appetite, in other words, who has swallowed so much, that he has not room for a morsel more, take an active vomit, take a puke, — for I want my most unlearned country friend to understand fully what I mean, — and in a few hours he will have the appetite of a horse. Or, if he does not admire the operation of "casting up," he can take a "brisk cathartic," which will relieve his gorged carcass in the opposite direction; and "the premises being evacuated" (in law phrase), Richard will be himself again in a day or two. Let the reader understand, that I do not hereby advise him to take a puke or a purge, if he has no appetite, and yet wants one. I am only stating how he may scientifically and promptly recover his appetite, if he has lost it, by allowing constipation. For my own part, I have such an intestinal aversion of physic, as Mother Partington would say, that I would rather stay without an appetite for a considerable time, than to take a puke or a purge, especially as I cannot see why anybody should want an appetite these times, when beef is thirty cents a pound, green apples two dollars a bushel, and flour twelve dollars a barrel, such being the prices I have paid in this city for these articles. While food is at these prices, money is sky-high. Wall street says it is thirty-six per cent. "Under the peculiar circumstances of the case," I would really advise my anorexiated individual to remain *in statu quo*, to repose on his reserved rights. In fact, the man without an appetite nowadays, is like a traveller without a trunk; he is enviably independent. The conclusion then forces itself upon the understanding, without having had

the slightest premeditation in that direction when the heading of this article was penned, before breakfast, this morning, that the most direct and prompt cure for the present hard times is to become costive, and then you can snap your finger and thumb triumphantly at butchers, hucksters, green-grocers, *et id omne genus*, — all that fraternity. But how to become costive? — that is a question which comes directly home to the pocket, with cumulative power, because the times, like the ice, are becoming harder every hour.

RECEIPT FOR BECOMING COSTIVE.

For yourself, take a little opium, or a few drops of laudanum, which is opium in a liquid form, two or three times a day.

If you want to begin at the beginning, and economize from the baby upward, and make a pint of milk last as long as a quart, give it a little paregoric (diluted laudanum) every time it cries, or Godfrey's Cordial.

If you want next to attack your wife, and anorexiate her, and yet would rather do it on the sly, find out if she has not a little dryness in the throat, or a slight hack, or hem, or cough, or a little clearing of the throat, you have only to get her one of those nice little boxes filled with any sweetish lozenge: it is perfectly immaterial what name they go by; if it is a lozenge at all, it has the two essential requisites — sugar and opium. No cough lozenge is made which does not contain both these ingredients, and each ingredient acts infallibly in the same direction. The sugar itself, the purest loaf, or the best syrup which can be made, would destroy the tone of the stomach, that is, impair the appetite, if taken "three times a day before meals," that being the stereotype recipe for taking all patent medicines. Anything sweet, thus taken, acts directly on the stomach, and causes want of appetite. Opium causes want of appetite in a more roundabout way; it causes constipation, and that causes loss of appetite, as already explained. Therefore, if sugar alone destroys the appetite, and opium alone does the same thing, both combined, do it in double-quick time. I never tasted a lozenge, or a balsam, or balm, or cough mixture, or pectoral, which had not both the sweetish and a bitterish taste, and I presume no one else ever

did. An educated druggist would question a man's sanity, who would ask for a cough medicine which had no bitter or sweet taste about it. Therefore, you may set it down as an infallible fact, that no lozenge or cough medicine can be taken even for a short time, without impairing the appetite and causing constipation; that is, preventing a regular daily action of the bowels. There is, however, some caution to be observed in the production of artificial anorexia and constipation. If kept up long in grown persons, a natural and certain result is piles first, and then fistula, which last, if cured at all, must be by the surgeon's knife; or, my neighbor Bedenhamer will cure your fistula without a knife, but he will expect a fee, ranging from fifty to five hundred dollars. Now that I have come to count the cost, I think it would be rather a saving, after all, to let your wife have her appetite, and take no lozenges or cough remedies; so, after "second thoughts," I would rather advise you never to give or swallow a lozenge or a cough drop as long as you live, unless you wish to be considered a candidate for some lunatic asylum.

As for the baby, it likes anything sweet; at least, my Bob and our new little Alice glory in sweets; and as they are but a type of their kind, I conclude that all children like anything sweetish, and they will take the lozenge or the "syrup" from the father's or the mother's hand, with such loving, smiling confidence, that one must smile and love in return to witness it. It is true, these things do, in a few weeks, give, by degrees, an unusual brightness of the eye, succeeded by water on the brain on the first attack of sickness; and all its growth is in the head, and its little body dwindles, and its eyes stare out with a maniacal frenzy or an idiotic blankness, closing soon in death; but then you have saved a pint of milk a day for a good while.

What I have written refers to scientific constipation. I began the article with the intention of explaining simply how persons generally became costive, and no more important explanation in reference to bodily health has ever appeared in the pages of any book, nor ever will. The answer to the question, —

HOW DO PERSONS GENERALLY BECOME COSTIVE?

I do not recollect to have seen in any publication, popular or professional, that I have ever read, and yet it will come home to every thinking reader. It is of authenticated and historical record, that, in the last war between China and Great Britain, the Chinese confidently anticipated ultimate victory by negative means alone. It is almost incredible, and yet it is a fact, that they believed that if they cut off the supplies of rhubarb, the British would all die, because that article is known to be used to prevent constipation, and if it could not be had, the British soldiers would bloat up and explode, or at least die in consequence. It cannot be denied that constipation would conquer Sebastopol sooner far than the allied army.

HOME ILLUSTRATION.

To explain the effects of constipation upon human health and life by objects nearer to us than the Crimea, take a steam engine: if the steam is not worked off as fast as it accumulates in the boiler, total destruction is absolutely inevitable. The smallest particles of dust will, one by one, find their way from the vest pocket into your watch, and in a year or two, the accumulation will have been such, that the whole machinery is clogged, and it stands still; and so with the clock on your mantel, however closely it may be shut and covered every time your tidy house-keeper "dusts the room." It is because there is a constant inlet, yet no outlet, and just as certainly, just as inevitably, will the machinery of life stand still, sooner or later, if we eat daily, and do not pass from us as daily, the refuse of what we eat, after it has subserved the purposes of life. If what we eat to-day, and its refuse, does not pass from us to-morrow, it remains but to clog, and irritate, and inflame, and fester, and destroy, and rot every part with which it comes in contact.

How, then, do persons generally become costive? How does the young woman pine away before maturity? How does the strong young man, who almost thinks that nothing can hurt, wither and waste and die long before his prime? How is it that the mass of men do not live out half their days?

These questions are all answered by stating the manner in which the regular functions of the bowels are deranged.

Order is Heaven's first law. Regularity is nature's universal rule. Morning, noon, and night, the healthy man becomes hungry at the usual eating hour for half a century ; no human machine can work the twentieth part so long without adjustment or repair. At the accustomed hour the infant becomes sleepy ; within ten minutes of the time does the regular man wake of a morning, for weeks and months in succession. So is it with the desire to stool ; with almost all, it comes on soon after breakfast. This appears to be the most proper time ; and, if not interfered with, this inclination will come on for a life-time, with but a few minutes' variation, and a healthful old age is the result ; but, if interfered with, the foundation begins to be laid of nine-tenths of all our maladies, and a premature and painful death. And here we come to the most important item in this article : —

HOW IS THE DAILY ACTION OF THE BOWELS INTERFERED WITH?

Reader, I will appeal to your own experience, confident that millions of others would respond to it if questioned. I will suppose you to have good health, — that usually after breakfast, awhile, you experience an inclination to go to the privy : generally you do go promptly, but sometimes you do not. You are reading an interesting newspaper article, and you want to finish it, or a chapter of a novel, or a political speech, or scientific lecture ; or are attending to an early visitor, hoping every moment his departure ; or you are hemming a handkerchief, or engaged on a piece of embroidery ; or you are hurried down town by inexorable business, and when the desire comes, there is no convenient locality. I might mention dozens more of instances which are presented as inducements to defer nature's demand for the moment, and, before you are aware of it, the desire has departed, and hours may elapse before it is felt again, and so faintly that absorption in business may prevent its notice. The next day it comes later and fainter ; and, before you are aware of it, you have fallen into the habit of passing a day or two, or more, without attending to a call of nature ; and the next thing you observe the symptoms of some troublesome disease,

an illustration of which I now give, in order to impress upon the reader's attention the evils which may result from constipation.

A British soldier was wounded in the Spanish war at Barossa, in 1811, and, having served twenty-one years in the army, he was placed on the pension list, which he enjoyed for forty-one years in sound health; but, lately, on leaving work, he became liable to constipation. At first his bowels moved every other day, then seldom oftener than once a week, and finally only once in four weeks. At last his belly became so large, that his trowsers would not meet; and he applied to Professor Christison to enable him to button his breeches. He measured at the waistband near forty inches. The proper means were used to procure a discharge, and an immense amount was the result. On other medicine being administered, another immense discharge was the result: still his belly was as large as ever, and next day a third dose of medicine was exhibited, which gave an ordinary discharge; and on the third day, there being no diminution in size, two tea-spoons of turpentine and twelve table-spoons of castor oil gave only two small passages, and the abdomen was as large as ever. Extreme and painful means were then used with more success; but he declared, with an oath, he never would submit to them, and had rather be shot; but being allowed a day's rest, he did submit next day; and at the end of a fortnight's treatment, he was dismissed with daily-acting bowels, in his seventy-fourth year.

The great practical lesson which I wish to inculcate, to be engraven, as on a plate of steel, on the memory of children, and youth, young men and women, the mature and the gray-headed: *Allow nothing short of fire or endangered life to induce you to resist, for one single moment, nature's alvine call.* So far from repressing a call for any reason short of life and death, you should go at the usual time and solicit, and doing so, you will have your reward in a degree of healthfulness, and in a length of life, which very few are ever permitted to enjoy.

If the love of health and life, or the fear of inducing painful disease, cannot induce you to adopt the plan I have recommended, there is another argument, which, to young

gentlemen and young ladies may appear more convincing — personal cleanliness.

If you resist a call of nature, a degree of uneasiness and irritation and heat is the immediate result. This heat causes the more airy and watery particles of the fecal matter, which is waiting to be discharged, to evaporate and to be re-absorbed into the system, to be taken into the blood again, which bears the horrible burden to the lip of beauty, which we kiss with so much devotion; and the very tear-drop of affection has mingled with it what ought to have been deposited in the privy a few hours before, making the very breath unbearably disgusting: the breath of a costive child even is scarcely to be endured.

Cold feet, sick head-ache, piles, fistulas, these, with scores of other diseases, have their first foundations laid in constipation, which itself is infallibly induced by resisting nature's first calls. Reader, let it be your wisdom never to do it again.



THE BIBLE AND MATERIA MEDICA.

WHEN the last hour comes to me; when in that upper chamber, long past midnight, the flickering light burns lonely, and passing forms, noiselessly and quick, too plainly show that death is there; when the bleak winter's wind whistles from without, or sends its melancholy moan through the lattice, alternating with the groan of the dying; when the softest tread and the slightest whisper fall harshly on the last sense;* when feeling, and sight, and taste, and speech, all are gone, but immortal thought, the more immortal as it shakes away its mortal shackles, still lives in the freshness of eternal youth, — in such an hour, when this present body shall have been wasted to a skeleton, this hand palsied of its strength, this eye glazed with the film of the grave, this cheek blanched with the last chill, this forehead, high and white, and broad and clear now, shall be thickly studded with the dew-drops of death, and this tongue falters out the last farewell to the

* It is said that the hearing is the last sense to die.

dear ones around, so long loved and labored and cared for, — when such an hour comes to me, I want to feel the ineffable consolation, that something said, or something done, some line written, some sentence published, some page composed, some sentiment recorded, shall live after me, which shall in its influences continue to benefit and bless some candidate for the skies, to the last hour of recorded time. Feeling thus, now and heretofore, I desire to repeat of the Bible, that —

A nation would be truly happy, if it were governed by no other laws than those of this blessed book.

It is so complete a system that nothing can be added to it or taken from it.

It contains everything needful to be known or done.

It affords a copy for a king, and a rule for a subject.

It gives instruction and counsel to a senate, authority and direction to a magistrate.

It cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence.

It sets the husband as lord of the household, and the wife as mistress of the table — tells him how to rule, and her how to manage.

It entails honor to parents, and enjoins obedience to children.

It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master; commands the subjects to honor, and the servants to obey; and promises the blessing and protection of the Almighty to all that walk by its rules.

It gives directions for weddings and for burials.

It promises food and raiment, and limits the use of both.

It points out a faithful and eternal guardian to the departing husband and father — tells him with whom to leave his fatherless children, and in whom his widow is to trust; and promises a father to the former, and a husband to the latter.

It teaches a man how to set his house in order, and how to make his will; it appoints a dowry for his wife, and entails the right of the first born, and shows how the younger branches shall be left.

It defends the right of all, and reveals vengeance to every defaulter, overreacher, and oppressor.

It is the first book, the best book, and the oldest book in the world.

It contains the choicest matter, gives the best instruction, affords the greatest pleasure and satisfaction that ever was enjoyed.

It contains the best laws and most profound mysteries that ever were penned ; it brings the best of tidings, and affords the best of comforts, to the inquiring and disconsolate.

It exhibits life and immortality from everlasting, and shows the way to glory.

It is a brief recital of all that is past, and a certain prediction of all that is to come.

It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples.

It reveals the only living and true God, and shows the way to him, and sets aside all other gods, and describes the vanity of them, and all that trust in such. In short, it is a book of laws, to show right and wrong ; a book of wisdom, that condemns all folly, and makes the foolish wise ; a book of truth, that detects all lies and confutes all errors ; and a book of life, that shows the way from everlasting death.

It is the most compendious book in the world — the most authentic and the most entertaining history that ever was published.

It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars.

It describes the celestial, terrestrial, and infernal worlds, and the origin of the angelic myriads, human tribes, and devilish legions.

It will instruct the accomplished mechanic, and the most profound artist.

It teaches the best rhetorician, and exercises every power of the most skilful arithmetician ; puzzles the wisest anatomists, and exercises the wisest critic.

It corrects the vain philosopher, and confutes the wise astronomer : it exposes the subtle sophist, and makes diviners mad.

It is a complete code of laws, a perfect body of divinity, an unequalled narrative, a book of lives, a book of travels, and a book of voyages.

It is the best covenant that ever was agreed on — the best deed that ever was sealed — the best evidence that ever was produced — the best will that ever was made, and the best testament that ever was signed. To understand it, is to be wise indeed; to be ignorant of it, is to be destitute of wisdom.

It is the king's best copy, the magistrate's best rule, the house-wife's best guide, the servant's best directory, and the young man's best companion; it is the schoolboy's spelling-book, and the learned man's masterpiece.

It contains a choice grammar for a novice, and a profound mystery for a sage.

It is the ignorant man's dictionary, and the wise man's directory.

It affords knowledge of witty inventions for the humorous, and dark sayings for the grave, and is its own interpreter.

It encourages the wise, the warrior, the swift, the over-comer; and promises an eternal reward to the excellent, the conqueror, the winner, and the prevalent. And that which crowns all is, that the author is without partiality and without hypocrisy, "In whom is no variableness or shadow of turning."

Who composed the above description of the Bible, we may never know. It was found, nameless and dateless. No doubt its author now is a blest inhabitant of heaven, as all will be who love it, as he seems to have done.

I have thus drawn the attention of my readers to a Book which some of them may have neglected, as not being up to the age in which we live. This is a great mistake. Human nature and human need are the same now as in Adam's day, and will continue the same till time shall be no more. The principles of the Bible are exceeding broad, and cover the universe of men and things, reaching to all conditions of mortal life. If these principles were understood, and loved, and practised, there would be no need of advice like mine, because those principles practised from youth would forestall disease: the Bible reasons of "temperance," as the means of avoiding "judgment to come;" declaring that "there is no law against such" as practice it; and that coming next in importance to "knowledge," it prepares the intelligent for

the highest enjoyment of human happiness, being, as it is, the foundation of human health.

With this "temperance," reaching to all things, we are enjoined to exercise, there being "six days in which men ought to work," and "study to work with (their) own hands," since "if any would not work, neither should they eat," and that instead of spending their time in discussing the business of other people and meddling with the concerns of their neighbors, they "should work with quietness, and eat their own bread," it no doubt being understood, that it was not their own until it was earned.

Here, then, are the two fundamental rules of healthful life laid down with a precision and a directness which no intelligent mind can resist — that by personal labor, men should earn what they enjoy, and in that enjoyment, they should practise temperance with the guarantee of an exemption from "judgment" and "law," from suffering and punishment. Let every reader of this article, then, aim for that happy, that blessed condition of mind, which receives every declaration of the Bible with the most implicit, the most unhesitating confidence, as meaning just what it says, having no disposition to equivocate or get around its plain injunctions by ingenious conjectures, or "better renderings." Doing so, you will be temperate and industrious and conscientious, and, as a matter of course, healthy and happy. Go, then, and give to some brother mortal, too poor to purchase one for himself, a Bible, and, dying, you will, with one hand resting on that book, the other pointing heavenward, feel —

"This little Book I'd rather own,
Than all the gold and gems
That e'er in monarch's coffers shone,
Or all their diadems.

"Yes! were the seas one chrysolite,
The earth one golden ball,
And diamonds, too, the stars of night,
This Book is worth them all."

In the heading of this article, I coupled the Bible with "Materia Medica," that is, with a free translation, all the medicinal articles in the world; for, as a means of health, it

is worth them all, because the practical observance of its principles as to temperance, industry, and cleanliness, would secure physical health to nine-tenths of the human family, to the age of threescore years and ten; while that calmness and equanimity of mind, which is the necessary result of an unwavering reliance on the promises of the Bible, would secure a deliberation and a presence of mind in times of suddenly-threatened calamity, which would make casualties requiring surgical aid of very rare occurrence. The man or woman who is a Christian from sterling principle, founded on a habitual reading and study of the Scriptures, is not alarmed from his propriety in the battle and the breeze, in the pestilence of midnight, and the crashing fury of a noonday tornado. He feels, abidingly, my Father is there: "of whom shall I be afraid?" With such a trust, he can calmly look around him at a moment when death's missiles fly thick as hailstones, and choose, if any, the best way of escape. He feels, if he escapes, it is well; if not, he is prepared to go to his Father.

Does novel reading have that effect? Does it give bravery to meet life's stern realities, to breast the storm in the hour of shipwreck, or dare the almost certain death of the chamber of festering pestilence and the rankling plague? O, no! the poor creature, if strength is left, vies with the whirlwind's flight; or, more probably, is petrified with fear, and stands aghast, immovable as a monument of stone, or falls to the earth with more than an infant's helplessness.

Many of the great men of the world have given their testimony of the value of the Bible, not only as enabling them to meet with fortitude the sickness, the trials, the disappointments, bereavements, and calamities of life, but their actions and words, in the last trying hour of human existence, have given conclusive testimony that its lessons and its revelations are sweeter than the odors of "Araby the Blest."

Sir Walter Scott was the greatest novelist of his age. Before it was ascertained who wrote the books which afterwards gave him such renown, he was called "The Great Unknown;" but in life's latest hour, when the gathering gloom of the grave was hovering over him, and weeping friends and kindred were watching life's feeblest flickerings, he brightened up a little, and said to the watcher, "Bring me the Book." "What book?" said his son-in-law, Captain Lockbart. "There

is but one Book," said the dying man, as he pointed to the Bible. And truly, "The Bible," the literal meaning of which is, "The Book of Books," is worth more than all others besides. Men's love of science may enable them to handle the dead body with composure, — to cut limb from limb and joint from joint. Professor Rokitansky, one of the most eminent and learned of living physicians, has, as it is computed, in pursuing his investigations of the conditions of the human frame in health and disease, examined not less than thirty-five thousand bodies of dead humanity. But these things do not appall the physician; he looks at them in a scientific point of view. But all this applies to cases where death has done his work on the stranger victim. But change the scenes; go back an hour, let the victim still have the breath of life, and let the bystander be that victim's physician, and the difference is wider than daylight and darkness. Responsibility is summoned, sympathy is appealed to, professional skill is invoked, and while the heart weeps for the dying fellow-mortal, the intellect blushes for its own helplessness. But to come more nearly to the point: there is another difference in the dying chamber, and it is infinitely wide; the difference in dying with a Bible, and without one. I have seen them both, many a time and oft, and have as often felt, it is worth the effort of a lifetime to be able to die well. By dying well, I mean, having a firm reliance on the truth of the Bible, that reliance having been made up of the myriads of convictions which have occurred in a previous life of Christian rectitude. To witness such a death is glorious; it is a heart-lesson for good, which a century cannot erase. But on that other picture, the poor dying creature who has no Bible, no hope, no God, who feels himself dying, and yet says, "Doctor, I won't die! get a carriage for me, and I'll soon be well as ever" — and then he talked to me of his plantation, of his plans for clearing more ground, and the estimated product of each additional acre. "Send for my factor," said he, "and tell him to bring my account current."

"But, my friend, you may die to-night."

"I tell you, doctor, you don't understand my case."

I sent for the factor, and, for the satisfaction of those at home, whom he was never to see again, I sent for the minister too, who, like the good man that he was, came right away;

but he said, "It is too late," offered a prayer, and left us alone. Scarcely had he gone, when the factor came. The very sight of the long bill of sales and per contra waked up the last slumbering energies of the godless one; and, after an examination, detecting an error of a few cents in an account involving many thousands of dollars, he handed it for rectification, turned over, and died!

But in the progress of disease, the Bible is the best emollient. It makes the timid lion-hearted, and nerves the wasted body with a strength almost superhuman. "I have preached," said the lamented Spencer, "and when I reached home, I found my boots part filled with blood;" and yet so engaged was he in his Master's work, that none of all his loving and loved people thought that he was ill. At a later hour some one said, "Your pains must be agonizing." "Agony! it is far short of what I feel." Yet not a murmur, not a complaint, ever escaped the good man's lips.

Many people say that old age requires a stimulant; that a little wine or brandy, "now and then," would be of great service, would brace up the system, and supply a vigor not to be attained in any other way. Whatever may be the advantages of stimulants to the aged, I know that my mother's mother took none; and yet, beyond the age of threescore and ten, she had the cheerfulness of a girl in her teens. I cannot recollect, that, during all the years of our childhood, we ever paid her a visit that we did not find the little stand at her right hand, and Scott's family Bible upon it, most always open, or spread upon her lap. She would knit awhile; then read a verse or two, with its explanation. And for every occurrence of life, whether of gladness or gloom, she had some pertinent Scripture expression that seemed to have a dovetail fit, as a cabinet-maker would say, — I myself having been a kind of amateur in that line, at such odd times as study was found a bore, and that the mind would not work at orthography, etymology, syntax, and prosody; for so early as then I had observed, when I was not in a studying mood, there was no use in trying. I never could do a thing when I did not feel like it. Reader, make a note of this, and it will do you and the world some good hereafter. Be at it when the fit is on you. Then it is most likely to be done well, and what is worth doing at all is worth doing well.

"As I was saying," Hannah Pyke was a cheerful old woman, and her love of the Bible, and of doing good, made her so. How many and many a dollar of hers went to "Princeton," a name as dear to her as Jerusalem to a Jew! How many a bank note stuck to a minister's hand when she bade them good bye! Reader, they say "good bye," "out west." If you were to say *adieu* out there, they would think something was wrong in the upper story. How many a poor preacher went away from her hospitable home, with a coat or vest, or other garment, that he did not bring with him, nor knew it was among his worldly goods, until, with delighted surprise, it was observed to be among the contents of the old "saddlebags," as they were spread out on the floor — husband and wife and little ones all around in a ring, each one hoping father had brought an apple, or a cake of sugar, or a picture-book, or something else! How many of such presents were made can only be known at the judgment, where both giver and receiver have long since gone. There were two other things my grandmother read occasionally. She took the "Missionary Herald" from the start, and that square, dumpy, queer kind of a newspaper, the "Boston Recorder," then the only religious newspaper in America. The Bible and her own experience told her what God was doing for her. These two papers told her what He was doing for the world outside, and what the young "students," as she used to call them, were doing, whom she had placed in the ministry, in whole or in part; a few of whom have had no equals. They, too, now gone, with the world's largest honors and most affectionate remembrances upon them! Now, with these instances, which, as it were, have grown up before my eyes, how can I do otherwise than to recommend to every young man and woman, who wishes to be healthful in mature life, and to pass on to a cheerful and painless old age, the reading of the Bible as a means of health? Some people, I know, will turn up their noses with contemptuousness at such an idea: but such should remember, that sometimes contempt is mutual; and then, again, their experiences are all on one side. I give one fact out of a million, and I know that the sentiment is true, from a wide observation. It is a moral demonstration, as conclusive and as clear as any of Euclid's, and the sneers

of a universe cannot bring shame to my face when I know that I am right. I might go further, and give a "recipe" for reading the Bible with a view to its healthful influences, but for the charge of invading my minister's premises, to whose discourse, on the first Sabbath in January, the world is indebted for any of good there may be in this tedious article. Still, I will lay aside a doctor's dignity, and as "an humble friend of mankind" in general, and of the young in particular, I will make a suggestion as to the best way of reading the Bible with a view of a daily gaining influence over the principles and practices of our lives. Do not make an effort to read it all through in a year. Do not resolve you will read two or three chapters a day, nor one, necessarily; but do resolve that you will read any number of verses, from one to ten, the first thing in the morning, and think about what you have read all the time you are dressing; and get into a habit of fixing the mind on some one sentiment advanced, to be thought of several times during the day. A day will seldom pass, that observation will not confirm that sentiment; and thus every day will add an argument for Bible truth, until, before you are aware of it, your principles and your practices will be shaped by its dew-distilling teachings, and every word of it will be received with that child-like fearlessness which none but an heir of immortality can ever know, and the possession of which confidence is worth more than all worlds.

HOW PEOPLE TAKE COLD.

Not by tumbling into the river, and draggling home wet as a drowned rat; not by being pitched into the mud, or spilled out in the snow in sleighing time; not by walking for hours, over shoe-top, in mud; not by soaking in the rain without an umbrella; not by scrubbing the floor until the unnameable sticks to you like a wet rag; not by hoeing potatoes until you are in a lather of sweat; not by trying to head a pig in midwinter, and induce him to run the other way — for he will not do any such thing; not by steaming over the wash-tub; not by essaying to teach Biddy to make mince pies

for Christmas, when you do not know how yourself, and then worrying yourself into a perspiration because the pies stuck to the pan and came out in a muss, forgetting that pie-pans, like people, are rather better for a little greasing, alias soft-soap, — these are not the things which give people colds; and yet people are all the time telling us how they “caught their death by exposure.” Horace Greeley once said, “O for a leisure week to read books!” Horace was green then — some say he is now — but I rather guess not: he is great, specially on people “of the color of black,” as our three-year old once described a born African. Greeley has not derived his greatness from books, and now he is older, perhaps he does not sigh for a week of leisure to read books: at least, I do not. All the leisure I want is to think and play with the children — Bob and our new little Alice, for example. Books do not feed me as of yore. Sure, I must be getting old, or hard to please. Books, somehow or other, do not seem to me to meet the wants of the age; they are written too much with a view to make a sensation or money, and consequently nine out of ten fail to do either; the only result being to elucidate their authors into obscurity. Somehow or other, the mind wanders. I have to start on a journey of eight hundred miles and back, and I must come back to colds; and, speaking of the emptiness of books, I was wondering if, “in the whole course of my life,” I had ever seen defined, in clear, decisive phrase, in any book, “the place where, and the time when,” a man takes a cold. Pat, when asked, one wintry day, what he would take to climb up the court-house steeple and remain there, said, “I would take a cold, yer honor.” Sawney, who stood by, said he would take a dollar. That is about the nearest description I have seen, in print, as to the locality best adapted for taking a cold; but that was a falsity, not a fact. The seeds of a million deaths of the beautiful, the honored, and the good, will be sown this year by indifference to the statement I am going to make in reference to the time and manner of taking colds. I will not now perplex the reader with a disquisition on the physiology of colds, but will simply bring to mind what any reader will recognize as an old but forgotten acquaintance.

The TIME for taking cold is after your exercise; the PLACE is in your own house, or office, or counting-room.

It is not the act of exercise which gives the cold, but it is the getting cool too quick after exercising. For example, you walk very fast to get to the railroad station, or to the ferry, or to catch an omnibus, or to make time for an appointment; your mind being ahead of you, the body makes an over effort to keep up with it; and when you get to the desired spot, you raise your hat, and find yourself in a perspiration; you take a seat, and feeling quite comfortable as to temperature, you begin to talk to a friend, or, if a New Yorker, to read a newspaper, and before you are aware of it, you experience a sensation of chilliness, *and the thing is done*. You look around to see where the cold comes from, and find a window open near you, or a door, or that you have taken a seat at the forward part of the car, and it, moving against the wind, a strong draft is made through the crevices. Or, may be you meet a friend at a street corner, who wanted a loan, and was quite complimentary — almost loving. You did not like to be rude in the delivery of the two-lettered monosyllable, and while you were contriving to be truthful, polite, and safe, all at the same time, on comes the chilly feeling from a raw wind at the street corner, or the slosh of mud and water in which, for the first time, you notice yourself standing.

Young ladies take their colds in grandly dark parlors, — unused and unfired for a week. Warm enough were they — almost too warm — in the gay, sun-shiny street without, and that parlor felt comfortably cool at first; but the last curl of the visited would not dangle satisfactorily, and while compelling it (young ladies now-a-days making it a point of principle not to be thwarted in anything, not even in wedding rich Tom, to please the old folks, when they love poor Dick, and intend to please themselves), while conquering that beautiful but unruly curl, the visitor makes an unexpected meeting with a chill which calls her to the — grave.

I cannot give further space to illustrations to arrest the attention of the careless, but will reiterate the principle for the thoughtful and observant: —

GET COOL SLOWLY.

After any kind of exercise, do not stand a moment at a street corner for anybody or anything; nor at an open door

or window. When you have been exercising in any way whatever, winter or summer, go home at once, or to some sheltered place; and however warm the room may seem to be, do not at once pull off your hat and cloak, but wait a while, — some five minutes or more, — and lay aside one at a time: thus acting, a cold is impossible. Notice a moment: when you return from a brisk walk, and enter a warm room, raise your hat, and the forehead will be moist; let the hat remain a few moments, and feel the forehead again, and it will be dry, showing that the room is actually cooler than your body, and that, with your out-door clothing on, you have cooled off full soon. Many of the severest colds I have known men to take were the result of sitting down to a meal in a cool room, after a walk; or, being engaged in writing, let the fire go out, and their first admonition of it was that creeping chilliness which is the ordinary forerunner of a severe cold. Persons have often lost their lives by writing or reading in a room where there was no fire, although the weather outside was rather uncomfortable. Sleeping in rooms long unused has destroyed the life of many a visitor and friend. Our splendid parlors, and our nice "spare rooms," help to enrich many a doctor. The cold sepulchral parlors of New York, from May until November, bring disease, not only to visitors, but to the visited; for, coming in from domestic occupations, or from the hurry of dressing, the heat of the body is higher than natural, and having no cloak or hat on in going in to meet a visitor, and having, in addition, but little vitality, in consequence of the very sedentary nature of town life, there is but very little capability of resistance, and a chill and cold is the result.

But *how to cure a cold promptly?* — that is a question of life and death to multitudes. There are two methods of universal application: first, obtain a bottle of cough mixture, or a lot of cough candy — any kind will do: in a day or two you will *feel* better, and in high spirits; you will be charmed with the promptness of the medicine, make a mule of yourself by giving your certificate of the valuable remedy, and in due course of time, another certificate will be made for your admission, foot foremost, into "Greenwood."

The other remedy is, consult a respectable resident physician.

POISONS.

WE all have a great horror of being poisoned, without exactly understanding what it is.

Poison is a disorganization of flesh, or blood, or both.

Poisons are of two kinds: one the result of medicinal agents taken into the stomach or circulation; the other, the result of bites or stings of living creatures.

I will now state two ideas, which, if generally known and remembered, would save thousands of lives every year.

If you have swallowed a poison, whether laudanum, arsenic, or other thing poisonous, put a table-spoonful of ground mustard in a glass of water, cold or warm; stir and swallow quickly; and instantaneously the contents of the stomach will be thrown up, not allowing the poisonous substance time to be absorbed and taken into the blood; and as soon as vomiting ceases, swallow the whites of one or two new eggs, for the purpose of antagonizing any small portion of the poison which may have been left behind. Let the reader remember the principle, which is to get the poison out of you as soon as possible. There are other things which will produce a speedy emetic effect, but the advantage of mustard is, it is always at hand, it acts instantaneously, without any after medicinal effects.

The use of the white of an egg is, that, although it does not nullify all poisons, it antagonizes a larger number than any other agent so readily attainable.

But while taking the mustard, or egg, send for a physician: these are advised in order to save time, as the difference of twenty minutes is often death.

CURE OF BITES AND STINGS.

Almost all these are destructive from their acid nature: consequently the cure is an alkali. Spirits of hartshorn is one of the strongest, and in almost every house; and you have only to pour out some in a teacup, and dabble it on the wound with a common rag: relief is almost instantaneous. But suppose you have no hartshorn; well, then, saleratus is an alkali; every trifling, lazy cook in the land has it; we are

daily eating ourselves into the grave by its extravagant use — and the use of half a thimbleful a week is extravagant. Moisten it with water, and use as the hartshorn. If you have no saleratus or soda, pour a teacup of boiling water on as much wood ashes, stir it, and in a few moments you will have an alkali. The ley of ashes will answer a good purpose while the physician is coming. Remember the principle: the bite is an acid, the cure is an alkali.

Have we not, before now, looked with wonder on the old negro who ran out, when the wasp's sting made us "holler," caught up "*three kinds*" of weed, rubbed the part well, and in five minutes we were happy in the complete relief? But why "*three*" kinds of weed? Why, in the first place, you know "*three*" and all its multiples are mysterious numbers; and then, again, you can scarcely gather up three kinds of plants anywhere, one of which will not have more or less of alkali in it. If men were only to gather up *principles* instead of *specifications*, how much easier it would be to know a great deal, and to apply our knowledge successfully to the practical purposes of life!

DEBT AND DEATH.

GENERAL JACKSON once said, that any man who traded on a borrowed capital ought to break. Be that as it may, I consider him a radically dishonest man who embarks in business wholly on a borrowed capital, because he is willing to endanger his friend for the chances of his own profit: he cannot lose, but his friend may. James Harper, one of the best and purest men I ever knew, a Virginia gentleman of the old school, whose heart was welling up unceasingly with human kindness to all around him, once said to a gentleman who counted his fortune by hundreds of thousands, and who voluntarily offered to be drawn upon for any amount, "*I cannot consent to make a fortune at the risk of my friend.*" A mercantile gentleman, who was honor personified, *Joseph Stephens*, once said to me, "I leave my bed of a morning bathed in perspiration, in the agony of device for meeting the engagements of the day." We all know that the fear of not

being able to meet pecuniary engagements is a frequent cause of insanity and suicide to men of refinement and a high sense of honor, while thousands are wasting away around us under the harrassing pressure of debt. The temper is uneven, — at one time sad, at another almost unendurably irritable; the appetite is variable, if any at all; the nights are restless, the sleep unrefreshing; gladness hies from home, and silent gloom pervades the fireside circle, thus verifying the Scripture assertion, that *they who hasten to be rich shall pierce themselves through with many sorrows.*

In view, then, of its health-destroying influences, I may, very properly, give the admonition, *avoid debt*; shun it as you would the pestilence that walketh in darkness, or the plague that wasteth at noonday; consider it your mortal enemy — the enemy of your body, your health, your happiness, your soul — the enemy of your wife, your children, and every kindred tie.

Take almost any business man, and he will tell you, in more than three cases out of four, that he has lost more by bad debts than he is now worth. It is a monstrous fallacy, that "if a man expects to become rich he must go in debt." The sentiment originated in the heart of a rogue. Debt is not the policy of the most successful men.

I adopt, with all my heart, a paraphrase of a favorite expression of President Lindsley, which I have treasured in my own mind for more than a quarter of a century, "I dictate to no man, and allow no man to dictate to me." I go in debt to no man; I allow no man to go in debt to me. Who can for a moment doubt that, if this were the prevalent sentiment and practice of the time, half of all the sorrow that now palls humanity's heart would be instantaneously annihilated? Men would not get on quite so fast in their improvements, in building palatial residences and opening splendid farms; but they would get along more surely, and, in the end, lie down to die with a happier heart by far, and have no quenchless remorse to embitter the last moments of life. Mr. Everett states, in his memoir of Peter C. Brooks, of Boston, who died worth millions, "that Mr. B. abstained, as a general rule, from speculative investments. 'His maxim was, that the whole value of wealth consisted in the personal independence which

it secured ; and he was never inclined to put that good, once won, again at hazard, in the mere quest of extraordinary additions to his superfluity.' He never made purchases of unproductive real estate, on a calculation of future enhanced value. He never, directly or indirectly, took more than legal interest. He could have doubled his immense fortune had he been willing to violate this rule. It is mentioned that he believed, and often said, that, 'in the long run,' six per cent is as much as the bare use of money is worth in this country. It was another of his principles, never himself to borrow money. What he could not compass by present means was to him interdicted. It is doubtful whether, with but a single exception, Mr. Brooks's name was ever subscribed to a note of hand. He shunned every transaction, however brilliant the promise of future gain, which required the use of borrowed means." Mr. Everett well remarks : —

"The bold spirit of modern enterprise will deride, as narrow-minded, so cautious a maxim ; but the vast number of individuals and families actually ruined by its non-observance — to say nothing of the heaven-daring immoralities so often brought to light, to which men are tempted in the too great haste to be rich — go far to justify Mr. Brooks's course. It is highly probable that, in the aggregate, as much property is lost and sacrificed in the United States, by the abuse of credit, as is gained by its legitimate use. With respect to the moral mischiefs resulting from some of the prevailing habits of our business community, — the racking cares and corroding, uncertain ties, the mean deceptions and the measureless frauds to which they sometimes lead, — language is inadequate to do justice to the notorious and appalling truth."

With all his rare excellencies of Christian character, there were few men wiser in the world's wisdom than the late Rev. Dr. Milner. His long practice at the bar, and his experience as a politician, in and out of Congress, peculiarly qualified him to judge of human nature and of the tendency of things, and to give prudent advice. "My next-door neighbor is in debt. Upwards of two years ago he borrowed from me two hundred dollars, and immediately afterwards one hundred and ten more. The latter sum he engaged to return in twenty-four hours. I have never received a shilling of these sums in

money ; but as he is a bookseller, I have, at his urgent solicitation, taken books of him to the amount of nearly two thirds of the demand. His note for the balance is now due, and he urges me to take "Viner's Abridgment," which satisfies the debt, except thirty or forty dollars.

"During the whole time since the loan, he has persevered in a system of cringing prevarication and promises, which he must have known, at the time he dealt them out, he never would fulfil. Various artifices, false tales, shifts, and pretences he has made use of ; and I have been the dupe of them. I cannot believe him to be so destitute of feeling as not to be mortified and degraded in his own estimation, by the imagined necessity of resorting to them. But, in the one case or the other, I am unable to point to myself a more humiliating situation for a human being to stand in.

"I have derived from this transaction two pieces of instruction, which are, in my view, an adequate compensation for the whole sum, had such an event happened : —

"1. To be cautious of hastily and unadvisedly lending money to a man of whose ability and punctuality I am not well assured, unless it be accompanied by adequate security.

"2. To adhere religiously to a determination which I formed at the moment of commencing business, never to incur a debt which I have the remotest apprehension of being unable, or even finding it inconvenient, to discharge ; and in order constantly to possess the means of keeping this resolution, whatever my income may be, always to live within it."



POPULAR FALLACIES.

It is a great mistake that a morning walk, or other form of exercise before breakfast, is healthful. The malaria which rests on the earth about sunrise in summer, when taken into the lungs and stomach, which are equally debilitated with other portions of the body from the long fast since supper, is very readily absorbed, and enters the circulation within an hour or two, poisoning the blood, and laying the foundation for trou-

blesome diseases ; while in winter, the same debilitated condition of these vital organs readily allows the blood to be chilled, and thus renders the system susceptible of taking cold, with all its varied and too often disastrous results.

I do not wish to dismiss the statement which I have made with a simple assertion. The denial of what is almost universally considered a truth so palpable, as scarcely to admit of proof, may well challenge investigation. Besides, I do not want my readers to have their memories crowded with abstract precepts and pithy saws about health. I desire them, on the contrary, to become masters of general principles — to know and to understand the reason of things : then, these things can be remembered without an effort ; while the principle being known, a very varied application is easily made and practically observed, — a striking example of which has been previously given in reference to the prompt cure of poisons, and bites and stings of insects and reptiles, by the employment of familiar articles of kitchen use.

What I shall say on the subject of morning exercise is intended to apply mainly to all sedentary persons — those whose employment is chiefly in-doors. And here I will simply appeal to the actual experience of any sedentary reader, if he has not before now noticed, when he has been induced, from some extraordinary reason, to take active exercise before breakfast, on some bright summer morning, that he felt rather a less relish for his food than usual — in fact, had no appetite at all : there was a certain sickishness of feeling, with a sensation of debility by no means agreeable. It will be said here, this was because it was unusual, that, if followed up, these feelings would gradually disappear. If that is so, it is but a negative proof, for the system naturally has an inherent resisting power, called into action by hurtful appliances. A teaspoonful of brandy will produce slight symptoms of lightness of head in some persons, if taken before breakfast ; but, if continued, the same amount will, after a while, produce no appreciable discomfort. The cases are precisely parallel : that a man gets used to drinking brandy is no proof that it does not injure him.

Another person will remind me that the early air of a summer's morning seems so balmy and refreshing, so cool and

delightful, that it cannot be otherwise than healthful. That is begging the question: it is a statement known by scientific observers to be not simply untrue, but to be absolutely false. It is a common observation in New Orleans, where I lived a number of years, by those who remain in the city during the raging of yellow fever, that when the air of mornings and evenings appears to be unusually delicious, — so clear, and cool, and refreshing, — it is a forerunner of an increase of the epidemic. Like the deceitful Syren, it destroys while it lures.

The fruitful cause of fevers and other epidemics in southern climes is, the decomposition of vegetable matter: the ranker and more dense the vegetation, the more deadly are the diseases of that locality. This decomposition cannot take place without moisture, and heat approaching ninety degrees of Fahrenheit. We are all familiar with the sad fact, that thousands upon thousands who have endured the hardships of mining in California, have taken the "*Isthmus fever*" on their return, and lingered and died. From the first discovery of gold in the Sacramento valley, the newspaper press was united in its cautions against the almost certain death attendant on sleeping at Chagres a single night; and even now, it is considered one of the most important effects of the railroad *finished across the isthmus*, that passengers do not land at all at Aspinwall, but get into the cars at once, and cross to Panama, where a *steamer is always in waiting* to receive passengers for San Francisco, thus avoiding a night on the isthmus. Before the removal of the landing from Chagres to Aspinwall, it became common to make arrangements to remain on board the steamers until the passengers were ready to start immediately for Panama. All these precautions forced themselves on public attention. Now, why was all this? Simply to avoid breathing the concentrated malaria arising from such immeasurable quantities of decaying vegetation, shooting out of swamps and stagnant marshes, and so dense as to make penetration by man or beast impracticable.

The night was more dreaded than the day, for the following reason: the great heat of the sun caused a rapid evaporation of the malaria, rarifying it to such a degree that it almost instantaneously ascended to the upper atmosphere after the

first morning hours ; but in the course of the day, when the sun declines in power, these vapors gradually condense, get heavier, and fall to the earth, thus giving the layer of air within fifteen feet of the surface a density and concentration of malaria malignantly fatal ; while in the morning this density is not diminished until the sun has gained some power.

The older citizens of Charleston will tell you, that in early years it was certain death for a stranger to sleep in the city one night, that during the most violent ragings of epidemics, citizens themselves would not go to town to attend to necessary business, except at noon-day, — the hottest portion of the twenty-four hours, — because, then the malaria was most rarified and found by observation to be the least hurtful. Few knew the reason ; but the fact was so palpable, that its propriety enforced practical attention.

In the old books which treat of the terrible plagues which depopulated the large cities in the middle and earlier ages, the people who could not leave town retreated to the upper stories of their dwellings, and would not come down to purchase necessary marketing from the country people, but would let down baskets by ropes, and draw up their provisions, and thus escaped with impunity, to a considerable extent. These were the practical results which followed the observation of actual facts, by a comparatively rude and unthinking age ; and we unfortunates of the nineteenth century, who cannot leave the city in summer, but must have our noses always at the grindstone, whose mills stop when absent for a single day ; we doctors who never have a leisure day or night or hour, who always have a greater or less number who are looking up to us for life — looking, to the hour of our anticipated visit as the happiest of the whole twenty-four ; and we poor editors, who could not go if we would, otherwise our children would go supperless to bed, — I say, we all may gather a practical lesson of great value from the customs of those of a far ruder age, a lesson, which if learned well, and acted on, would save to us many a darling child, many a life's only hope, many a poor heart's only comfort.

Never allow your children to leave the second or third story in the morning until they have had a plain, hearty breakfast ; and send them up stairs within half an hour after sun-

down, or give them their supper at sundown: these observances ought to be adhered to from May until October in the North, and from April to November in the South. A rigid attention to this would prevent, at once, half the diarrhoeas and summer complaints and croupes which desolate our hearths and hearts so often in summer time in the city.

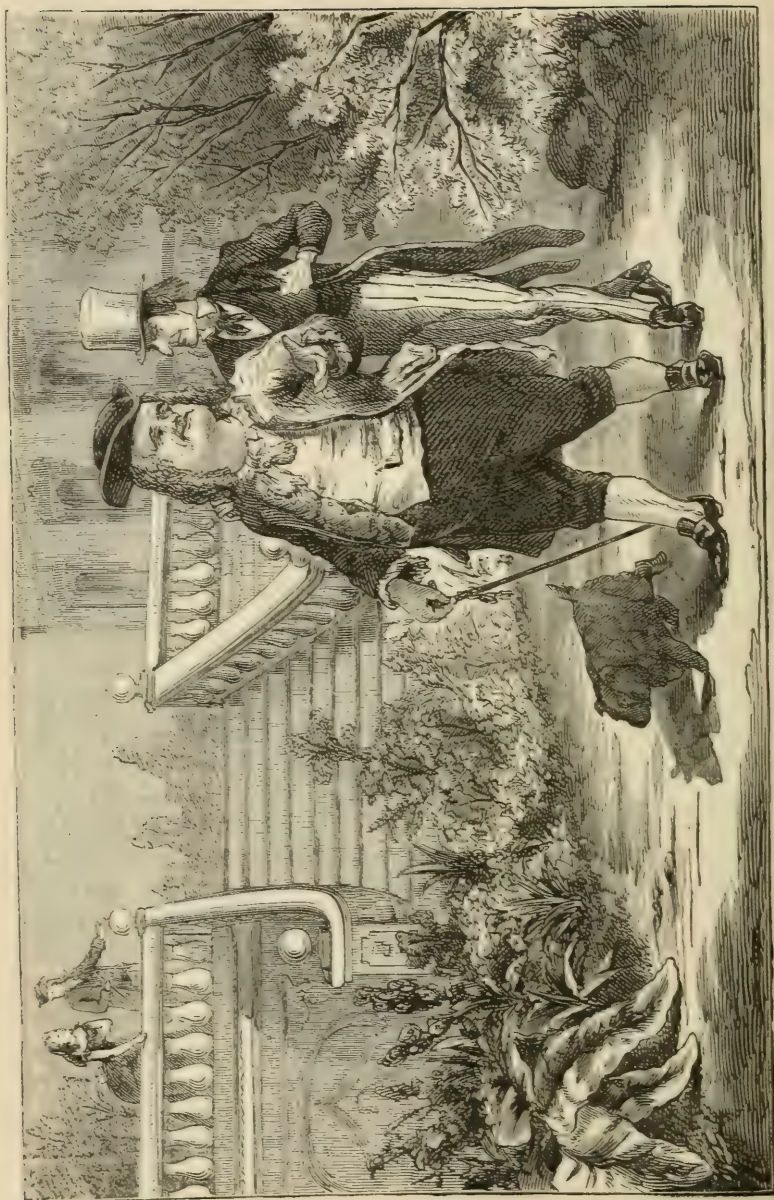
It is a striking argument for the perversity of human nature, and one which often forces itself upon the attention of observant men, that we bolt a concentrated untruth without wincing, while what is true, with all its simplicity and beauty and usefulness, is disputed, inch by inch, with a suspiciousness and a pertinacity most remarkable.

So it will be, I have no doubt, with the sentiment I have advanced: instead of being received, and acted upon, many a mind will be busied in finding an argument against it, instead of considering the force of the proof offered for it, just as we all have many times observed, when ordinary minds are engaged in an argument, it will occur, in perhaps nine cases out of ten, that the listener's whole attention is occupied in casting about for an objection or new proof, instead of weighing the argument of the speaker; consequently, at the end of the dispute, neither party is a whit the wiser, but rather more confirmed in his previous opinion, from the fact that no argument or proof to the contrary was allowed a hearing. I will just step aside a moment here to make a useful suggestion; for being "free born," and in a remarkably "free country,"—so said, at least,—so free, indeed, that if you differ from anybody else upon any subject, or fail to walk in the exact track of your predecessors, or do or say anything different from Mr. Everybody, you are considered a ninny, or a mule,—being, as I just said, a citizen of this remarkably free and tolerant country, why should I be bound to stick to the literal text for six or eight pages? Persons meandering along the cow paths in the woods, like to step aside occasionally and pick an inviting flower, which otherwise would have wasted its sweetness on snakes, lizards, and spiders; so I step aside from the consideration of disease and malaria, and cull a flower for my readers, relative to argumentation. It is such an important truth, so easily practised, would save so many hard words and harder thoughts, so many wounded feelings, so much

"love's labor lost," and, by the way, accomplish so much good, that really I think it is worth the price of this volume, — *If you want to convince anybody of anything, argue alone.*

Having delivered ourselves of this great and useful apothegm, we will resume the thread of the argument, taking it for granted, that the reader has not forgotten the subject-matter of discussion, it being so imaginatively delightful — a summer morning's walk. It sounds charmingly, it brings with its mere mention recollections so mournfully pleasing, or associations so delightful, that we long for the realization — at least, until "sun up" to-morrow; then what a change! We would not give one half-awake good stretch, one five minutes' second nap, for all the summer morning walks of a whole year. Who does not feel that the *vis inertia* of the first waking moments of a May morning is worth more than a dozen rambles before breakfast? I am for the largest liberty of enjoyment; I am not among the multitude of the weak minded folk, the negative sort of minds, to discard what is good to eat, or drink, or enjoy, for no other reason, that I can perceive, than that it is good, and a cross is meritorious. One man says tea is injurious; another Solomon avers that coffee makes people bilious; a third, and he a Broadway author too, has written a whole book to prove that if we eat wheat bread, it will make our bones brittle, and that if we live to get old at all, the first time we fall, we'll break all to pieces like a clay pipe-stem. Verily this is a free country! for if everybody is to be believed, we are free to eat nothing at all. So I do not advise a denial of that most deliciously enjoyable entity, a summer morning's nap, because it is, for the reasons I have named, more healthful than the so lauded "exercise before breakfast." If you must remain in bed until breakfast, or be out in the open air an hour or two before breakfast on an empty stomach, then I say, as far as health is concerned, the nap is better than the exercise, for the incontrovertible reasons I have already given.

It requires no argument to prove the impurity of a city atmosphere about sunrise and sunset, reeking, as it must be, with the odors of thousands of kitchens and cesspools, to say nothing of the innumerable piles of garbage which the improvident poor allow to accumulate in front of their dwellings.



THE KNICKERBOCKER AND YANKEE.

in their back yards and their cellars. Any citizen may satisfy himself as to the existence of noisome fumes by a summer evening's walk along any of our by-streets; and although the air is cooler in the morning, yet the more hurtful of these malaria saturate it; but of such a subtle nature are they, that no microscopic observation, no chemical analysis has, as yet, been able to detect, in an atmosphere thus impregnated, any substance or subsistence to which these deadly influences might be traced, so subtle is the poison, so impalpable its nature; but invisible, untraceable as it may be, its influence is certain and immediate, its effects deadly.

Some will say, Look how healthy the farmer's boy is, and the daily laborers who go to their work from one year's end to another by "crack of dawn!" My reply is, if they are healthy, they are so in spite of these exposures; their simple fare, their regular lives, and their out-door industry give their bodies a tone, a vigor, a capability of resisting disease, which nullifies the action of malaria to a very considerable extent. Besides, women live as long as men, and it cannot be said that they generally exercise out of doors before breakfast.

Our Knickerbocker ancestry! the very mention of them suggests fat!—a double fatness in fact—fat as to body, and fat as to purse. If you catch hold of one of them, instead of getting a little pinch of thin skin, as you would from a lean Yankee, you clutch whole rolls of fat, solid fat. What substantial people the real, identical, original old Knicks are! how long they live, too! Expectant sons-in-law echo, sighingly, "How long!" In fact, I do not recollect of their dying at all, at least as we do; they simply ooze out, or sleep away. May we not inquire if there is not at least some connection between their health as a class, and the very general habit of the sons here, derived from their sires in fatherland, of eating breakfast by candle-light? Another very significant fact in point is, that the French in the south are longer lived, and suffer far less from the fevers of the country, than their American neighbors. In truth, their exemption is proverbial; and as a class they have their coffee and boiled milk, half and half, with sugar, brought to their bedsides every morning, or take it before they leave the house.

It is not an uncommon thing for persons who go West to select a new home for their rising families, never to return. "Took sick and died;" this is the sad and comprehensive statement of the widowed and the fatherless, owing doubtless, in many instances, to their travelling on horseback early in the morning and late in the evening, in order to avoid the heat of the day.

Many a traveller will save his life by taking a warm and hearty breakfast before starting in the morning, and by putting up for the night not later than sundown.

It is of considerable practical importance to answer the question, why more persons have died in "the States" from Isthmus fever than in California? Simply because, on their way out, their bodies are comparatively vigorous, and there is, in addition, a degree of mental and moral excitement which repels disease; but on the return, it is strikingly different; the body is wasted by hardship and privation, while the spirit is broken by disappointment, or the mind falls into a species of exhaustion, when successful, from the long and anxious strife for gold. Both causes operating, — one to weaken the body, the other to take away all mental elasticity, — it is no wonder that the whole man becomes an easy prey to disease.

NATURAL DEATH.

NATURAL DEATH is to die sweetly, without a sob, a struggle, or a sigh. It is the result of a long life of uninterrupted health, of a long life of "*temperance in all things.*" And such a death should be one of the ends and aims of every human being, so that we may not only live long, but, in that long life, be able to do much for man, and much for God.

The love of life is a universal instinct. Life is a duty; its peril or neglect, a crime. We are placed on earth for a purpose. That purpose can be none other than to give us an opportunity of doing good to ourselves and to others; and to be anxious to be "*off duty*" sooner than God wills, is no indication of true piety. The good man has one ruling, ever-

present desire, and that is, to live as long on the earth as his Maker pleases, and, while living, to do the utmost he can to benefit and bless mankind. And to accomplish a long and active, and useful life, the study how to preserve and promote a high degree of bodily health is indispensable; and it seems to have been ordained by a Providence, both kind and wise, as a reward of a temperate life, that such a life should be largely extended, and that its decline should be as calm as a summer's evening — as gentle as the babe sleeps itself away on its mother's bosom.

Aunt Phillis, an old negro woman of mine, who died last fall, was, at the time of her death, at the lowest estimate, one hundred and eleven years old; and the probability is that she was several years older.

For fifty years she has enjoyed uninterrupted health; and, as far as I have been able to learn, she was never sick in her life, except at the birth of her children. For thirty years of her life, and down to within three years of her death, she did not seem to undergo the slightest change in her appearance, time exercising but little power over her. The first sign of decay was that of sight, which took place about three years before her death. Up to that time, she was in the full enjoyment of all her senses; and at one hundred and four years would have married an old negro man of seventy-five, if I had not objected.

Her sight failed, not in the usual way, but she became near-sighted, not being able to see objects at a distance. Soon after this her hearing declined; but, up to the time of her death, she could hear better than old persons generally do. The first indication of mental failure was that of locality, she not being able to find her way to a neighbor's house; yet her memory seemed perfect in all other respects. She recollected her friends and old acquaintances, but could not find her way to their houses.

I at first supposed this was owing to defective sight; but, on examination, found it was in the mind. Still, her locomotion was good. She had the full use of herself, and could walk strong and quick like a young person; and held herself up so straight, that, when walking from me, I often took her for some of the younger servants about the premises. The

next, and, to me, the most singular sign of decline, was, that she lost the art of walking — not that she had not strength enough to walk, but forgot how to walk.

The children would lead her forth, and interest her for a while, and she would get the idea, which seemed to delight her very much; and she would walk about the yard and porches, until some person would tell her she had walked enough. But she would no sooner take her seat, and sit for a few moments, before all idea of walking would be gone, and she would have to be taught over again.

At length she became unwilling to try to walk, unless she had hold of something. Take her by the arm, and she would walk, and walk well; but just as soon as you would let her go, she would stop, and, if no further aid was afforded her, she would get down, and crawl like a child; and at length became so fearful, that she refused to walk altogether, and continued to sit up during the day; but had to be put to bed, and taken up, like a child. After a while she became unwilling to get up altogether, and continued to lie until she died.

All this time, she seemed to be in good health, took her regular meals, and her stomach and bowels were uniformly in good condition. I often examined her, the best I could; and she had no pains, no sickness, no aches of any kind, and, from her own account, and from all that I was able to learn, she was in good health, and all the while in fine spirits. The intellect and the mind seemed to be perfectly good, only that she did not seem to know where she was all the time.

At length one of the children said to me that Aunt Phillis was getting cold; and, on examining her, I found it even so. The extremities were cold; still she took her regular meals, and did not complain of anything; and the only change that I recollect of, was, that she slept a little more than usual. The coldness increased for two days, when she became as cold almost as a dead person. Her breathing began at length to shorten, and grew shorter and shorter till she ceased to breathe.

Death closed in upon her like going into a soft, sweet sleep, and for two minutes it was difficult to tell whether she was breathing or not. There was no contortion, no struggle, no

twisting of the muscles ; but after death she might have still been taken, on a slight examination, to have been in a deep sleep. So passed away Phillis : the only natural death I ever witnessed.

HEALTH AND HOUSE-HUNTING.

MANY will select a house this year for a residence, and it will be their last home on earth. It would not have been, had they remained where they are, or moved elsewhere. It does not express the whole truth to say that some houses are unhealthy ; it is nearer the fact, in reference to many dwellings, that they are deadly. Sometimes certain rooms in a house are so impregnated with poisonous emanations, that their occupants become ill in a few days. I knew formerly of a capacious mansion (now a boarding-house) in Walnut Street, Philadelphia, which has in it a certain room, known to make the parties sick within a few days after they move into it. Within a year, a man in perfect health was placed in a room in London, and in a few days died of putrid fever. The next, and the next, and the next occupant were noticed, successively, to become ill. It became so notorious, that the authorities took it in hand to examine the premises ; and it was found that the man who papered the room, in order to fill up a cavity in the wall, put in a bucketful of paste, and pieces of the glazed papering, which, in time, began to ferment and rot, throwing into the room a steady supply of the noxious fumes of decomposed lead, and other hurtful ingredients employed in the sizing of wall paper. It is known that the sizing on a visiting-card is enough to poison a child, if put in its mouth ; being a little sweetish to the taste, it is rather palatable.

Another English house became so notoriously unhealthy, that the common people reported it to be haunted : it soon gained such a reputation that nobody would live in it free of rent. Investigation discovered that it was the result of pasting new paper on old.

LESSON I. — *In repapering a room or house, first pull off the old paper, and scrape and wash the walls.*

Within a month, the grand jury of the chief criminal court of New York city have repeated their bitter complaints against the damp and noisome apartment in which they are compelled to sit, day after day, in the performance of their official duties. The recent death of one of their number is attributed, by that body, to the unhealthfulness of the room they occupy.

The White House, at Washington, is believed, by observant men there, to be the main reason for the ill-health of our Presidents, since General Harrison first went there, so soon to make it his grave. Its unhealthiness is, very justly, attributed to the construction of a bridge, or causeway, across the stream which passes near it, thus giving a larger body of still water than in former times; and the neighborhood of stagnant water, with the usual amount of decaying vegetation, must originate disease, in the warmer portions of the year, in all temperate latitudes.

These things being true in reference to houses, there are other items to be taken into consideration, in selecting our dwellings, besides price, appearance, and neighborhood.

Very many persons in cities are decided, in determining upon a residence for themselves and families, by the appearance of the street front. An elegant frontage of brown stone, towering in stateliness to five stories, brings many a dollar beyond its value, to porsy landlords. But how vigorously fond new husbands, and weak old ones, have to *shin around*, in the slops and snows of winter, to pay the rent! And "*monstrous*" hard as it may be in winter, summer heats make it "*monstrouser*," as "*Charcoal Sketches*" would say. How many a restless turn at night, how many a Sunday plan, — which matter-of-fact Monday morning makes vanish in thin air, — how many an anxious conjecture, it costs, whether this acquaintance, or that old friend or nearest neighbor, might not make a loan "*on call*," to help out at quarter-day! How many racks of self-respect, of personal independence, of wounded pride, of debasing tergiversation, it costs to pay for this purchase of appearances, the initiated can better tell than I can guess, never having been a renter "in the whole course of my life," except for a short year, on trial, in the country — yes, in the country. Delightful summer resi-

dence on the banks of the Hudson, just over against the Palisades!—as dear a purchase of imaginary blisses, as of the *appearances* aforesaid. I like no half-ways. Give me the centre of the largest city on the continent, or a log-cabin in the far recesses of the unpenetrated West!

But the waste of money to keep up appearances is not the greatest loss. Health sacrificed, life perilled, is oftentimes an "extra" not calculated on; but, like "extras," comes with a thunder-clap of unexpectedness; meeting, too, the fate of all "extras"—an exclamation, a demur, dwindling down to an argument, and final delivery of the purse strings.

LESSON II. — *Reader, pay extras, and be done with it. I have always found it the quickest and the easiest plan.* It saves temper; for the more you argue about it, the more angry you will get, and the worse you will feel afterwards, when you find you have not only lost your temper, but your money, too.

Other persons, as intimated already, will put jewelry, plate, gold watch, all, "up the spout," to make up the usual advance on the first quarter to the landlord, who has not the pleasure of their acquaintance—will do all this, to secure a residence in a "*genteel street*," or "fashionable neighborhood" on "*the*" side of Broadway. There are men and women—that is, grown persons of both sexes—in New York, who would think themselves hopelessly disgraced to live in a street which had "*East*" attached to it; would consider they had lost caste more irrecoverably by living on the "*other*" side of Broadway, than if they had, in a pinch, checked on a bank for ten thousand, when they had never deposited a dollar there. To such persons, and to all others living in cities, I wish to make some suggestions in reference to the selection of a family residence.

If practicable, let the rear of the house face the south; mainly for two reasons. First and chief, unsightly things, the washings of the kitchen and the laundry, are deposited there, and, with other causes, keep the back-yards almost always in a damp condition, which, with the dust and unavoidable accretions of various kinds, make fit materials for decompositions, and their inevitable result, the generation of hurtful gases, sometimes actually poisonous. The heat of the

sun has a drying influence, and, with moderate attention, the premises may be kept sweet and clean. The second reason is, greater light is afforded to the kitchen, where it is so much needed, especially in winter time, to allow of the cleanly preparation of daily food. A mind of any refinement revolts at the mere mention of cookery in the dark.

The front of a house in the city does not so much need the sun, since the too frequent custom is to make a parlor of the first-floor front, for the occasional accommodation or reception of guests and visitors, in many instances averaging not an hour a day; and, for similar reasons, the "spare rooms" are those in front in the upper stories. In my opinion, the very best, largest, and most commodious rooms in a house should be appropriated to the daily and hourly use of the family.

As accumulations are not allowed in the streets, the sun is not so much needed on a northern front; while the passing of persons and vehicles compensate, in cheeriness, for the absence of sunshine. But it is not a total absence, for there is the sunshine of the countenance of your visitors — unless of that not innumerable class who are rather disagreeably disappointed, when they find you are at home, and had much rather have left a card: their smiles are of the sardonic order, or of the mechanical kind, icicling, in a moment, all the out-gushings of kindness — were it not the fashion to keep our parlors so dim and dusky that we can't tell whether the smile comes from the head or the heart.

In selecting a residence, notice if there is any standing water in the cellar, any uncovered drain or well. I know of two adjoining houses in Philadelphia, which have brought death to every family that has occupied them for some years past; and another, not far distant, which has proved the death of three successive occupants, each of them strong, hearty men when they moved in.

Notice the rear premises. If they adjoin a stone-cutter, or livery stable, or distillery, or cow-yard, or for drays, carriages, and the like; if any of these are within a block of you, in any direction, the house is dear at any price: it is dear at nothing, whatever may be its frontage.

As a general rule, avoid long rows of brown-stone fronts,

built uniformly; or of brick, or any other material. They were built by contract, or for purposes of speculation. If the flues do not burn you up, there is large probability that the rats will devour everything you purchase, over and above what you actually consume, and the friends whom Biddy, your cook, supplies with their daily provender. Some time since I accompanied a gentleman, who wanted to purchase or lease a family mansion, on a tour of observation. We looked through one of a row of five-story brown fronts — one of the most imposing in appearance outside in New York. It had been occupied but a year; the flue had set it on fire; the family had left; and, there being no carpeting or other furniture to cover defects, there was revealed to us a quality of carpentership utterly disgraceful to both builders and owners. The flooring had not the roughness planed off in many places; while the spaces between the "tongue and grooves," as also between the ends of the planks, and between the wash or surboard and the floor, were, in many instances, from a quarter to half an inch or more in width; and this in rooms where the fire and water had no access. These items, together with spoiled locks, broken keys, doors hanging awry from a shrinking of the wood and settling of the building, immovable window-sashes, made a tenement, which, notwithstanding its fine brown-stone frontage, was unfit to be occupied by any family who wanted to live comfortably.

EYES AND COLD WATER.

THE aquatic furor has become so general, that, for the simple reason that cold water is a pure, natural product, it is claimed to be a universal and beneficial application. Arsenic is a pure, natural, and simple product; so is prussic acid, as obtained from a peach kernel. A single drop of tobacco oil will kill a cat or dog in five minutes.

Many persons are daily ruining their eyes by opening them in cold water of mornings. Cold water will harden and roughen the hands, and much more will it do so to the manifold more delicate covering of the eye; or the eye will, in

self-defence, become scaly, in the manner of a fish; that is, the coats of the eye will thicken, constituting a species of cataract, which must impair the sight. That water, cold and harsh as it is, should be applied to the eye for curative purposes, in place of that soft, warm, lubricating fluid which nature manufactures for just such purposes, indicates great thoughtlessness or great mental obliquity. Nothing stronger than lukewarm water should ever be applied to the eye, except by special medical advice, and under special medical supervision; for we have only one pair to lose. Even warm water should be applied only by closing the eye and flapping it against the lid with the hand, patiently, scarcely letting the fingers touch the lid. This cools the eye more rapidly than cold water does, and without the shock, while its soothing effect is delightful, dissolving or washing out the yellow or other matter which may have accumulated over night, in half the time required by cold water.



TO CURE A COLD.

A BAD cold, like measles or mumps, or other similar ailments, will run its course of about ten days, in spite of what may be done for it, unless remedial means are employed within forty-eight hours of its inception. Many a useful life may be spared to be increasingly useful by cutting a cold short off in the following safe and simple manner: On the first day of taking a cold, there is a very unpleasant sensation of chilliness. The moment you observe this, go to your room and *stay there*. Keep it at such a temperature as will entirely prevent this chilly feeling, even if it requires a hundred degrees of Fahrenheit. In addition, put your feet in water, half leg deep, as hot as you can bear it, adding hotter water from time to time for a quarter of an hour, so that the water shall be hotter when you take your feet out than when you put them in; then dry them thoroughly, and put on warm, thick, woollen stockings, even if it be summer, — for summer colds are the most dangerous, — and for twenty-four hours eat not an atom of food, but drink as largely as you desire of

any kind of warm teas; and at the end of that time, if not sooner, the cold will be effectually broken, without any medicine whatever.

Efficient as the above means are, not one in a thousand will attend to them, led on, as men are, by the hope that a cold will pass off of itself. Nevertheless, this article will now and then pass under the eye of a wise man, who does not choose to run the double risk of taking physic and dying too.

DIETING FOR HEALTH.

A MAN may diet as well as physic himself to death. Some time since a young man called to see me, thin, pale, despondent, and with a great variety of symptoms. On inquiry, I found he had been reading about diet, vegetable food, and other similar subjects, and concluding that, as many persons owed their ill health to over-eating, he would eat very little of anything, discarded meat of all kinds, and considered tea and coffee as decidedly poisonous in their ultimate effects. By this means, provisions being high, he concluded he would save money, and health, too. He had for some time been living on bread and potatoes, a small daily allowance, with as much cold water as he could possibly swallow; the object of that being to keep himself washed out clean. No wonder that such a man was an invalid, — mind and body full of symptoms. "Dieting" is not starvation; it is living on substantial nourishing food, in amount sufficient to satisfy the wants of the system. A man is in little danger of eating too much if he will confine himself to two or three plain articles of diet at any one meal. This is a secret which every man and woman in the land ought to know. Living exclusively on cold food will soon engender disease, especially in cold weather. And as certainly will a scant diet do the same if persevered in. A striking illustration of this is found in the history of one of the greatest men of modern times.

Napoleon the First, while a subaltern, was in such extreme

poverty in Paris, that he was sometimes not able to raise ten cents, with which to purchase a scanty dinner, and consequently had to go without any. He had even to borrow worn clothes from acquaintances, and to go out alternately with his brother in the same coat. His food was so scanty that his face became pinched, harsh, and angular. At length the skin became so diseased that it almost filled one with disgust to look at it; and it required all the skill of that eminent and able practitioner, Corvisart, for several years, to eradicate it.

Lesson 1. Disease will as certainly be engendered by too little food as by too much.

2. Dieting consists in adapting the food in quantity, as well as quality, to the wants of the system.



BAD TEMPER AND INSANITY.

PASSIONATE people, — the hasty kind, — who flare up in a blaze, like fire to tow, or a coal to powder, without taking time to inquire whether there is any ground for such a pyrotechnic display, and then get more furious when they find out there was no cause for their fiery feats, may learn a useful as well as a serious lesson from an item in Dr. Blanchard's report of the King's County Lunatic Asylum, that "three men and three women became insane by uncontrollable temper."

We all feel a sympathy for one who has become demented from loss of kindred, from disappointment, and from a hard lot in life; but we can have no such feeling for quarrelsome, ill-natured, fretful, fault-finding, complaining, grumbling creatures, the greater part of whose every-day life tends to make those whose calamity it is to be bound to them as miserable as themselves. I consider ill nature a crime; and, like other crimes, it is ordained, in the government of God, to meet, sooner or later, its merited reward. Other vile pas-

sions may have some points of extenuation — the pleasure, for example, which may attend their indulgence ; but ill nature — that is, a fretful, fault-finding spirit — in its origin, action and end has no extenuating quality ; and in the application of the Scripture principle, " With what measure ye mete it shall be measured to you again," will find a pitiable end. Therefore, with all the power God hath given you, strive, reader, and strive for life, to *mortify this deed of the flesh*. Watch hourly, watch every moment, against the indulgence of a hasty temper, as being offensive to your Maker and contemptible in the eyes of your fellow-man ; contemptible, because for the person who possesses it, and knows it, yet indulges in it, and makes no effective efforts to restrain it, no human being can have any abiding attachment or respect, founded, as it is, in low morals, or low intellect, or both.

HARDENING THE CONSTITUTION.

MEN talk about "hardening the constitution," and, with that view, expose themselves to summer's sun and winter's wind, to strains and over-efforts, and many unnecessary hardships. To the same end, ill-informed mothers souse their little infants in cold water day by day ; their skin, and flesh, and bodies, as steadily growing rougher, and thinner, and weaker, until slow fever, or water on the brain, or consumption of the bowels, carries them to the grave ; and then they administer to themselves the semi-comfort and rather questionable consolation of its being a *mysterious dispensation* of Providence, when, in fact, Providence had nothing to do with it. He works no miracle to counteract our follies.

The best way I know of hardening the constitution is to take good care of it ; for it is no more improved by harsh treatment than a fine garment or new hat is made better by being banged about.

LONG PRAYERS.

THESE are impolitic; they engender an irritable frame of mind, and make the body restless. Short, earnest, fervent prayers wake up the attention and soften and soothe the unquiet spirit. How it is with others I do not pretend to say; but this I know for myself, that when I am compelled to listen to a very long prayer, instead of joining in with the petitioner, I am all the time praying that he would quit. I know it is very wrong to do so; but it steals over me before I am aware of it, and leads me into another wrong-doing — that of feeling more thankful that the prayer is over, than for blessings from above. Long prayers are for the closet, for the secret chamber, where none can witness but the All-Seeing Eye.

HOW TO PREACH EFFECTIVELY.

To preach effectively, and with the least wear and tear of mental and physical strength, —

1. Have a thorough knowledge of your subject.
2. Be deeply impressed with its importance.
3. Open the discourse with an earnest enunciation, in concise language, of some striking truth. This will inevitably wake up attention.
4. Then plunge *in medias res*, with the fervor of a man who is speaking for the last time as to himself, or as to some one or more of his hearers, and upon whose skirts hangs the blood of immortal souls.
5. As soon as the burden of the discourse is delivered, sit down, even if you have been speaking but twenty minutes — but fifteen, but ten. The value of a discourse is not in its length, but in the nailing home of some great truth on the understanding and the conscience; and be assured that such a truth is there for life. Thus you will preach easily for yourself, profitably to those who hear you.

HOW TO LEAVE CHURCH.

Shut your mouth and move on: that tells the whole story. To spread out all the advantages, as the subject merits, would require several pages. City human nature is to be always in a hurry — it is a necessity. We must be in a hurry, or out of bread. Five minutes is half a dollar or half a thousand to some business man in New York, in character or money, in almost any day in the year. Banks are closed at the moment. All the great lines of rail cars and steamboats leave at the moment, and that moment lost is twelve or twenty-four hours gone forever. Many a reader will acknowledge a decided feeling of irritation or impatience, if not actual mental anathema, at the inconsiderate practice of many church-goers of stopping to shake hands in the aisles at the close of religious services. This leads to exchange of compliments, and inquiries and answers, standing still the while, and thus hindering all the crowd behind them. Others reserve their loitering until they reach the doorsteps, and then take a deliberate view of the throng before them, apparently satisfied with having reached the fresh air themselves. There is scarcely ever a religious assembly at which there is not one or more persons whom some urgent business — some sick child or suffering parent — does not call away in all haste compatible with the decencies of the occasion; and no one has a right to deprive me of the earliest return to loved ones at home. Not only is that minute lost to me, — and how long is even a minute to the suffering expectant one there! — but an equal time is lost to the fifty or five hundred who may be behind me. To those who aim to “do justly and love mercy” I commend reflection on this point.

Besides, when I have heard a good discourse, — when I have been really fed in the sanctuary, — I don’t want to be irritated out of it by a thoughtless loiterer, who thus makes me run the risk of losing an engagement or missing an appointment. Then again, when one has been warmed up religiously by a heart-searching gospel sermon, and his whole soul is subdued by the soothing influence of Bible preaching, it falls harshly indeed upon the ear to have remarks made,

whether of idle compliment, or cold formality, or profane mirth. Not long since, in a Fifth Avenue church, I was obliged to listen to a lady in the aisle, remarking to a gentleman on the comparative merits of a dinner of soup or one of mush and milk. She averred they were both excellent—for poor people; for I soon learned she was connected with a benevolent soup society, or a soup benevolent society. That did alter the case some; for it is an old-time maxim of mine, that *the case being altered, alters the case*. Still, altered as it was, the sense of the ridiculous had got such an ascendancy, that every idea of the sermon, if it had any, took to itself wings and flew away; and what is more, they never came back again; and for hours after, there were floating about in my brain, images of poverty and Fifth Avenue, gospel soup, mush preaching, philanthropic barege, muslin de laines, cashmere shawls. The preaching of that day was lost to me. I had understood, before, that the gospel was "bread"—that it was the "pure milk of the word;" and on one occasion, in the little English chapel in Paris, not far from the Champ d'Elysees, that it was the real *Eau de Vie*, and ought to be drank freely; but that it should be mixed up in my mind with such things as "soup," "stir-about," "mush"—yes, vulgar "*mush*"—is too bad.

But near that lady there may have been another, upon whose heart the sermon had fallen with penetrating power, whom it had almost persuaded to be a Christian; and as he was slowly passing out, he might have been just on the point of deciding to be a Christian now. Would not the sound have fallen upon his ears as Milton's doors turning upon their rusty hinges, "grating harsh thunder"?—the sound of *mush*!

Not very many years ago, a young man had been deeply impressed with the importance of religion, and concluded that after the service he would call upon the minister for conversation and instruction; but a person near him was overheard to say, "What a tedious sermon that was!" He immediately reflected that surely his feelings were overwrought, and that he had attached more importance to the discourse than it merited. The result was, he did not call upon the minister, and died several years afterwards, never having had a return of those serious feelings.

But this subject has a bearing on health of greater importance than many might imagine. If churches are chilly, the sooner you get out after service and walk briskly, so as to wake up the circulation, the greater will be your chances of not taking cold.

Usually, in cold weather, churches become warm — almost oppressively so — towards the close of the services; the thermometer approaching seventy degrees, causing in many actual perspiration. If you go immediately into the street, and the sun gives no sign of thaw, there is a change, in a moment's time, of some forty degrees. Under such circumstances, walking slow and conversing, the raw wind penetrates the clothing and chills the skin, while a cold dash of air is thrown in upon the tender lungs, at each word or two, or sentence, through the open mouth; thus in a moment's time checking external perspiration and chilling the whole lungs. But suppose you walk fast; that creates a vigorous throwing of the warm blood to the skin, to the surface, and counteracts the effects of a cold wind to a very considerable extent; while, if the mouth be closed, the cold air is not at once thrown in upon the lungs, enervated by breathing hot air for two hours; but it passes up the nostrils, and making a circuit through the head, down to the throat, is thus thoroughly warmed before it gets to the lungs, and causes no shock at all. It is the neglect of this simple precaution which originates colds, and not unfrequently fatal ones. Many persons are kept from going to church because they "are sure to take cold there;" though I have not known a person to avoid the theatre, the concert, or the opera, on that account.

I do not advise by any means that persons should bolt out of church as if the house were on fire; for common decorum requires a pause after the benediction has been fully pronounced: but when you have once left your pew, move on with decent pace; make no pause; engage in no conversation with any one until you have reached the sidewalk; and if, when you get there, your sense of propriety allows you to stand still, obstructing and staring at passers-by, be it so. It is not quite as objectionable as barricading a church aisle.

Taking every view of the case, a short practice will con-

vince any observer of the advantages, physical, polite-i-cal, and religious, of following the advice at the head of this article —“ *In leaving church, shut your mouth, and move on.*”

A LIFE-SAVING THOUGHT.

AN amount of sickness, suffering, and death will be saved to multitudes, during any spring and summer, if the suggestions which I am about to make are attended to.

Children eat for three objects : —

1. To keep them warm.
2. To supply the wastes of the system.
3. To afford materials for growth.

Hence children who are in health are always hungry, are always eating : we can well remember the happy time when we could eat apples all day, and melons, and grapes, and gingerbread, and candies, besides the regular meals of morning, noon, and night. But in mature life the experience of each will tell him, how changed ! The reason is, one object of eating has ceased to exist — we grow no longer ; and Nature, with her watchful instinct, steps in and moderates the appetite ; for if we ate as when we were children, very few would survive a third of a century.

The objects, then, for which men eat, are two only : first, to keep them warm ; second, to supply the waste of the system ; and whatever is eaten beyond what is necessary for these two things, engenders disease in everybody, everywhere, and under all circumstances, and never fails, no more than fails the rising of the daily sun ; for Nature's laws are constant as the flow of time.

No man works as hard in summer as in winter ; consequently the wastes of the system are less ; therefore a less amount of food is wanted in summer than in winter. The supply must be regulated by the demand.

Again, we eat to keep us warm. Some articles of food have ten times more fuel than nutriment. It must therefore be apparent that we do not require as much food in summer

illustrated in the report of M. Vellerme, Secretary of the Poor Law Commissioners in Havre, where the average age of the rich is twelve years greater than that of the poor.

| | | | |
|---|---|---|------|
| 1088 prosperous persons died at an average age of 42 years. | | | |
| 4791 middling class | “ | “ | 29 “ |
| 19849 poor | “ | “ | 20 “ |

Therefore, as it is easier to take money than to take pills, I advise my readers, one and all, as a means of long life, to get rich by prudent industry and honorable economy.

BE SYSTEMATIC.

THIS will add more to your convenience and comfort through life than you can now imagine. It saves time, saves temper, saves patience, and saves money. For a while it may be a little troublesome; but you will soon find that it is easier to do right than wrong; that it is easier to act by rule than without one.

Be systematic in everything: let it extend to the most minute trifles; it is not beneath you. Whitefield could not go to sleep at night, if, after retiring, he remembered that his gloves and riding-whip were not in their usual places, where he could lay his hand on them, in the dark, on any emergency; and such are the men who leave their mark for good on the world's history. It was by his systematic habits from youth to age, that Noah Webster was enabled to leave to the world his great Dictionary. "Method was the presiding principle of his life," writes his biographer.

Systematic men are the only reliable men: they are the men who comply with their engagements. They are minute men. The man who has nothing to do is the man who does nothing. The man of system is soon known to do all that he engages to do, to do it well, and do it at the time promised; consequently he has his hands full. When I want any mechanical job done, I go to the man whom I always find busy; and I do not fail to find him the man to do that job promptly, and to the hour.

And more, teach your children to be systematic. Begin with your daughters at five years of age; give them a drawer or two for their clothing; make it a point to go to that drawer any hour of the day and night, and if each article is not properly arranged, give quiet and rational admonition; if arranged well, give affectionate praise and encouragement. Remember that children, as well as grown people, will do more to retain a name than to make one.

As soon as practicable, let your child have a room which shall be its own, and treat that room as you did the drawer; thus you will plant and cultivate a habit of systematic action, which will bless that child while young, increase the blessing when the child becomes a parent, and extend its pleasurable influences to the close of life. A single unsystematic person in a house is a curse to any family. A wife who has her whole establishment so arranged, from cellar to attic, that she knows, on any emergency, where to go for a required article, is a treasure to any man (my experience, reader!), while one who never knows where anything is, and when it is by accident found is almost sure to find it crumpled, soiled, out of order, such a wife as this latter is unworthy of the name, and is a living reproach to the mother who bore her.



HOW TO BE HAPPY.

THAT is the question. Reader, I have seen a great deal, and felt more; have talked, and travelled, and enjoyed, and suffered with all sorts of people; have wandered much, and staid at home more; have been on the sea, and in it, and under it; have been laughed at, shot at, quarrelled at, praised, blamed, abused; have been blown at, and blown up; have had much, and had little, — so much as to enjoy nothing, so little that I would have enjoyed a crust of bread; because the ship went to the bottom with everything in it, leaving me to float to a sand-bank. And then, again, I have wandered over the earth, and under it, and through it, — its caves, and its dungeons and darkness, — after stalagmites, and stalactites, and specimens of black rocks and white ones, blue stones and gray;

lived for months on desert islands, just for the purpose of picking up new shells on the beach, which the tide of night never failed to leave behind it. In those bygone days, when I had the three great requisites of an enjoying traveller, to wit, plenty of time, plenty of patience, and plenty of money, so, if the coach turned over and smashed up, I could afford to wait until another could be had, or if the ship went to the bottom, instead of to its destined port, it was just the same to me; because if I was not at one place I was at another, and there was always some strange rock to look at, some queer "dip," that set me calculating how many horse power it required to make that rock *just turn up so*, and all the million inquiries which geology, astronomy, conchology, and a dozen other dry names suggested, which not only had the effect to keep me from fretting, but kept me in an interested humor, — well, in all these different situations, and as many more, I have found out, among others, three things: —

1. That a man out of money cannot be happy.
2. That a man out of health cannot be happy.
3. That a man without a wife cannot be happy.

Therefore I have come to the conclusion, that the best way to be happy is to take care of your health, keep out of debt, and get a wife.

APPETITE.

"ASKING FOR," that is the meaning. Who asks? Nature: in other words, the law of our being, — the instinct of self-preservation, wisely and benevolently implanted in every living thing, whether animal, worm, or weed.

Yielding to this appetite is the preservation of all life and health, below man; he alone exceeds it, and in consequence sickens and dies thereby, long before his prime, in countless instances.

The fact is not recognized as generally as it ought to be, that a proper attention to the "askings" of nature not only maintains health, but is one of the safest, surest, and most permanent methods of curing disease.



HOW TO BE HAPPY.

PAGE 186.

It is eating without an appetite which is, in many instances, the last pound which breaks the camel's back; nature had taken away the appetite, had closed the house for necessary repairs; but, in spite of her, we "*forced down some food,*" and days, and weeks, and months of illness followed, if not cholera, cramp, colic, or sudden death.

In disease, there are few who cannot recall instances where a person was supposed to be in a dying condition, and in the delirium of fever, or otherwise, had arisen, and gone to the pail or pitcher, and drank an enormous quantity of water, or gone to the pantry, and eaten largely of some unusual food, and forthwith begun to recover. We frequently speak of persons getting well having the strangest kind of appetite, the indulgence of which reason and science would say would be fatal.

We found out, many years ago, when engaged in the general practice of medicine, that when the patient was convalescing, the best general rule was, Eat not an atom you do not relish; eat anything, in moderation, which your appetite craves, from a pickle down to sole-leather. Nature is like a perfect housekeeper; she knows better what is wanting in her house than anybody else can tell her. The body in disease craves that kind of food which contains the element it most needs. This is one of the most important facts in human hygiene; and yet we do not recollect to have ever seen it embodied in so many words. We have done so to render it practical, and to make it remembered, we state a fact of recent occurrence.

Some three years ago, a daughter of James Damon, of Chesterfield, fell down a flight of stairs, bringing on an illness from which it was feared she would not recover. She did, however, recover, except the loss of hearing and sight. Her appetite, for some weeks, called for nothing but raisins and candy; and since last fall, nothing but apples were eaten. A few weeks ago she commenced eating maple buds; since which time she has nearly regained her former health and activity, and her sight and hearing are restored.

We all, perhaps, have observed that cats and other animals, when apparently ill, go out and crop a particular grass or weed. In applying these facts, let us remember to indulge

this "asking for" of nature, in sickness especially, in moderation; feeling our way along by gradually increasing amounts, thus keeping on the safe side. We made this one of our earliest and most inflexible rules of practice.

DECISION OF CHARACTER.

WITHOUT this no man or woman was ever worth a button, nor ever can be. Without it a man becomes at once a good-natured nobody, the poverty-stricken possessor of but one solitary principle — that of obliging everybody under the sun, merely for the asking. He is like the judge who uniformly decided according to the views of the closing speech. Having no mind of his own, such a man is a mere cipher in society, without weight of character, and utterly destitute of influence. Such a one can never command the respect, or even the esteem, of men around him. All that he can command is a kind of patronizing pity. The man to be admired, respected, feared, and who will carry multitudes with him, whether right or wrong, is he who plants his foot upon a spot, and it remains there, in spite of storm, or tempest, or tornado: the very rage of an infuriated mob but gives new inspiration to his stability of purpose, and makes him see that he is so much the more of a man.

Then, again, what a labor-saving machine is this "decision of character" — this thin-pressed lip — in all the departments of life! The infant of a year knows its meaning well; children see it with intuition. Servants, the dullest of the dull, — the veriest flaxen waddle, a week only from "Fader Land," — learn it at a glance. Why, this decision of character, this firmness of purpose, pays itself in any walk down Broadway. The little match-girl does not repeat, "Matches, please?" the ragged crossing-sweeper does not take the pains to run half across the street after you; he knows better. Your own child does not repeat its request, however anxious to have it granted; and wifey herself soon learns "it's no use knocking at the door any more," if the first tap does not gain admission.

Then, again, what a happy deliverance it is from that state of betweenity, which is amongst the most wearing of all feelings! Why, half the people don't know the luxury of having made up one's mind irrevocably. What an amazing saving of time it is, of words, of painful listening to distressing appeals! Why, it is a positive benefit to the persons refused; for it enables them to decide without an effort that further importunity is useless. But, my brother, see to it that your decisions be always right first; and to guarantee that, you must have a sound head and a good heart: then may it well be like a Meho-Persian law — unalterable. But "be kindly firm."

BE COURTEOUS.

Does a lady ever ride in an omnibus or a city rail-car? Women do often; and now and then a lady may, when impelled by some emergency of rain, or mud, or cash. The manner in which women take the seats vacated by gentlemen, who have, in consequence, to stand the remainder of the trip, is anything but confirmatory of the fact that our fair country women, as a class, know what common courtesy is, practically. In a daily car-riding of five or six years, we cannot remember as many instances of a lady-like acceptance of a proffered seat. It is almost universal, that a gentleman's place is taken without the slightest acknowledgment, by word, or look, or gesture, that a benefit has been conferred and received. And yet it is a very great accommodation; for to stand in the passage-way, while the cars are in motion, for a dozen squares or so, the centre of thirty pairs of eyes, is little short of purgatorial; and being such an accommodation, the smallest kind of a remuneration would be a word, or look, or gesture, of felt indebtedness. The perseverance which New York gentlemen exhibit, in instantaneously quitting their seats when a car is crowded and a woman enters, is highly creditable to their manliness and chivalry.

We suggest, as a remedy, that all the "boarding-schools," "day-schools," and "institutes," which have the prefix *Female*, hold a convention immediately, if not sooner, for

the purpose of debating the question whether or not a Professor of "Politeness" might not be appointed, to universal advantage, whose duty it should be to "give lessons in politeness" to every young girl in the school, from her entrance until her exit from the establishment. We have seen tottering gray-headed men resign their seats to young women, and not a smile, or courtesy, or "thank you," ever escape from their lips. Shame on the superficial, inadequate, corrupting, and debasing system of "female boarding-schools" and "institutes" as a class, whose absorbing object is, not to prepare the girls committed to their care to become helping wives, intelligent mothers, discreet matrons of a household, and ornaments in useful and benevolent society, but to make money, and return therefor a painted flower, a gilded time-piece, with no enduring quality but the brass of which it is chiefly composed. How sigh we for the wives, the mothers, the daughters of a bygone age!

There is a name, now passed away, we love to think upon—a synonym, a representative, in his age, of all that was honorable in his dealing, courteous in his deportment, manly in his bearing, and Christian in his heart—a fine Virginia gentleman of the old school was *James Harper*. He once related to us the following incident:—

"Some years ago an old woman entered a public conveyance in Broadway. It was raining, and there was no vacant seat; I instantly offered her mine. She declined, and in a manner which showed that she felt she had no claim for the seat, nor to such an evidence of consideration from a stranger. I insisted, and, as if fearing to wound my feelings by a further refusal, she took it, with a courteous expression of her obligation. When she wanted to leave the conveyance, it stopped in a muddy part of the street, and, feeling assured that I was with a lady, I did not hesitate to pass out before her, and hand her to the sidewalk. I then returned to my seat doubly gratified: first, in having it in my power to oblige a lady; and, second, in seeing that it was appreciated—not a common thing, doctor, nowadays," as he turned away with one of his hearty, full-souled laughs.

But who was the lady?

I learned afterwards that it was Mrs. Alexander Hamilton

EATING TOO MUCH.

WHAT countless thousands it puts into the doctor's pockets ! — furnishes his splendid mansion in Union Square and Fifth Avenue ; enables him to "sport his carriage," to own a villa on the banks of the Hudson, and live in style to the end of the chapter.

"*I can't help it,*" says the poor unfortunate milk-and-water individual, who never had decision enough to do a deed worthy of remembrance an hour later. My wishy-washy friend, suppose I help you to avoid making a beast of yourself.

Have two articles of food sent to your room, besides bread and butter, with half a glass of cold water. I will give you permission to eat as much as you want, thus, thrice a day. Or, if you prefer eating with company, you may safely sit down to the "*best table*" in the land, if you have manhood enough to partake of but any two articles. *It is the variety of our food which brutifies us.*

DYSPEPSIA.

THE nervous energy is the motive power of the whole man, spiritual, mental, and physical. When that power is equally distributed, the body is well, the brain is clear, and the heart is buoyant. If the brain has more than its share, it burns itself up, and makes the "*lean Cassius*" — the restless body and the anxious countenance.

As there is a given quantity of nervous influence for the whole body, if the brain has more than its natural portion, the stomach has less ; consequently the food is not thoroughly assimilated, or, as we call it, *digested*. This being the case, the requisite amount of nutriment is not derived from the food, and the whole body suffers — doubly suffers ; for not only is the supply of nutriment deficient, but the quality is imperfect. These things go on, aggravating each other, until

there is not a sound spot in the whole body ; the whole machinery of the man is, by turns, the seat of some ache, or pain, or "symptom." This is a common form of aggravated dyspepsia. Such being the facts, some useful practical lessons may be learned.

1. Never sit down to table with an anxious or disturbed mind. Better, a hundred-fold, intermit that meal ; for there will then be that much more food in the world for hungrier stomachs than yours ; and, besides, eating under such circumstances can only, and will always, prolong and aggravate the condition of things.

2. Never sit down to a meal after any intense mental effort ; for physical and mental injury is inevitable — and no man has a right deliberately to injure body, mind, or estate.

3. Never go to a full table during bodily exhaustion, designated by some as being *worn out*, *tired to death*, *used up*, *done over*, and the like. The wisest thing you can do, under such circumstances, is to take a cracker and a cup of warm tea, either black or green, and no more. In ten minutes you will feel a degree of refreshment and liveliness which will be pleasantly surprising to you ; not of the transient kind, which a glass of liquor affords, but permanent ; for the tea gives present stimulus, and a little strength ; and before it subsides, nutriment begins to be drawn from the sugar, and cream, and bread ; thus allowing the body, gradually and by safe degrees, to regain its usual vigor. Then, in a couple of hours, you may take a full meal, provided it does not bring it later than two hours before sundown ; if later, then take nothing for that day, in addition to the cracker and tea, and the next day you will feel a freshness and vigor not recently known. No reader will require to be advised a second time, who will make a trial as above ; while it is a fact of no unusual observation, among intelligent physicians, that eating heartily, under bodily exhaustion, is not an infrequent cause of alarming and painful illness, and sometimes of sudden death. These things being so, let every family make it a point to assemble around the family board with kindly feelings, with a cheerful humor, and a courteous spirit ; and let that member of it be sent from the table in disgrace who presumes to mar the ought-to-be blest reunion, by sullen

silence, or impatient look, or angry tone, or complaining tongue. Eat in thankful gladness, or away with you to the kitchen, you graceless churl, you ungrateful, pestilent lout that you are. There was grand and good philosophy in the old-time custom of having a buffoon or music at the dinner-table.

HEREDITARY DISEASE.

THERE is, strictly speaking, no such thing as hereditary disease. Children are not born diseased, however (some specific maladies excepted) much one or both parents are, but they are simply born with a predisposition to such parental malady. They are born with the material, with the powder; but actual disease will no more occur, unless exciting causes are applied, than powder would detonate without the aid of fire. The observant reader has often felt surprised at seeing robust, hearty children, of parents who were seemingly at not a great remove from the grave: and if rational care were taken of such children, they would live to become healthy men and women. The practical lesson should be, a hopeful diligence in the rearing of children of diseased parentage. The difference between the children of healthy and diseased parents amounts to this: As to the latter, the powder is drier, they have less capability of resisting the causes of disease: the consequence is, a greater necessity for carefulness. This necessity is often felt, and practically attended to: the result is, that such persons are found living scores of years after they have mouldered in the grave, who, in priding themselves on having constitutions which nothing could hurt, could not be made to feel the need of carefulness, and consequently perished long before their prime.

We have an instructive and royal illustration in point, in the persons of Queen Victoria and her children. Intermarriage with blood relations, for ages, has deeply impregnated the Guelph family with scrofula. The earlier years of the British queen were spent in feebleness and disease; and yet she is now the apparently healthy mother of a large family

of robust, healthy children; which is at once creditable to herself, and to the medical skill which dictates the hygiene of her household. The daily routine of these children is: To rise early, breakfast at eight, and dine at two; first hour after breakfast, the classics; next, the modern — grammatical instruction being also carefully given; next, military exercises for the boys; then music and dancing, then the riding-school: music and drawing for the girls; then the carpenter's shop, and occasionally the laboratory; then shooting and working in the royal gardens; then supper, then prayers, and then to bed.

Result: high bodily health, in spite of ages of *hereditary tendencies*.

WINTER SHOES.

LIKE the gnarled oak that has withstood the storms and thunderbolts of centuries, man himself begins to die at the extremities. Keep the feet dry and warm, and we may snap our fingers in joyous triumph at disease and the doctors.

Put on two pairs of thick woollen stockings, but keep this to yourself; go to some honest son of Saint Crispin and have your measure taken for a stout pair of winter boots or shoes; shoes are better for ordinary, every-day use, as they allow the ready escape of toe-odors, while they strengthen the ankles by accustoming them to depend on themselves. A very slight accident is sufficient to cause a sprained ankle to an habitual boot-wearer. Besides, a shoe compresses less, and hence admits of a more vigorous circulation of the blood. But wear boots when you ride or travel. Give direction, also, to have no cork or India rubber about the shoes, but to place between the layers of the soles, from out to out, a piece of stout hemp or tow linen which has been dipped in melted pitch. This is absolutely impervious to water — does not absorb a particle; while we know that cork does, and after a while becomes "soggy" and damp for weeks. When you put them on for the first time, with your ordinary socks, they feel as "*easy as an old shoe*," and you may stand on damp places for hours with impunity.

FINGER NAILS.

FINGER nails grow out about three times a year; they should be trimmed with scissors once a week, not so close as to leave no room for the dirt to gather, for then they do not protect the ends of the fingers, as was designed by nature: besides, if trimmed too close at the corners, there is danger of their growing into the flesh, causing inconvenience, and some times great pain.

The collections under the ends of the nails should not be removed by anything harder than a brush or a soft piece of wood: nor should the nails be scraped with a penknife or other metallic substance, as it destroys the delicacy of their structure, and will at length give them an unnatural thickness. We are not favorably impressed as to the cleanliness of a person who keeps his nails trimmed to the quick, as it is often done, to prevent dirt gathering there; whereas, if a margin were allowed, it would be an index to the cleanliness of the hands, from which the collections under the finger nails are made. Leave a margin, then, and the moment you observe that these collections need removal, you may know that the hands need washing, when they and the nails are both cleaned together.

Most persons are familiar with those troublesome bits of skin which loosen at the root of the finger nails: it is caused by the skin adhering to the nail, which, growing outward, drags the skin along with it, stretching it until one end gives way. To prevent this, the skin should be loosened from the nail once a week, not with a knife or scissors, but with something blunt, such as the end of an ivory paper cutter. This is best done after soaking the fingers in warm water, then pushing the skin back gently and slowly. The white specks on the nails are made by scraping the nail with a knife at the point where it emerges from the skin.

Biting off the finger nails is an uncleanly practice: for thus the unsightly collections at the ends are kept eaten clean! Children may be broken of such a filthy habit, by causing them to dip the ends of their fingers, several times a day, in

wormwood bitters, without letting them know the object ; if this is not sufficient, cause them to wear caps on each finger until the practice is discontinued.

COLD FEET.

COLD feet are the avenues to death of multitudes every year : it is a sign of imperfect circulation, of want of vigor of constitution. No one can be well whose feet are habitually cold. When the blood is equally distributed to every part of the body, there is general good health. If there be less blood at any one point than is natural, there is coldness ; and not only so, there must be more than is natural at some other part of the system ; and there is fever, that is, unnatural heat or oppression. In the case of cold feet, the amount of blood wanting there collects at some other part of the body, which happens to be the weakest, to be the least able to throw up a barricade against the in-rushing enemy. Hence, when the lungs are weakest, the extra blood gathers there in the shape of a common cold, or spitting blood. Clergymen, other public speakers, and singers, by improper exposures, often render the throat the weakest part ; to such, cold feet give hoarseness, or a raw, burning feeling, most felt at the little hollow at the bottom of the neck. To others, again, whose bowels are weak through over-eating, or drinking spirituous liquors, cold feet give various degrees of derangement, from common looseness up to diarrhœa or dysentery : and so we might go through the whole body, but for the present, this is sufficient for illustration.

If you are well, let yourself alone. This is our favorite motto. But to those whose feet are inclined to be cold, we suggest, —

As soon as you get up in the morning, put both feet at once in a basin of cold water, so as to come half way to the ankles ; keep them in half a minute in winter, a minute or two in summer, rubbing them both vigorously, wipe dry, and hold to the fire, if convenient, in cold weather, until every part of the foot feels as dry as your hand ; then put on your socks or stockings.

On going to bed at night, draw off your stockings, and hold the feet to the fire for ten or fifteen minutes, until perfectly dry, and get right into bed. This is a most pleasant operation, and fully repays for the trouble of it. No one can sleep well or refreshingly with cold feet. All Indians and hunters sleep with their feet to the fire.

Never step from your bed with the naked feet on an uncarpeted floor. I have known it to be the exciting cause of months of illness.

Wear woollen, cotton, or silk stockings, which ever keeps your feet most comfortable; do not let the experience of another be your guide, for different persons require different articles: what is good for a person whose feet are naturally damp, cannot be good for one whose feet are always dry. The donkey who had his bag of salt lightened by swimming a river, advised his companion, who was loaded down with a sack of wool, to do the same; and having no more sense than a man or woman, he plunged in, and in a moment the wool absorbed the water, increased the burden many fold, and bore him to the bottom.

SLEEP.

THERE is no fact more clearly established in the physiology of man than this, that the brain expends its energies and itself during the hours of wakefulness, and that these are recuperated during sleep; if the recuperation does not equal the expenditure, the brain withers: this is insanity. Thus it is, that in early English history, persons who were condemned to death by being prevented from sleeping, always died raving maniacs; thus it is, also, that those who are starved to death become insane; the brain is not nourished, and they cannot sleep. The practical inferences are three:—

1. Those who think most, who do most brain work, require most sleep.

2. That time "saved" from necessary sleep, is infallibly destructive to mind, body, and estate.

3. Give yourself, your children, your servants—give all

who are under you — the fullest amount of sleep they will take, by compelling them to go to bed at some regular, early hour, and to rise in the morning the moment they awake of themselves; and within a fortnight nature, with almost the regularity of the rising sun, will unloose the bonds of sleep the moment enough repose has been secured for the wants of the system. This is the only safe and sufficient rule; and as to the question *how much sleep any one requires*, each must be a rule for himself; great nature will never fail to write it out to the observer, under the regulations just given.

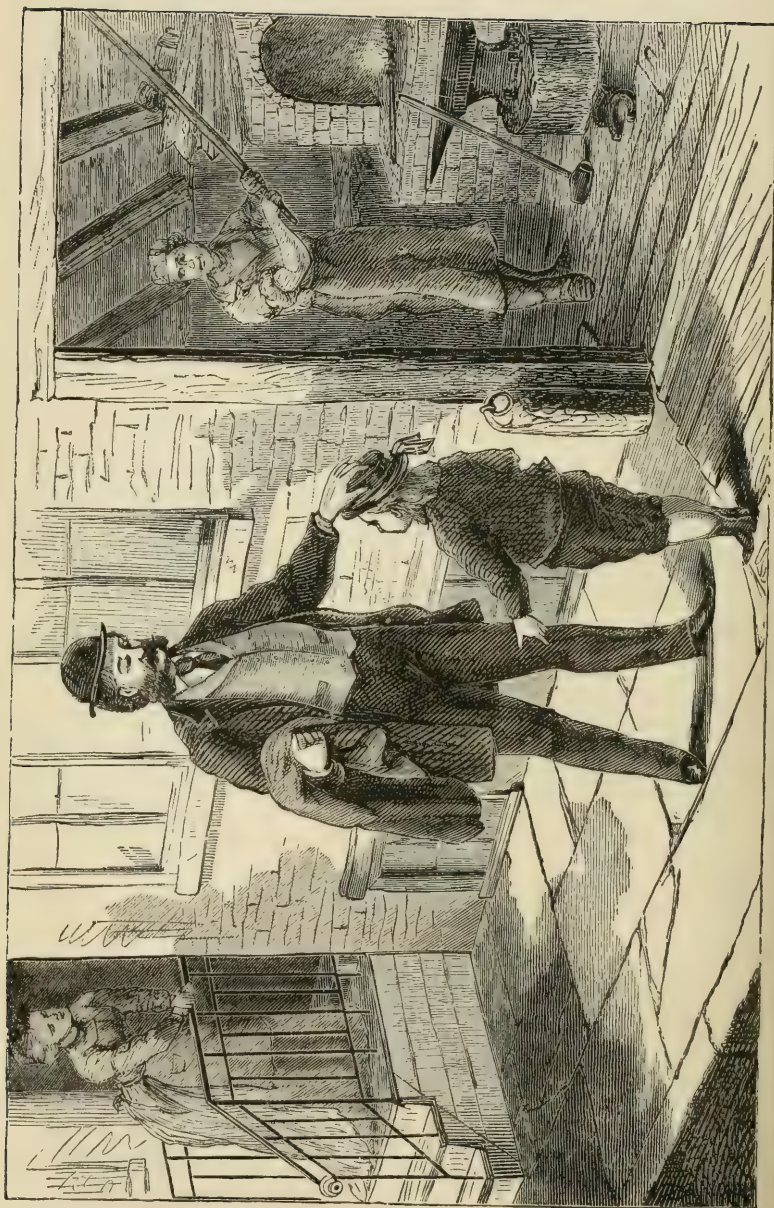
SUDDEN DEATH.

THE chances of escaping sudden death are nearly two to one in favor of women. Death always begins at the head, the heart, or the lungs; therefore, —

- 1 Keep the head cool by taking the world easy.
 2. Keep the lungs breathing deeply and fully about seventeen times a minute, by cultivating alacrity in all the bodily movements.
 3. Keep the heart beating about sixty-eight times a minute; that is, let the pulse beat four times while the lungs breathe once; by eating temperately, sleeping fully and soundly, exercising moderately, and avoiding all temporary excitants, mental or liquid.
-

DRAW THEM UP.

YOU Upper Ten, who are the aristocracy of humanity, the truly elevated and refined, are you sure that you are the noble followers of the glorious old woman, of whom it is recorded in immortal characters "*she did what she could*" for her poorer kindred race? Would you really like to see every son and daughter of Adam lifted to a nearer level with yourselves, prudent, industrious, well-to-do; possessed, like you, of that conscious integrity and self-respect, which helps them



MR. INCOME AND LITTLE TOMMY.

to look upward like men, and is the strongest safeguard against acting downward like brutes? If so, allow us to inquire if you are acting out that theoretical beneficence in your every-day life. That old blacksmith over the way, all begrimed with sweat and coal-dust, you have known him well and long, you have paid him many a little bill for tinkering, and you have uniformly noticed that he did his work promptly and well; and you have noticed, too, his tidy wife in the small house close by, and that their children are always dressed cleanly, though not richly. Well, do you always speak to that hard-working man, with princely yet kindly courtesy? If you don't, you ought to; and his wife, you know her well, for she acts as his collector sometimes. Do you now and then go a block or two out of your way as you go down to Wall Street of a morning, just to speak to her an encouraging word; and when you pass her in the street among the multitude of the more elegantly dressed, do you give her a friendly recognition? You cannot think how so little a thing — one which costs you just nothing at all — gratifies her — she will think of it pleasurably for half a week, and as she bends over the wash-tub, will scrub away with an unwonted alacrity, because Mr. Income recognized her in the street one day; the very remembrance of such a thing increases her self-respect every time she thinks of it, and without being conscious of it, she determines she will do more to merit that recognition, to maintain and increase your valuation of her. And may be if you were to stop once in a while and pat her little Tommy on the head, and ask him a pleasant or encouraging question, or give him a shilling, — not for nothing, but for running some trusty errand, showing him, in that delicate way, that you have confidence in him; thus you will do more, by that trifling thing, to implant in him a feeling of self-respect, and that elevation which is the necessary result of feeling that one is trusted by a superior, than you would do by a tedious and long-faced homily upon morality a mile long; lectures, and sermons, and scolds, and ferules, and birchen twigs, do not make men and women of worth of our children, but the indirect, the impressive teachings, such as we have hinted at, do, and with a power, too, which carries all before it. In ways like these, *to draw up to us* those who are accidentally

beneath us in social position, tells more towards elevating humanity than the taking of a thousand Malakoffs, with the immense advantage, instead of costing whole hecatombs of butchered humanity, costs nothing at all but the exercise of a feeling whose very employment happifies the giver now, and yields an income of happiness as often as thought of, for the remainder of life; it is a permanent investment, whose coupons do not cease to be paid even with the grave, for eternity renews and amplifies the dividend.

HEALTHFUL CONTEMPLATIONS.

MORAL philosophers live longer than any other class of men, showing the influence which the prevailing state of the mind has on the human health. There is something delightfully luscious and soul-feeding in the contemplation of a new idea, which, with resistless power, presses home upon the heart the conviction of the goodness of God, leaving, as it often does, a feeling of subdued happiness, in which we delightfully revel for a long time after. We hold that contemplations like these have a sanitary influence on mind and body, which has not been duly estimated. Hence, we hope to throw out such thoughts to the people, from time to time, as will be likely to open up a fountain of health, which most benefits those who oftenest repair to it. We do not promise that these ideas shall be new to all of our readers, but they will be new to some.

If you take up a piece of slate, or a common stone, you will often see a yellow, shining crystal, like brass. The first impression on the unscientific is, that it is gold; hence, perhaps, the common saying, "all is not gold that glitters." These yellow, shining crystals are formed of iron and sulphur, and are called iron pyrites; and contain arsenic, yielding, if thrown into the fire, arsenious acid, the fumes of which are a certain and deadly poison. But although this corroding poison is frequently found combined with iron pyrites, in one situation it never is thus combined to any hurtful extent; that is, in iron

pyrites, as found among the coal formations of the world, no compounds of arsenic have ever been discovered. Suppose, for a moment, the iron pyrites found in the coal formations were like the iron pyrites of other localities, the simple result would be, according to our present knowledge, that the coal mines of the world would be useless, because the fumes which the coal would give out when placed in the grate would be destructive of human life, and no one would dare employ it for domestic purposes; thus, at once, a mine of wealth, richer by far than the gold of all the globe, would be closed up as worse than worthless. How kindly wise, then, is that Great Being who made all worlds, in adapting his creations to the safety and happiness of us, his children. In the case before us, by withholding a single constituent in a formation under one set of circumstances, which is present in other circumstances, he converts what otherwise would have been a curse, if used, into one of the greatest comforts and blessings of civilized life. Further, if arsenic was found only *sometimes* in the iron pyrites of the coal fields, its destructive effects would alarm all away from its employment under any circumstances; but the broad fact stands out in uniform distinctness, that, although iron pyrites is found in almost every rock, stratified and unstratified, and when thus found, liable to contain arsenic, yet, when found in the coal with which we warm our apartments, and cook our food, and light our streets, and propel our steamships, and drive our machineries, and work our locomotives, in that coal it is never found, in those formations it never exists!

Let us then, as a means of health, feed more on the beneficences of our Creator; it is a food which strengthens the mind, elevates the soul, enlarges the heart, and leads the whole man upward and onward, by a pathway full of light and flowers and sunshine, a pathway smooth and safe and sure, where no snare is ever set, where lurking dangers never come, whose beginning is in a world of trial, whose ending is in the bosom of God!

PROVIDENCE AND DISEASE.

WE do not believe that Providence has anything to do with the production of sickness or disease, beyond the institution of certain laws which He has made for the government of the world, any more than that He has an agency in the burning of our finger, if we put it in the fire. We think that very many obituary notices are impious, so far as the agency of the Almighty in removing valuable lives is specially charged. That He mercifully *overrules*, we thankfully admit; but that He changes any organic law, or throws up miraculous barriers to resist the ordinary results of their infringement, we do not believe. Our meaning practically is this: had we gone to Norfolk to help the sick, we should have uttered no prayer for protection against the disease *per se*; we would have looked for no preternatural shield to have been thrown around us; but we would have steadily sought for guidance to live in such a manner as was most wisely calculated to give us strength, vital force to resist and to throw off the causes of the epidemic; we would have hoped for no favor because of the humanity of our mission, but we would have looked for immunity in proportion as we lived up to the laws of our being. Let no *weak brother* take offence at this doctrine, but take courage when we assure him that our view of the subject is the ground of more heartfelt thankfulness than his, while its rationality is so much the more ennobling. We feel thankful, not that He throws around us an abnormal, or preternatural barrier against disease, but that the laws of our being are so lovingly instituted, that their observance is inevitable of safety, health, and happiness, thus offering the highest premium for the cultivation of our intellect in the study of His ways; this very cultivation happyfying us here, and preparing us for a nearer elevation to Himself when time has passed away.

Norfolk was sickly because it was unwisely located: more sickly this last summer than usual, because its inhabitants have not had the industry and forethought to remove far enough from them the accumulating garbage of successive

years, and to interpose those contrivances which an elevated science would have indicated, had she been importuned. The elements of disease have been accumulating from year to year by a succession of impressions on the constitution of the inhabitants, until the culminating point was reached, and nothing more was wanting to the terrible explosion but the application of the match, which was nothing more than a greater variation than common in the warmth and moisture of the season. Either of two things would have caused an immediate disappearance of the pestilence: submerging the city and suburbs with a foot deep of running water, or a temperature steadily below seventy degrees of Fahrenheit. The reasons for these sentiments are not given now, but we propose doing so in some more inviting form in a future article. We merely hint enough to set our intelligent readers thinking. We love to make people think; it is only the thoughtful who are of any account in a world like this; it is the thoughtless, the heedless multitude, who heap want and calamity and disease on themselves, and on too many of those with whom they are brought in frequent association. Now for the bone to pick; untying the Gordian knot.

A heat of ninety degrees will always generate *miasm* in damp and dirty localities. This miasm is the cause of epidemic diseases, but it cannot rise through running water, nor can it exist as such at seventy degrees. The reason that epidemics do not promptly abate on the advent of either of the conditions named, is, that at any given time there are some symptoms just ripening into disease. The great practical lesson taught by these considerations is, that in times of individual or general sickness our wisdom consists in industriously searching out and removing the causes of disease, looking humbly to God for suggestive guidance in these investigations, for strength in the prosecution of our activities, with thankful reliance on the triumphant working of the laws which He has ordained.

EQUANIMITY OF MIND.

How health-saving, how dignified, how philosophical! *per contra*, the *fiery folk*, the lapdog sort, how terribly fierce they are! in a moment blazing hot — about nothing, when you come to examine into the merits of the case. Spasmodic people, who take the world by fits and starts; in the skies to-day, to-morrow — in the cellar! everything, anything, nothing: doubtless they have their uses, like the insect of an hour, or an atom in the air, but if ever any single individual of this not innumerable tribe came to anything, we have yet to arrive at the knowledge of the fact; their more obvious uses are, by misapprehensions, to set people by the ears, to excite family quarrels, and originate ill-will among neighbors. Whipper-snappers are they, busybodies, never happier than when up to their eyes in other people's business, at the expense of their own; marvellously benevolent towards every body else but their own wives and children. The end of such is to die early, and to die poor; or, if they live long, their lives are more a burden than a blessing to the community among whom it was their lot to fall.

Widely different is the aim and end of the man who takes the world calmly, who takes time to make himself *master of the whole fact*, before he moves a step; such a man seldom acts wrong, is seldom found in a false position, and is consequently under no necessity of resorting to humiliating quibbles, or even questionable expedients, to extricate him from a predicament; the necessary result being, in the course of years, an abiding impression on his own mind that he has acted right in all things; and being conscious of no wrong, of no quibble, feels always safe, is subject to no unpleasant surprises. Such a man, having no ground for apprehensions, and yet being open to all the enjoyments which other men are, has that stereotyped equanimity of mind which, while it closes the gate against the host of ills which wrong-doing entails on the wicked, opens a door to pleasures innumerable, boundless! These are the men who uniformly "succeed" in life, in any country and in every clime; — succeed, not mere-

ly in the accumulation of money, but in that which is of greater worth, in securing a position in society, and a name, which is the synonyme for all that is solid, manly, and good; not only so, the pulses of life beating regularly, they necessarily beat long, for the system is subject to no shocks, is racked by no explosions: so that they have not only made a fortune and a name, but secured long life to enjoy them, that very enjoyment consolidating both.

This is not a beautiful theory spun out at our own office-fire of a bright frosty morning in December, nor yet under the unreliable exhilaration of a cup of tea, or a glass of wine, but it is the result of convictions founded on the observation of men and things, confirmed by a *living truth*, in the persons of a whole community of people, whose increasing fewness in the Old World, as well as in the New, we on some accounts do sincerely deplore: we mean the "Society of Friends," commonly called Quakers. Recent published statistics in England show, that while the average duration of human life is estimated at thirty-three years, that average among these people is fifty-one years; exhibiting thus this broad, practical fact, that a course of life which promotes an habitual *equanimity of mind*, the feature which stands out above all others in the every-day character of Friends, in this country as well as in England, is highly conducive to bodily health and length of days.

WEARING FLANNEL.

PUT it on at once. Winter or summer, nothing better can be worn next the skin than a loose, red woollen flannel shirt: "loose," for it has room to move on the skin, thus causing a titillation, which draws the blood to the surface and keeps it there; and when that is the case, no one can take cold; "red," for white flannel fulls up, mats together, and becomes tight, stiff, heavy, and impervious; "woollen," the product of a sheep, and not of a gentleman of color — not of cotton-wool, because that merely *absorbs* the moisture from the surface, while woollen flannel conveys it from the skin and deposits it in drops on the outside of the shirt, from which the ordinary

cotton shirt absorbs it, and by its nearer exposure to the exterior air, it is soon dried without injury to the body. Having these properties, red woollen flannel is worn by sailors, even in the midsummer of the hottest countries. Wear a thinner material in summer.

KEEP YOUR MOUTH SHUT.

KEEP your mouth shut, all you that will keep late hours in cold winter nights, in crowded, heated rooms, until animal vigor and mental sprightliness are exhausted, and yet must breast the bleak winds of January to get home. I see nothing amiss in the festivities of friends, and neighbors, and kindred, of evenings: better that than moping at home: nothing amiss in the glad reunions of the young and cheery-hearted, even though they may be extended, once in a while, to the "wee short hours ayant the twal." I love to see gladness in all, at any hour of the twenty-four; but to do these things safely and long, make it a practice to observe two or three simple and easy precautions.

Before you leave, bundle up well — gloves, cloak, comforter. Shut your mouth before you open the street door, and keep it resolutely closed until you have walked briskly for some ten minutes; then, if you keep on walking, or have reached your home, you may talk as much as you please. By not so doing, many a heart, once happy and young, now lies in the churchyard, that might have been young and happy still. But how? If you keep your mouth closed, and walk rapidly, the air can only reach the lungs by the circuit of the nose and head, and becomes warmed before reaching the lungs, thus causing no derangement; but if you converse, large draughts of cold air dash directly in upon the lungs, chilling the whole frame almost instantly. The brisk walking throws the blood to the surface of the body, thus keeping up a vigorous circulation; making a cold impossible, if you don't get into a cold bed too quick after you get home. Neglect of these brings sickness and premature death to multitudes every year.

THERMOMETERS.

THERMOMETERS, if properly used, might be made one of the most money-saving articles of the household. There should be a thermometer in every chamber in the house, one in each hall or passage, and a large one at some easily accessible northern exposure out of doors, with a red column, and which could be seen without opening a door or window. They should be hung about five feet from the floor, not only for the purpose of enabling the children to see the index, but as indicating the temperature of the air which is breathed: as that at the floor is coldest, while that at the ceiling is the most heated, as well as the most impure. With these facilities, we can tell accurately whether our apartments are of a proper temperature, and also whether to put on more and heavier or lighter garments in the morning. By attention to these things we will save ourselves time and suffering, and many a doctor's bill; one of which would supply every room in the house with these useful articles, which, when once purchased, last for life, if taken care of.

Speaking of changing the clothing, we consider it hazardous to lessen its amount after dressing in the morning, unless active exercise is taken immediately. No under-garment should be changed for lighter ones during the day, ordinarily. The best, safest, and most convenient time for lessening the clothing, is in the morning, when we first dress for the day. Hence the first thing, after rising, should be to notice the thermometer. If you have but one, place it outside before getting into bed. Not less than twenty degrees from the temperature of the preceding morning should justify any special change in the clothing, unless persons are very sensitive.

There is a moral advantage in thermometers which merits the attention of every parent. All children love novelty, — which is nothing less than knowledge to them, — and they will take as much interest in what is usefully true as in what is viciously so. You have only to turn their attention, in a kindly, encouraging, and judicious way, to the rise and fall

of the mercury, and keeping a memorandum of it, in order to insure to them agreeable employment for many an hour in the year, and to consequent reflection, which we all know is the first step towards manliness and distinction. Make a child reflective, and he is safe for life. Get your children interested in observing natural truths, and you will have but little trouble in keeping them out of street associations; so that the purchase, and proper use, of a fifty-cent thermometer, may be, to any child, the difference between a life of disease and viciousness, or one of health and virtue; the difference between a life lost, and a man saved to his country and his race.

C O R N S .

CORNS are nature's barricades. The skin hardens itself in order to afford protection to the inner and more delicate parts against an ill-fitting shoe; for whether too tight or too loose, the result is similar.

Corns are the deserved punishments of all pretenders and make-believes. You endeavored, when younger, to persuade people to think that your understandings were less extensive than they really were — *illæ hinc lacrymæ*; hence those outbursts of passion which invaded corns daily give rise to. How instinctively is fended off the tread of youth and beauty even, by the gallant beau of forty-five! What unpleasant reminiscences of our infirmities are these self-same corns in dull weather, the very time when we need some extra exhilaration! A man, whom I did not know from Adam, came into my office yesterday, sat down *vis-à-vis*, took me by the hand. "I'll read you through, from infancy up," said he. "Read away," said I.

I fixed my eyes on the ceiling, he his on the carpet for a "spell," as Jonathan would say.

"What a kindly nature!" was his abrupt exclamation; "kind towards everybody and everything; generous to a fault, decidedly frank, — too much so for your own good, — free. You were born in Kentucky, in one of the inland counties, where there were many girded trees standing; in

a log-house, not two stories high, and more than one; the upper windows were smaller than those below. I see a door, with a window on one side, and perhaps on the other, with casings around them; a temporary shed at one end of the house, the right; while to the left and back the ground trended rapidly away," &c.

But what in the world has this to do with corns on people's toes? It was pertinent enough, if we had stopped at the right place; but our pen-editorial is like two things: first, like the man with a cork leg, it worked so well, that when he got once started he couldn't stop: so he has been going ever since — shouldn't wonder if he had got to the other side of the moon by this time; second, like that *member* of Scripture classics, belonging to one of our household.

"*What a kindly nature!*" We should have stopped there, and given an illustration, in the fact of our being so benevolent as to publish to the world a cure for corns, — infallible, — *for nothing!*

Never let anything harder than your finger-nail ever touch a corn; paring it as certainly makes it take deeper root as cutting a weed off at the surface. The worst kind of corns are *controllable*, as follows: —

Soak the feet in quite warm water for half an hour before going to bed; then rub on the corn with your finger, for several minutes, some common sweet oil. Do this every night; and every morning repeat this rubbing in of oil with the finger. Bind on the toe, during the day, two or three thicknesses of buckskin, with a hole in the centre to receive the corn. In less than a week, in ordinary cases, if the corn does not fall out, you can pinch it out with the finger-nail; and weeks, and sometimes months, will pass away before you will be reminded that you had a corn; when you can repeat the process. Corns, like consumption, are never cured; but may be indefinitely postponed. The oil and soaking softens and loosens the corn, while the buckskin protects it from pressure, which makes it, perhaps, to be pushed out by the undergrowth of the parts.

PRESERVED SUNSHINE.

LIGHT and life are inseparable ; that is, such was the generally received opinion many years ago, and in accordance with it, houses were built liberally supplied with windows, and as liberally now ; but go along any of the fashionable streets of New York, and you will find not less than three, and often six, distinct contrivances to keep out the sunshine and gladness. First, the Venetian shutter on the outside ; second, the close shutter on the inside ; third, the blind which is moved by rollers ; then, fourthly, there are the lace curtains ; fifth, the damask, or other material, ditto.

In the same train comes the exclusion of external air, by means of double sash, and a variety of patent contrivances to keep any little stray whiff of air from entering at the bottom, sides, and tops of doors and windows. At this rate we will in due time dwindle into Liliputs, if, indeed, we do not die off sooner, with all science and art, and leave the world to begin anew, from the few sons of the forest who persisted in eschewing civilization. We lay it down as a health axiom — The more out-door air and cheery sunshine a man can use, the longer he will live.

But the preserved sunshine ! What about it ? That very same sunshine which so lavishly beamed upon our continent, with all its tropical fervor, in the earlier ages of creation, what has become of it ? A casual reader will exclaim, " What a fool of a question that is ! " Let us leisurely inquire into it ; but in doing so, we must take it for granted that the reader knows something.

In Central America, where the sun shines with all its brilliancy and fierceness, vegetation is of fabulous growth, of a luxuriance almost incredible.

But how does a tree grow ? Without light no wood is made in any vegetable growth ; the woody fibre is formed from *carbonic acid gas* being absorbed by the leaves and through the bark of any growth. But light separates the two constituents which compose this carbonic acid gas, carbon and oxygen, and two different uses are made of it ; the oxygen is

liberated, thrown out, and breathed by animals and men, while the carbon or "coal" goes to form the woody fibre of the plant, which presents a kind of ring, plainly seen in sawing through any tree, the number of rings indicating the age of the tree in years; some of these rings are broader, some narrower, indicating, most probably, the more or less sunshine of that year, for a plant will not grow as much in a cold summer as in a warm one. In a section of a California tree, a part of which we have in our office, more than two thousand such rings were counted, showing that these trees must have lived in the times of David, and perhaps of Abraham.

In the earlier ages of the world, some great flood or floods swept over the immense growths of the warmer climes, which then, no doubt, included what is now called Ohio and Pennsylvania. In process of time, this growth was covered with earth and stones, and eventually became "coal," the anthracite and bituminous, with which we are so familiar; and the very identical carbon, which the sunlight of ages ago separated for the purpose of vegetation, is now, by its combination with its old associate, oxygen, returning to its original condition of carbonic acid gas, and in making that change, by what we call "burning," warms our houses, lights up our streets, and is preparing to grease our rail-cars by the oil which it is capable of yielding.

Such, reader, are some of His ways, who ruleth the world in loving-kindness; in the thousands and thousands of years ago, He commenced processes for laying up in store a material, which in these latter ages is such an essential agent for the advancement of civilization—the "coal-beds" of the world; for without them our manufactories would stop, our mills and engines rust, and cold and privation, with their attendant diseases, would sweep from the world the race of civilized men.

SUNDAY DINNERS.

THAT it is humane to have as little cooking done on Sunday, and thus giving as much rest to our servants as practicable, no one will deny.

As to the healthfulness of a cold dinner on Sundays, a moment's reflection will be conclusive.

As we take very much less exercise on the Sabbath day than when engaged in our ordinary avocations, we need that much less food. No one can eat as much of a cold dinner as he would if it were smoking hot. There is no danger of our not eating enough dinner on Sundays, let it be ever so cold and uninviting; for if any business man would take nothing at all for his Sunday dinner, and for the following supper were to drink a single cup of any kind of tea, weak and hot, and eat with it a bit of toast or a piece of cold bread and butter, he would be all the better for it in mind and body next day; and would go to his business on a Monday morning with a vigor and elasticity which that man never knows who makes his Sunday dinner *the* dinner of the week.

Taking so much less exercise on Sundays than on a weekday, and stimulated to eat more on that day by its superior excellency, aided by idleness, there is of necessity a repletion, an over-supply of food, which will be as certainly disastrous as the feeding of a locomotive with more fuel while she is standing still than when she is going ahead with her long retinue of passengers and freight.

But in a sober, religious point of view, those inviting Sunday dinners are not judicious; the nervous energy is drawn to the stomach in extreme quantities, in order to dispose of the over-load, leaving the brain scantily supplied, causing dulness, drowsiness, and almost stupidity, wholly unfitting the mind for proper attention to the religious exercises of the afternoon, the palpable cause of wasted sermons, of wasted opportunities. This subject is worth a serious thought on the part of pious people, especially those who have a growing family. Cold bread and meat, with pie or baked apples, and a single cup of good hot tea or coffee, make a good enough Sunday dinner for anybody.



THE TWO DONKEYS.

MEDICAL FANTASIES.

ONE of the earliest Hydropathic prescriptions we read of was recorded long before the days of Priessnitz; it was given by an Ass to a brother Ass, was followed *instantly*, to the death, and has been kept in the same style ever since. The legend goes in this wise:—

Two donkeys were travelling one hot summer's day, heavily laden, one with a sack of wool, the other with a sack of salt. Almost exhausted with heat and fatigue, they came at length to a river; and, wisely enough, it was concluded that one should try the ford first. The one with the salt plunged in, and on reaching the opposite shore safely, found himself so much refreshed by the cooling of the waters, and so invigorated was he, that he felt all at once as if he had no load at all,—as if he could carry two or three sacks more; and, being naturally benevolent, he urged his companion to lose no time, and plunge into the stream, triumphantly pleading his own delightful experience; so Assy number two jumped in, according to directions, and—was crushed to the earth.

We scarcely need remind the reader, that in the first instance the salt was dissolved and passed down the stream, while the wool, absorbing more water, became more weighty, and hence the very signal failure of the prescription.

The wisest among men may learn a useful lesson from this homely fable. It is this reasoning *a-la-donkey* that fills the world with errors, not only in medicine, but in morals; not merely errors in theory, but in practice; pervading every profession and every calling of human life. The mischief arises from confounding *cause* and *effect* with *antecedence* and *subsequence*. If I faint and fall to the earth, and cold water is thrown in my face, I "come to;" if spirits of hartshorn be applied to the nose, the same result is observed; hence these methods are resorted to the world over, and the cold water and the hartshorn have the credit of restoration, but erroneously; they were applied, and the restoration followed, but this was merely antecedence and subsequence; the water was not the *cause* of the restoration, nor was the restoration the

effect of the application of the water, for if a fainting man be laid upon his back, he will *come to* by simply being let alone, and in a much more gentle, gradual, and agreeable way, without being shocked almost out of his senses, or having his best clothes all drabbled over with water. The real cause of restoration is *natural reaction*; it is a something which is kindly and wisely made a part of our being by Him whose ways to men are goodness and love personified; the name of this benign agency is beautifully denominated the *Vis Medicatrix Naturæ*, the power which nature has of curing herself. This is the doctor patronized by all regular physicians; but as no amount of argument would persuade the common people to do the same, we pass the point for the purpose of having a little fun at the expense of great men.

Taking a mere subsequence for an effect, the great Martin Luther declared, "If you run a stick through three frogs, dry them in the sun, and apply them to any pestilent tumor, they draw out all poison, and the malady will disappear." Suppose the frogs had been guillotined or hung, and then dried in the sun, it is not likely they would have been less efficacious. It requires some considerable time, especially in winter, to dry a frog; meanwhile the "pestilent tumor" would pass its crisis, and get well of itself. Modern wisdom has improved on Luther's prescription, for it has discovered that a chicken split open, and applied while warm, is of sovereign efficacy in similar cases. The thing that cures is not the stuck frog nor the divided pullet, but keeping the parts soothingly moist and warm for some time without disturbance. A poultice made of flax-seed or bread and milk would have all the virtues of the frog or the chicken, with the no small advantage of being more instantly available. It would require some considerable hunting to secure three frogs in New York, or anywhere, in midwinter, and as for our chickens, they are all dead a long time ago, long enough to grow very tender.

The great Bishop Berkeley, one of the most accomplished and best educated men of the age in which he lived, wrote a book "concerning the virtues of *tar-water*," advocating its efficacy in coughs, colds, and consumption, dropsies, fevers, and small-pox. Some people made fun of the bishop, but he confidently appealed to time and observation. But time is a



slow coach for the bishop, as a hundred and ten years have failed to certify his theory. One day the bishop was taken suddenly ill, but he hadn't a bit of tar in his house, and before any could be had, he — died. It was a great oversight that, not to have had two or three barrels of tar stowed away in his house to meet emergencies. Bacon believed that the application of ointment to a weapon which inflicted a wound, was more efficacious than if it were applied to the wound itself; and the great Boyle believed that the thigh-bone of a criminal who had suffered death was a cure for some bowel affections, which indeed is a fact, with this limitation: any other bone of any other man, brute or beast, if burned and pulverized, would have been equally efficacious; quite as efficacious as a remedy once uttered in our hearing: "A chicken's gizzard well boiled, then burnt to a cinder, then finely pulverized and swallowed; a cure for the diarrhœa." And so it is in some forms; but burnt cork is equally efficacious; and it is quite likely, in fact certain, that a tablespoonful of tadpoles or shrimps, or a good big crawfish, burned to a cinder, then pulverized, would avail as much. But instead of regarding these *outré* articles as having medicinal merits, or being the cause of cure, we should endeavor to ascertain whether there was not some one quality common to all, and whether there was not reason to believe that all the virtue resided in that one quality. At the first glance we perceive that *innocuous, impalpable fineness* is the great requisite; hence, in certain forms and stages of loose bowels, we find that the nitrate of bismuth, or a tablespoon of fine flour stirred in a little cold water, and drank quickly, are both very reliable remedies; but let no reader illustrate his genealogy by running to the flour-barrel the next time he has a loose visitation; for if it be a bilious diarrhœa, it will do no good; if it be the premonitory of cholera, the delay might be death; or if it be the looseness of a surfeit, the flour would have no effect: in either of these cases, show yourself a sensible man, by lying down and sending for your family physician.

The great lesson we desire to inculcate in this article is, — If you would avoid serious errors, do not confound mere *subsequents* with *causes* in your philosophy: such a mistake is the rock on which millions have wrecked all human hopes, and millions more will do the same.

HARD STUDY.

HARD study hurts nobody, but hard eating hurts many. It is a very common thing to attribute the premature disability or death of students and eminent men to too close application to their studies. It has now become to be a generally admitted truth that "hard study," as it is called, endangers life. It is a mischievous error that severe mental application undermines health. Unthinking people will dismiss this with the exclamation of, "That's all stuff!" or something equally conclusive. To those who search after truth, in the love of it, we wish to offer some suggestions.

Many German scholars have studied, for a lifetime, for sixteen hours out of the twenty-four, and a very large number from twelve to fifteen hours; lived in comparative health, and died beyond the sixties.

A strong example of the truth that health and hard study are not incompatible, is found in the great Missourian, Thomas H. Benton. A more severe student than he has been, the American public does not know. Dr. Charles Caldwell, our honored preceptor, lived beyond the eighties, with high bodily health, remarkable physical vigor, and mental force scarcely abated; yet, for a great part of his life, he studied fifteen hours out of the twenty-four, and, at one time, gave but five hours to sleep. John Quincy Adams, the old man eloquent, is another equally strong example of our position. All these men, with the venerable Dr. Nott, made the preservation of health a scientific study; and, by systematic temperance, neither blind nor spasmodic, secured the prize for which they labored, and with it years, usefulness, and honor.

The inculcation of these important truths was precisely the object we had in view in the projection of this work; with the more immediate practical application to the clergy of this country, whom we see daily disabled or dying, scores of years before their time, not, as is uniformly and benevolently stated, from their "arduous labors," but by a persistent and inexcusable ignorance of the laws of life and health, and a wicked neglect of them. We use this strong language pur-

posely ; for ignorance of duty to their own bodies is no more excusable than ignorance of duty to their own souls ; for upon both classes of duty the lights brightly shine, full bright enough for all practical purposes, — the lights of nature, of science, of experience, and of grace. How much of the hard, intolerant theology of the times was concocted, and is perpetuated, by dyspeptic stomachs, reflecting men can readily conjecture. We do not with malice aforethought indite hard things against a class of men so good, able, so useful, as the American clergy are ; nor is it any gratification. But we feel that they need to be sharply spoken to. Their habit is dictation, and there is none to dictate to them. We take it upon ourselves to guard and guide the shepherds. We would like to say much more on this subject ; but long articles are neither read nor copied, and, by many, a long cigar or a long *quid* of tobacco would be preferred. For the present, therefore, we content ourselves with the enunciation of the gist of this article : — students and professional men are not so much injured by hard study as by hard eating ; nor is severe study, for a lifetime, of itself incompatible with mental and bodily vigor to the full age of threescore years and ten.

CIVILIZATION AND HEALTH.

THE past history of nations is conclusive as to one point, that prosperity begets refinement, luxury, disease, and ruin. Is this a necessary result ? Will this great and prosperous country, with its daily developing improvements, tending to the reduction and perfection of labor, as well as to the conveniences and comforts of life, eventually fall into effeminacy and extinction ? We utter a decisive negative. There are two kinds of civilization, — the ignorant and the educated. Of two families, in all respects equal, having at their command every modern convenience, one will live in high health, and in the steady enjoyment of the blessings of life, until an honorable old age ; while the other will as certainly fade away, the children perishing first, and last of all the parents : and even they, long

before the attainment of threescore years and ten ; their very names blotted from social memory. This wide difference is the direct result of the manner of life of the respective families ; one having lived rationally, having lived up to the laws of our being, the other having wholly neglected them. The latter, dying off prematurely, have cut off the race of effeminate imbeciles, while the former have handed down to society the bequest of healthful constitutions. Thus we perceive that educated civilization will perpetuate a nationality, while an uneducated one destroys it.

But in the fierce race which the masses run for pleasure, wealth, fame, is there any probability of inducing any great number to stop a while in their course, and learn something of a true life ? There are a few such in all communities ; and as these leave seed, while the others leave none, the inequality will rapidly diminish. Thus it is that within a hundred years the average of human life has increased all over the world ; but more largely in its most civilized portions. The investigations and teachings of the true laws of our being have been confined to the medical profession ; and they have been pursued with a diligence and a self-denial practised by no class of men on the habitable globe, because, for the most part, these investigations have been made under circumstances of animal and human suffering, of squalor, disgust, and horror often, which, to any other than a trained medical mind, would have been impossible of endurance.

We may say, with great truth, that the material glory, permanence, and power of any community consists in the physical vigor of the individual men and women who compose it ; for physical perfection gives mental energy and mental health. An exemplification of this important truth is found in the stability of everything English, and the evanescent state of everything French. We believe that physical perfection begets mental vigor, and that, in turn, by appropriate tuition, begets moral power ; and that this combination makes the perfect man.

Many persons are frightened away by the mere mention of *living up to the laws of our being*, and at once begin to think of something painfully abstruse or laboriously indefinite. An image of feeling after something in a fog at once arises before

their mind ; and anon come spectres of self-denial, starvation, physic, and pills, *ad infinitum*.

In all investigations, it is best to clear away the rubbish first, and look for some foundation stones ; to ferret out some first principles, some elementary ideas, which must, in the very nature of things, be few and well defined, and consequently as facile of remembrance as they are practicable in their application.

The Holy Scriptures, with beautiful exactness, declared, four thousand years ago, what the scientific investigations of subsequent ages have steadily confirmed, that *the blood is the life* of all animal being. It is the blood which originates, governs, and completes every vital power in the whole machinery of man ; consequently perfect health is only to be secured by maintaining the blood in its natural state. The researches of the lights of our profession have established the facts, that this natural state of the blood comprehends a fourfold development : —

1. The organic element, or *chylid*.
2. The coloring element, or *hæmatid*.
3. The animal element, or *lymphid*.
4. The fluid element, or *liquor sanguinis*.

In a few hours after food is eaten it is converted into a whitish, sweetish, thickish fluid, whatever may be the nature of the food ; but in it are found innumerable little globules which are called *chylids*. These globules consist of a little bladder, or cell, in which is an atom, called an egg. The cell being a boat floating about in the chyle, the atom is its freight, which, as it passes along, becomes a living thing, as an egg becomes a chick ; but, being quickened into life, it changes into a reddish color, and takes another name in its new and living nature, and is called a *hæmatid*. This wonderful change, from dead food to living existence, owes its origin to that equal Power which made all worlds. These animalcular hæmatids are so diminutive that a small box, an inch deep, an inch broad, and an inch long, will hold more than a hundred thousand millions of them. These hæmatids are the foundation of all health and life. If they are transported in their little boats, in unimpaired vigor, to the different parts of the body, those parts grow with the same life

and health which these hæmatids have ; but if injured in their transmission in any way, the part of the body to which they go is inevitably injured — becomes diseased. Our next step, then, is to inquire, taking it for granted that digestion is good, what circumstances in practical life have the effect to injure these new-born voyagers?

The blood of a vigorous man, on the instant of being drawn, is just as full of life as our own great Broadway on any sunny afternoon. It is this life which gives the blood its solidity, or, more properly, its thickness. When a person dies from using chloroform, the blood is as liquid almost as water ; it does not coagulate, become thick and clotted, as the blood does from natural or other forms of death. On examining into the cause, it is discovered that of all the millions of hæmatids not a single one is alive ; for the little cell-boat has been dissolved, and its occupant has perished. The poison from the bite of venomous snakes has the same effect.

It is found also that when a person dies by breathing the fumes of charcoal, or breathing carbonic acid gas in any other form, every single hæmatid is found dead, asphyxiated, just as the subject was. If, then, breathing carbonic acid gas kills the hæmatids, they carrying none of their life to the different parts of the body, the man himself just as certainly dies, because his supply of life is cut off ; and if for any single minute this living freight of hæmatids is arrested, that minute we die.

A little reflection here will suggest one of the most important principles connected with human health — that is to say, out-door air has no carbonic acid gas ; hence they who breathe it always revel in glorious health.

If, again, pure carbonic acid gas as certainly kills a man in as short time as the breathing of chloroform or the poison of an adder, by killing the hæmatids, so any air breathed, in proportion as it is impregnated with carbonic acid gas, will do violence to the life of the hæmatids. But a man in sleeping, not only breathes out carbonic acid gas, but converts the air, in a close room, into carbonic acid gas ; and the smaller the room the sooner will that conversion be made, and the closer the room the more perfect will be that conversion.

It will be thus seen that it is an utter impossibility for any one to sleep, for a single night, in a room with windows and doors closed, without inflicting death, at its birth, to that which otherwise would have given to the body vigor, health, and life. And although the mischief is not made apparent by the death of the individual next morning, that mischief is not the less real, although it is less extensive, and its ill results are sooner or later inevitable. Within a year, a ship was undergoing an examination in a dry dock; and at a certain point its bottom, for a few inches square, was found to be not thicker than a piece of paper. On examination, it was ascertained that a small pebble was lodged in the space between the plank which faced the water and that which made the inner floor of the vessel. It had been there for two years, and with every motion of that vessel on its billowy home that little pebble also moved, and in its motion wore away some of the timber. Too small, it may be, for detection by any ordinary microscope, but in the course of a year it was enough to wear away an inch of solid timber, and in the second year nearly two inches more; for with the increase of room which it made for itself there was an increase of momentum, and consequent wear. Because the captain of that vessel was ignorant of that imprisoned pebble, and because he saw no indication of its destructive influences, those influences were not the less real, and not the less certain of terrible disaster, but for the fortunate discovery. Thus it is with human life and health. The breathing of a vitiated atmosphere, whether in close and small rooms or large and close bedrooms, or in family rooms over cellars without ceilings, whose noisome odors rise incessantly day and night to the upper portions of the buildings, — the fumes from decayed vegetables, barrels and boxes sodden with dampness, which have not seen the light of the sun for years, saying nothing of old bones, rags, brooms, and various other things for which the cellar is used as a common receptacle, — or whether these miasms and malarias are generated in dirty back-yards, or piles of sweepings heaped up under stairs or in closets or dark corners, or from livery stables, or cow-houses, or pig-pens, or butcher-stalls, or vegetable markets, — we repeat, the breathing of such, or other vitiated atmospheres, does,

by an immutable law of nature, bring injury to the system with the same certainty that gravity will affect a projected feather, or cannon-ball, or mountain.

These are truths which every person should know for himself, and should teach to his children from their earliest years ; for it is only by the diffusion and practice of knowledge like this that we can ever hope to see a healthy offspring, and to enjoy, not only with impunity, but with advantage, all that is meant by the term "modern conveniences."



SLEEPLESSNESS.

SLEEPLESSNESS is the result of over bodily or mental effort. When a man works beyond his strength, or thinks or studies more than rest can restore, then, sooner or later, comes that inability to sleep soundly, that wakefulness, which is more wearing even than bodily labor, and which feeds the debility which first gave rise to it. The result is, a man is always tired, never feels rested, even when he leaves his bed in the morning ; hence he wastes away, and finds repose only in the grave, if indeed insanity do not supervene. It is too often a malady remediless by medical means. Avoid, then, as you would a viper or a murderer, all over-effort of mind and body. It is suicidal. Whatever you do, get enough sleep ; whatever you do, take enough rest to restore the used energies of each preceding twenty-four hours. If you do not, you may escape for a few months, and, if possessing a good constitution, years may pass away before any decided ill result forces itself on your attention ; but rest assured the time will come when the too-often baffled system, like a baffled horse, will refuse to work. It will not take prompt and sound sleep, it will not be rested by repose ; and that irritating wakefulness will come upon you which philosophy cannot conquer, which medicine cannot cure, and, wasting by slow degrees to skin and bone, rest is found only in the grave.

INSANITY.

A GENTLEMAN passing along the streets of London, not long ago, was suddenly accosted by an entire stranger. "Did you ever thank God that you had never lost your mind?" "Really," replied the gentleman, as soon as he recovered from the surprise which the circumstance excited, "I cannot say that I ever did." "You ought to; for I have lost mine," said the strange interrogator, as he passed rapidly on, and was soon lost in the living tide which ceaselessly flows along the Strand.

To be a drivelling idiot, to be hopelessly insane, to be feeling after something for a lifetime and never find it, to be for long years in that troubled dream which, in health, before now,—although it was but for a moment or two,—has caused us to awake, drenched in an agony of perspiration, or found us trembling like an aspen—and yet, reader, that may be your ending! Under such circumstances the lamp of life may go out to you; you may go down to the grave, the universe a blank! We propose telling you how you may avoid it. We will give you no impossible rule, no impracticable recipe, difficult of remembrance; for less than half a dozen words will tell it all—*don't dwell on one idea*.

Without the *rationale* of this you, perhaps, would not remember it twenty-four hours; therefore, in order to impress it on the memory, and save you from so terrible a fate as a mind in ruins, we will give here the *pathology*, as a doctor would say—*nutritive degradation*; or, if you want the whole idea in a single word, it is *atrophy*.

Some time ago we "went to meeting," which, modernized, is, "attended church," to hear one of the most scholastic divines of great Gotham. Among other magnificent truths, the speaker declared, "*Anthropomorphism is theopneustic!*" There he left us. As we knew Greek, it was not difficult of remembrance. It took us, however, a good while to dig out the diamond. But we took it in good part, as just then we remembered one of our own definitions of "consumption," in those earlier years when we essayed to be tremendously

learned — *Consumption is the oxydation of the exudation corpuscle.* That is a fact, to be sure; but it would take a "Philadelphia lawyer" to elaborate it; and we cannot say that a wondering world is any the wiser for either of the grand announcements.

For fear, then, that *nutritive degradation* might meet the fate of all the Capulets, we will abate the top-loftiness of the diction, and come down to the commons.

The brains of all persons dying insane are withered, as it were, in some portion or other, in the sense that a limb or muscle withers when unused — withered in a far greater degree than are the brains of those who do not die of insanity. According to the present state of medical knowledge, the whole mass of the brain of a person dying insane weighs less than it would have done had the person perished instantaneously, in health.

Inactivity is destruction throughout the universe of things. The human body as a whole, or as to any one part, is no exception to that boundless law. The unused arm dwindles to skin and bone; the unused lungs soon weaken, then rot away. The brain comes within the universal law of our physical being, and, if unused, perishes before its prime, either in whole or part.

But now we come to the great *phrenological* fact, which only prejudice denies, that the brain is not a unit, but is made up of compartments, each of which is the fountain from which springs the sense, or feeling, or sentiment, peculiar to it. All men practically believe this essentially, whatever may be their expressed opinions.

The compartments of the brain in the skull may be appropriately compared to an extensive and well-conducted manufactory, with its numberless rooms, in each of which some one portion of a great machine is made. In one part of our brain, we may say, our mirth is manufactured; in another our vanity, in another our pride, and so on; and that brain is in its healthiest state, is the *best balanced*, in which every room has its proper work, well, fully, and industriously done. But if one part is worked too much, mischief is the result; or if one part works too little, disorder is inevitable. If too much mirth is made, the expression leaps from our lips,

"He is as funny as a fool;" and we bestow a less complimentary epithet on one who fails to exercise his observant faculties, likening him to the animal which was exactly like a mule — only more so.

It is the full, steady, equable exercise of every mental faculty which is the only infallible guarantee against fatuity.

Let every man and woman mature this idea well, and steadily guard against one thought, one pursuit, one exclusive employment, one hate, one love, one grief. Blessed is that Providence which seldom sends a single trouble! It is Fatherly beneficence which often orders another, to tear the heart away from dwelling on the one great calamity. It is single troubles which craze men. It is not the general student whose mind becomes unbalanced. It is not the man who has a great many irons in the fire at a time; it is not the worker who has more business than he can attend to: it is the man who has leisure to do nothing, it is the man who nurses the one thought wholly, who makes shipwreck of the immortal part. It is the one-idea man who is without ballast, and we patronizingly excuse him by saying, "*On every other subject he is a sensible person.*"

Asylum statistics force upon us the unexpected truth, that of all classes of inmates farmers make the largest, in spite of the fabulous health-giving influences of a farming life. Such a result can in no way be accounted for, except in the sameness of thought and pursuit. Another fact, quite unanticipated, is, that in an equal number of New England men, and slaves on Southern plantations, the proportion of lunatics is five times greater among the whites: there are five lunatics, to one among the negroes. It is because steady concentration in a limited sphere is essential to securing plenty from the stony soil of New England — so barren indeed that multitudes are driven from agricultural pursuits, and in patents and inventions eat out their minds.

Our farmer readers will very naturally inquire what we would advise as the most perfect safeguard against so lamentable a close of life. Unhesitatingly we respond, Scientific agriculture; for there is not a quality of the mind which in its far-reachings it will not wake up and energize: for, to be properly and most profitably pursued, it makes almost every

other science subservient to it. Thus followed, it is the most ennobling of all human pursuits, because it perfects the body and refines and elevates the mind.

What we have said, therefore, at the commencement of this article, we desire to repeat at its conclusion, with most impressive emphasis — DON'T DWELL ON ONE IDEA.

A PRESENTIMENT.

A PRESENTIMENT is an impression on the mind that *something is going to take place* — and usually such is the case. Perhaps we may say, without exaggeration, that something always does occur after a presentiment is formed. If such were not the fact, we cannot conjecture what would become of everybody. Just imagine, for a moment, that something did not take place in such a large world as this !

Presentiments love weak places ; hence they flourish among weak-minded people — not necessarily weak-minded by nature, but made so by a diseased body. We are told of a young lady at Kinderhook, who was visited by an apparition, two years ago, at dead hour of night, which announced to her, in solemn accents, that in two years she would be the inhabitant of another and a better world. This circumstance had such a depressing influence on her mind that she pined away by degrees, and did die at the close of the term named, and was buried a few days ago.

An eminent clergyman, on parting from another in St. Louis, said, "I have a strong presentiment that we shall never meet again ;" and within a few hours he perished at the gasconade on the Pacific Railway.

An almost infallible cure for presentiment, however violent, is a good emetic, a grubbing hoe, with a few days' bread and water diet. For ourselves we would omit the emetic, as we do not patronize physic, except by proxy. The reason we give medicine at all is, that people are always in a hurry — not exactly to get well, but to get able to eat. If they can only eat, nine out of ten think they are getting along famously. Everybody wants to get well in a minute ; and for the bare

chances of doing so, with a slight degree of assurance to that effect from any knave who is willing to promise, it having the wit to see at a glance that the assurance must be father to the fee, — we repeat, with a very slim assurance of being made well in a short time, the large majority of invalids would swallow a quart of Shakespeare's soup thrice a day, said soup being made, as the reader may remember, by several old witches, of such things as newt's eyes, frog's toes, lizard-wings, stings of rattlesnakes, and other ingredients not necessary to be named, but all brought to the climatic point by — onions.

An emetic will dissipate a presentiment in five minutes, while the vigorous use of the grubbing-hoe in the open air would work off the extra and thick blood, — accumulation in the brain generates these diseased imaginings, — while the diet of bread and water would supply a pure article of blood in the place of the impure material.

Who ever heard of a healthy, out-door day laborer having a "presentiment" in the pursuit of his occupation? The fact is, they have not time to be moping about such tomfooleries; the only presentiment that ever troubles them is a veritable fact, a tangible reality.

Presentiments do not exist except in connection with one of the three following things: 1. A weak mind. 2. A diseased body. 3. An idle condition of life.

Loafing and gluttony are the great originators of this unfortunate condition of mind; and its almost certain removal follows temperate eating, combined with physical activity. If unattended to, and friendly death does not step in to save from a greater calamity, insanity winds up the history.

To the reflecting we suggest a fact which dissipates the mystery which hangs around presentiments. In ordinary cases a thing is not baptized as a "presentiment" until the coincidence of the fact. Superstitious minds, in which presentiments mostly dwell, take no note of the countless impressions that certain things might take place, which did not afterwards take place. One such coincidence makes an impression against a million non-concurrents.

POLITICS AND PHYSIC.

It is a very difficult matter to prevent a politician from becoming a drunkard; and very few there are who can run the dangerous gantlet without becoming lovers of liquor, at least to the extent of an occasional glass. The large number of distinguished political names which have passed down into a drunkard's grave, within the last twenty-five years, will appall any one who will take the trouble to make the enumeration; and still more appalling would be the array of splendid minds, splendid in promise, whose glory has gone prematurely out, drowned in the wine-cup!

But the idea to which we wish to draw parental attention, in this article, is not to professed politicians, but to that numerous class of young men who depend on political party for a living. In a large number of cases, their destination is one of three:—

1. Premature death.
2. Brandy drinking.
3. A blank life.

It is well known that most governmental employees hold their position by reason of their political opinions; consequently every change of policy throws them out of employment. Those who are not dismissed by an incoming administration are such as have rendered their services necessary to the government, by their self-sacrificing assiduity in the faithful discharge of their duties. If this were all, it might be borne; but, as might be expected, a mere partisan office-holder neglects his duties, and the performance of them falls on those who are more faithful to their trusts; and in this double work numbers perish prematurely, by diseases engendered through over-labor and over-solicitude.

But nine out of ten of those who hold political places, change with the administration; and being thrown out of office, have no other means of livelihood. With perhaps a wife and a child or two to be provided for, it is not difficult to perceive the weighty inducements such have to labor for another turn of the political wheel; and, in performing that

labor, they fall into such practices and associations as make an escape from drunkenness an exception rather than the rule.

But in the few cases where the love of liquor is not a result, — where there is too much moral rectitude to go down to that degradation, — the want of employment soon brings want of subsistence; then come despondency, idle habits, want of energy, and in its train want of ambition, and finally loss of self-respect, and a "blank life."

In view of these things, we consider it a great calamity for a young man to obtain any salaried political office; better a great deal, because safer and immeasurably more independent, to serve a regular apprenticeship to some useful handicraft; for then, however bright may be the fortunes of after life, there will be in reserve, in case of reverses, a capital to draw upon which misfortune cannot sink, which governmental changes cannot destroy.

We feel safe in going still further, and recommend to every parent who reads this work to sedulously avoid placing a child in any fixed salaried position; for such a position will engender habits of idleness, of inattention, of want of thoroughness, which will be an effectual barrier against success in life. A young man with a fixed salary soon begins to reason thus: "I will get so much anyhow, even if I am not quite so particular;" and that is the first step towards doing things slightly; and when such a disposition takes possession of any youth, he is virtually lost to society: for such a person will never obtain an enviable preëminence. Nor is this all. A fixed salary presents a direct bribe to laziness: it discourages activity and enterprise; for as to the odds and ends of time which necessarily fall to persons employed to do business, the young man reasons thus: "If I do more than is required of me, if I work ever so hard, I get no more for it." Hence the time which now and then falls on his hands is frittered away in some unremunerative manner, if indeed it is not spent in ways which ultimately end in a snare.

The point which we wish most to impress on parents is this: If you place your child in any salaried position; if you wish to encourage him, to stimulate his ambition; if you wish to encourage a feeling of self-appreciation and self-reliance,

which are absolutely essential to high success in any department of human life, place your children in positions which will moderately remunerate them, in proportion to their industry. We say "moderately remunerate;" for we believe that greatly disproportioned remuneration has dangerous and ruinous tendencies, in more ways than one; for it engenders a taste for "short cuts" to wealth; and that begets, necessarily, hazards, wasting anxieties, and desperate "throws;" then comes unscrupulousness, loss of principle, and with it loss of all that is dear to a business man. On the other hand, if young persons are schooled to expect but moderate remuneration for their labor, that begets moderate desires, moderate ambitions, moderate expectations, — and such only are the safe citizens in any community.

In conclusion, we desire to say, if a parent could only see one sight in a hundred, of what any eminent city physician witnesses, of the foul and festering disease, of the bloated brutality, which riots in the young whom idleness or want of employment has ruined, they would feel relief in laying their children in an early grave, rather than see them placed in offices, however honorable and remunerative, the loss of which is so often attended with results already described.

We cannot but consider the general tendency, becoming still more common, to bring up children without mechanical employments, and without regular and thorough agricultural training, as one of the serious mistakes of the times; for not only must we become effeminate without labor, but that effeminacy is perpetuated in the offspring, while all of us must acknowledge that the hardy artificer and the sturdy farmer are the main elements of national thrift and national perpetuity.

CLERICAL MORTUARY.

OF clergymen of all denominations, dying during 1855, in the United States, there were one hundred and twenty. The smallest number, five, died in February; the largest number, seventeen, died in October. The three most healthful consecu-

tive months, were December, January, and February, giving twenty-two deaths, or about one fifth of the whole ; the three most fatal consecutive months were September, October, and November, giving thirty-nine deaths, or one third of the whole ; showing the error of the prevalent opinion, that " bad weather," as it is called, is unhealthy, necessarily ; for, during the most inclement months of the year, the smallest number died ; while during the three fall months, when the weather is neither too cool nor too hot, the mortality is nearly double. Railroad conductors, who are in and out of suffocating cars incessantly during the coldest months of the year, are observably healthy men. The men of the Arctic expeditions do not die of bad colds, pleurisies, and the like. Persons often make the inquiry, when in a decline, " Will it hurt me to go out of doors ? " Our almost universal reply is, " No ! it will do you good. Go out, rain or shine ; if it is raining, have an umbrella, and let it rain on." How is it ? Part of the lungs are gone, or at least they are working imperfectly, consequently such person is living on a less amount of air than the system requires ; hence, the air he does consume should be the purest possible ; and as no air within any four walls can be pure, the air of out-doors, during daylight, must be the most proper for all, especially for consumptives, the world over. It is the irrational dread of *taking cold*, by going out of doors, which kills nine consumptives out of ten far sooner than the disease itself would have done. If any man, sick or well, wants an infallible receipt for getting into that unfortunate condition in which " the slightest thing in the world gives him a cold," let him hover around the fire all day, let him bundle up, head and ears, every time he puts his head out at a door or window, and besides, keep his room regulated to a degree, for months at a time. Such a person never can get well of anything ; such a person, with such habits persevered in, will die long before his time, it matters not what may be his ailment. Under " the sunny skies of Italy," where, according to poetic account, it is a happiness to breathe, so balmy is its atmosphere, the average of human life is shorter than in any other civilized country. Do not fear, then, the bleak December or the fiercer January, unless quite an invalid, or very old ;

the first consideration with the infant of one year, or seventy-five, is *warmth, warmth, WARMTH*.

There is, however, one condition of the weather which all, except those in good health, should endeavor to avoid. An *east wind* is fraught with danger and calamity now, as it was in the days of Scripture history. Such winds prevail after rains in this country, and there is a rawness and a dampness about them which urgently calls for shelter for man and beast, even in midsummer. None, not even the healthy, can be exposed to east or north-east winds in the United States, at least, east of the Rocky Mountains, with impunity, except under one condition, and that is, under circumstances of bodily activity sufficient to keep off all feeling of chilliness; and when such activity ceases, immediate retirement to a closed room, if indeed not to a good fire, even if in summer time, for it is in summer time the most consumptive colds originate.

Of the one hundred and twenty clergymen dying during 1855, two thirds, eighty, have their ages recorded, the youngest twenty-seven, the oldest ninety-four; of these eighty, one half had passed threescore and ten; thus confirming the generally received opinion of statisticians, that theologians are the longest lived of all the members of the human family, the reasons for which, we believe, are mainly these:—

1. Being poorly supported, they have to "rough it;" the luxuries of life are impossible to them.

2. The largest portion of their time, as a class, is spent on horseback, or other modes of travel, thus securing a large consumption of out-door air, with the very great advantage of frequent changes of air, food, and mode of preparation.

3. Pleasurable associations. The contemplations of a minister are of a soothing character; his is a mission of love, of pure benevolence, the exercise of which must always be happyfying.

Not only so; the clergymen of this country, and we feel thankful that it is so, are everywhere received with a respectful, cordial, and affectionate welcome. What house is there in this whole land, outside of cities, where every thing is upside down, wrong end foremost, antipodean, except in material

benevolences, — where, we say, can a family be found, which has not at least one Martha to be careful of the minister's comfort, that he have the best of everything; and in return for these attentions, aside from duty and natural solicitude for their spiritual welfare, there runs out from the minister's heart towards those with whom he is brought in contact, a living stream of tender concern, which, in its reflex influences, gives warmth and health to soul and body; thus verifying the promise, that those who love and serve God best, not only have the life that now is, but that which is to come. Having secured religion, all other necessary things are thrown in

POPULAR FALLACIES.

It is not true that sugar and candies are of themselves injurious to the teeth, or the health of those who use them; so far from it, they are less injurious than any of the ordinary forms of food, when employed in moderation.

Any scientific dentist will tell you, that the parts of teeth most liable to decay are those which afford lodgment to particles of food; such particles, being decomposed by moisture and heat, give out an acid which will corrode steel as well as teeth; but pure sugar and pure candies are wholly dissolved; there is no remnant to be decomposed to yield this destructive acid; we remember now no item of food which is so perfectly dissolved in the mouth as sugar and candy. When visiting the sugar plantations of Cuba, the attention was constantly arrested by the apparently white and solid teeth of the negroes who superintended the process of cane-grinding; they drank the cane-juice like water, there was no restraint as to its use, and the little urchins playing about would chew the sugar-yielding cane by the hour. It is much the same in Louisiana, where the shining faces and broad grins of the blacks are equally indicative of exuberant health and "splendid teeth."

How does it happen, then, that there should be "the prevalent belief" that sugar and sugar-candy destroy the teeth and undermine the health? Perhaps the most correct reply

is, *Tradition*, the father of a progeny of errors in theory and practice; of errors in doctrine and example, "too tedious to mention."

One of the common faults of the times is an indisposition to investigate on the part of the masses. We take too much for granted. A very common answer to a demand for a reason for a time-honored custom is, "Why, I have heard it all my life. Don't everybody say so?"

It would be a strange contradiction in the nature of things, if sugar and candy, in moderation, should be hurtful to the human body in any way, for sugar is a constituent of every article of food we can name; there is not a vegetable out of which it cannot be made, not a ripe fruit in our orchards which does not yield it in large proportions, and it is the main constituent of that "milk" which is provided for the young of animals and men all over the world. Perhaps the child has never lived which did not love sweet things beyond all others; it is an instinct, a passion not less universal than the love of water. A very little child can be hired to do for a bit of sugar what it will do willingly for nothing else. The reason of this is, that without sugar no child could possibly live—it would freeze to death; it is the sugar in its food which keeps it warm, and warmth is the first necessity for a child.

But to use this information intelligently and profitably, it must be remembered that sugar is an artificial product, is a concentration, and that, if used in much larger proportions than would be found in our ordinary food, as provided by the beneficent FATHER of us all, we will suffer injury. We should never forget that the immoderate use of anything is destructive to human health and life, if persevered in. The best general rules to be observed are two:—

1. Use concentrated sweets at meal-times only.
2. Use them occasionally, and in moderation.

BATH ROOMS.

LET us for a moment lay aside all book and newspaper knowledge, all preconceived notions, and consult our feelings in the operation of that kind of bathing whose object is to make the body clean of the grease, scales, dust, &c., which are constantly accumulating on its surface.

We all know that cold water will not make the hands clean, nor will hard water, even if it is warm. Hence, when we wish to wash ourselves very clean, we use warm water with soap, and if we can get it, rain, or cistern, or snow water.

With the present habits of civilized life, comparatively few persons among the middle and upper classes of society have vitality enough to make a cold bath advisable; they have not that "reaction" which gives to a cold bath its highest advantage, hence even the most rabid cold-waterist does not advise cold baths under such circumstances. Then, when we take into account how many children there are who are too young for a cold bath, that old have not the stamina for it, whilst to that large number, neither infants, nor aged, nor young people, but "children," who roll about in the dust and mud and snow, who sprawl upon the floor and dabble in water and dirt, the bathing which is most needed is a cleansing operation; nothing short of soap, warm water, and a bristle brush will meet their demands, so that, after all, especially in winter time, by nine persons out of ten in the whole community of those who practise bathing, the tepid or warm bath is what is needed. In fact, only the very small class of persons who are robust can stand a cold bath in winter, and in our opinion such persons do not need it. If you are well, let yourself alone, as to remedial means, for you can't be better than well. Personally, this is our theory, and practice too; we never had a cold bath but once since boyhood, and that made us sick, and we shudder at the thought of a cold bath ever since. We believe cold shower-baths are the ordinary punishments inflicted on refractory convicts in our penitentiaries; we have understood that they regard them with the greatest dread, and yet there are wiseacres among us who daily sub-

mit themselves to that self-infliction. Such persons have expatiated in eloquent terms as to the delightful feelings experienced after the operation is over of a morning. As for that matter, we feel delightful of a morning without all that trouble and penance. The perusal of the morning papers before a bright coal fire in the grate makes us feel delightful: and more delightful still, hearing now and then, the meanwhile, the rapid patting of the little feet of our children on the floor above us, as they get out of bed and run to the fire, being the first telegraphic message to us in the morning that they have waked up well, merry, and happy. This is a feeling more purely delightful than any cold shower-bath can originate, without the preceding "shock," which we always think of with a shudder. So our advice is, if you want to feel "delightful" of a winter's morning, have a young dozen of little children about the house, — your own, mind, — take one or two morning papers, and pay for them in advance (for there's a singular virtue in that), get up, dress for the day, and be seated before a brisk, burning fire by the time it is fairly light enough to read; be sure, though, to have no "bills payable" that day, for that will spoil all the fun. There's nothing "delightful" under such circumstances when there are no assets to draw upon.

But we have unconsciously wandered from the bath-room to Wall Street. Surely we are getting worldly-minded. Wonder if our readers have been led to surmise the same thing? Ah, me, we find ourselves, and most unwillingly, arriving at the experience of Lord Byron, when he declared that he had come to the point of his life in which he began to feel the highest possible respect for the smallest amount of current coin, and we find within us a growing, loving attraction towards the avocations which, as Jonathan would say, "pay best!" Our experience and observation convince us that nine men out of ten will pay, in experiments for regaining health, a thousand dollars, more cheerfully than they would pay one for information which, if acted upon, would certainly preserve it; and fortunate it is for us doctors that the masses are such numskulls, else we would find our occupation gone, and would have to go to cracking rocks for the turnpike, or picking oakum.

When we sat down, we intended to tell on one side of a half sheet how a bath room ought to be constructed, but our mind is forever calculating how much money this six inches of snow, on the morning of the nineteenth day of March, Anno Domini eighteen hundred and sixty-nine, with zero, just ten days ago, will bring us; hope it will be "considerable," anyhow. Now for the bath room, desperately.

As nine tenths, if not its whole use in winter, at least in the majority of families, is for cleansing purposes, the water should be warm, but if the body emerges from the water into an atmosphere much colder, we all know the uncomfortable-ness of the feeling which follows; this causes us to perform the operation hurriedly, and consequently slightly, while to a great many the more serious result is a severe cold, causing days and weeks, if not months, of subsequent discomfort or illness. The water, then, in the bath room should feel comfortably warm, while the air of the room should be of such a temperature as to prevent any sensation of coldness amounting to the disagreeable. It is safer to be guided by one's feelings as to the temperature of the water and the air of the room than a thermometer; for not only do different persons, by reason of their different degrees of health, require a different temperature, but for the same reason the same person may require a temperature to-day which would not be suitable a week or a month hence.

TRUE COURAGE.

TRUE courage is not so much marching up to the cannon's mouth, in the hurry of battle, or mounting the scaffold for a principle, or enduring the surgeon's knife, as by living unknown and poor in a great city, striving hard, day by day, for daily bread; yet striving hopefully, resolutely, uncomplainingly, and *rightfully*. Many a young heart *from the country, of poor but pious parents*, comes every year to New York, and thus labors, in hope of keeping dear ones at home, until life itself is worked out, and uncheered by any kindly word, unsustained by any helping hand, unaided by any pure

philanthropist, unsought by any *man of God*, whose mission is to seek out and "feed my lambs," he goes down to the grave, exclaiming, "Thou, God, *only* hast been my helper."

CLEAN YOUR CELLARS.

By a beneficial arrangement of Providence, the gases and odors most prejudicial to human life are lighter than the air which surrounds us, and, as soon as disengaged, rise immediately to the upper atmosphere, to be purified and then returned to be used again.

The warmer the weather, the more rapidly are these gases generated, and the more rapidly do they rise; hence it is, that in the most miasmatic regions of the tropics the traveller can with safety pursue his journey at midday, but to do so in the cool of the evening, or morning, or midnight, would be certain death. Hence, also, the popular, but too sweeping dread of "night air." To apply this scientific truth to practical life in reference to the cellars under our dwellings, is the object of this article.

In the first place, no dwelling-house ought to have a cellar. But in large cities the value of land makes them a seeming necessity, but it is only seeming, for during many years' residence in New Orleans we do not remember to have seen half a dozen cellars. But if we must have them, let science construct them in such a manner, and common sense use them in such a way, as to obviate the injuries which would otherwise result from them.

The ceilings of cellars should be well plastered, in order most effectually to prevent the ascent of dampness and noisome odors through the joints of the flooring.

The bottom of the cellar should be well paved with stone, cobble-stones are perhaps best; over this should be poured, to the extent of several inches in thickness, water-lime cement, or such other material as is known to acquire in time almost the hardness of stone; this keeps the dampness of the earth below.

If additional dryness is desired, for special purposes, in

parts of the cellar, let common scantling be laid down, at convenient distances, and loose boards be laid across them for convenience of removal and sweeping under, when cleaning time of the year comes.

The walls should be plastered, in order to prevent the dust from settling on the innumerable projections of a common stone wall.

Shelves should be arranged in the centre of the cellar, not in the corners, or against the walls; these shelves should hang from the ceiling by wooden arms, attached firmly before plastering; thus you make all safe from rats.

To those who are so fortunate as to own the houses in which they live, we recommend the month of June, but to renters, the great moving month of May, in New York at least, as the most appropriate time for the following recommendations.

Let everything, not absolutely nailed fast, be removed into the yard and exposed to the sun, and, if you please, remain for a week or two, so as to afford opportunity for a thorough drying.

Let the walls and floors be swept thoroughly, on four or five different days, and let a coat of good whitewashing be laid on.

These things should be done once a year; and one day in the week, at least, except in midwinter, every opening in the cellar, for several hours, about noon, should be thrown wide, so as to allow as complete a ventilation as possible. Scientific men have forced on the common mind, by slow degrees, the importance of a daily ventilation of our sleeping apartments, so that now none but the careless or most obtuse neglect it; but few think of ventilating their cellars, although it is apparent that the noisome dampness is constantly rising upwards and pervading the whole dwelling.

Emanations from cellars do not kill in a night; if they did, universal attention would be forced to their proper management; but it is certain, from the very nature of things, that unclean, damp, and mouldy cellars, with their sepulchral fumes, do undermine the health of multitudes of families, and send many of their members to an untimely grave; especially must it be so in New York, where the houses are

generally constructed in such a manner that the ordinary access to the cellar, for coal, wood, vegetables, &c., is within the building, and every time the cellar door is opened the draught from the grating in the street drives the accumulation of the preceding hours directly upwards into the halls and rooms of the dwelling, there to be breathed over and over again by every member of the household, thus poisoning the very springs of life, and polluting the whole blood.

With these views, we earnestly advise our city readers, as a life-saving thought, in the selection of a dwelling for the ensuing year, to give ten per cent. more for a home which has a model cellar; you will more than save it in doctors' bills, in all probability, to say nothing of taking pills, and drops, and bitters, and gin, from one month's end to another. Let a good cellar determine your choice, rather than the more coveted "brown-stone front," or the locality of Fourteenth Street, Union Square, or Fifth Avenue.

HOW TO LEND MONEY, IF YOU LEND AT ALL.

To your friends! As a pure business transaction, you may not be too careful. But when a friend of other years comes along, who has not been as successful as yourself, whom disappointment, or misplaced confidence, or unavoidable calamity has pressed to the earth, — a friend who was once your equal in all things, inferior in none, except, perhaps, that hardness of character which is a general element of success in life, — don't begin to hem and haw, and stroke your chin; don't talk about "buts," and "whys," and the "tightness of the money market," — he knows that already; spare him the intelligence that you "once loaned Mr. So-and-so a sum of money which was never returned;" — he don't want your biography, he wants your cash. Don't remind him that if he were to die, you would lose it: that arrow may sink deeper into his heart than any amount of money could ever fathom; and then close with a recital of this, that, and the other thing, which, if really true, could not materially interfere with your furnishing him the required amount. If you have ordinary

sagacity, you can make up your mind in a moment whether to grant the accommodation or to refuse it. If you are a man, and you design a refusal, tell him at once, in some kindly way, that you do not feel prepared to accede to his wishes. If, on the other hand, you have a heart to help him, don't do it as if you felt it were a mountain grinding you to powder, or as if each dollar you parted from was inflicting a pain equal to the drawing of a tooth; don't torture him with cross-questioning, nor worm out of him some of the most sacred secrets of his life; away with your inquisitorial, brassy imperitence; don't lay him on the rack for an hour at a time, as if you gloated at the sacrifice of his manhood, as if you wished to make him go down on his very knees to win his way into your purse. Away with it all, we say, and stand up like a man; give him a cordial greeting; let a holy sunshine light up your countenance, and speak out before he has done asking; tell him how much you are gratified in having it in your power to help him; and let that help go out in a full, free soul, and with a good slap on the shoulder bid him look upward and ahead, for there's sunshine there for him. Why, the very feeling in that man's heart, as he goes away from you, is worth more to humanity than all the money you let him have, ten times told. He goes out of your presence with a heart as light as a feather, in love with all the world, and full of admiring gratitude towards you. He feels his manhood; he feels that confidence is reposed in him, — that he is still a man; and this conviction nerves him up to a resolution, to an ambition, to an energy, which are of themselves a guarantee of after-success. He goes to work with a will, which hews down the obstacles and melts away the icebergs which hedge up the ways of men; and behold, in a moment, rough places are made smooth, and straight places made plain to him.

Reader! suppose you never get your money back, and you have a heart so big, that you can, notwithstanding his non-payment, give him at every meeting a cordial smile of friendly recognition, can speak to him without ever reminding him of his indebtedness; it may be that you are his only friend, but then you are the world to him, and however hardly that world may have dealt with him, your single exception is placed to

the credit side of humanity, a thousand times its individual value; that man can never die a misanthrope, for he will insist upon it, to his latest breath, "there's kindness in the world, after all." What a grand thing it is to have a man close his eyes in death, and one of the last thoughts of mortality be a prayer for blessings on your head.

We repeat, then, if you lend money at all, do so freely, promptly; do it with a whole soul. Do it with a grace that becomes a man, with a cordiality which will do quite as much as your money in raising your friend from the depressing influences which surround him. We do not advise the loan of money in any given case, but write to show in what manner it should be done, when decided upon, to bring the most pleasant reminiscences to yourself hereafter, and to carry with it the largest advantages to him whom you wish to befriend.

CAUSE OF DEATH.

MEDICAL science is much indebted to the able researches of Wundt. In one of these, the important induction is drawn, that "the proximate cause of death is asphyxia;" that is to say, "a man dies for want of breath," and science has found it out! But everybody knew that before, still it was knowledge with only one leg; to know a fact is one thing, to know the reason of it is a very different matter; indeed, it is all the difference between a wise man and a fool. Now, to get a practical idea out of all this, we must make the circuit of "Robin Hood's barn," of infantile memory.

If, when a man dies, it is for want of breath, how is it possible for him to die when his head is cut off? for his head does not breathe, but his lungs! It is true that the lungs are supplied with breath through the nose and mouth, but if that were all, we could put the nozzle of a bellows in the wind-pipe and let the body dance away!

There is a nerve which comes from the brain, — grows out of it, as it were, and in coming from the head it divides into two branches, one of which goes to the stomach, the other to the throat and lungs. If you cut the stomach branch, there is

no digestion; if you divide the lung branch, there is no breathing. If you injure one branch, that injury, if kept in continuance, affects the other branch; hence it is, that dyspeptic people have throat-ail, sooner or later; hence it is, that such persons dwindle away, and if not cured, fall into a *decline*. The consumptive may eat a great deal; and he has a good appetite to the last day of his life, but his food does not seem to afford nourishment, because the stomach branch of the nerve has lost its power; hence he eats, but it gives him no strength; he has not the strength to breathe without an effort, and that effort he has not power to make except at intervals; hence consumptives breathe short and quick, and shorter and quicker to the last struggle. Consumptive people do not die for want of lungs, as is generally supposed. A man can live an age with half of all his lungs in full operation, and live in considerable health, too. General Jackson had lost a third of his lungs, as his autopsy indicated, twenty years before his death. Most consumptives die long, very long, before half their lungs are gone; and why? Simply for *want of breath!* for want of bodily power to fill the lungs they have to their full of pure air. To have bodily strength, we must have a good digestion, and good digestion will give bodily strength under all circumstances; hence, to cure a consumptive, that is, to arrest the further progress of lung decay, and enable him to live on what lungs he has left, the man must be made to digest substantial meat and bread — the most healthfully nourishing of all human edibles — as a means of enabling him to draw in pure air. Therefore, we are impelled to the conclusion — and it is one of world-wide significance — that there are *no* means of arresting the progress of consumptive disease in any case, except by increasing the capabilities of the stomach of food digestion, to the end that the lungs be empowered thereby to draw in and use a larger amount of pure air, — that very air which the Almighty, in his wisdom, has made to be food for the lungs.

By a section, a cutting off, of this nerve of which we have been speaking, the *Pneumogastric*, Wundt found that it required more time and more strength to draw a sufficient breath; the breathing then became slower, the quantity of air inspired gradually diminished, the body grew colder, the

lungs became clogged, and the victim died. Therefore, reader, if you wish to be a "well man," perfect your digestion; perfect your good breathing.

THE MIND.

THAT mysterious thing, the God within us, which no eye can see, whose dwelling-place none can tell, yet of whose presence the habitable globe gives note, how inexorably does it govern the body, whose instrument it is; how it makes or mars the human form divine; how it blanches the ruddiest cheek; how it dims the lustrous eye; how it bends in a night the stateliest carriage, and in a night frosts over the raven ringlet; in an hour strikes down the strength of manhood, and in a moment can make itself a blank for the balance of the lifetime of its crazed tenement; how important to keep that agent well; how heaven-like the skill to minister to a mind diseased! Few persons have an adequate conception of the importance and frequent need of mental medication. "The very trip of your feet along the corridor makes me feel half well again, doctor," said a Catholic priest to me one day, as I entered his cheerless room; as cheerless and cold, too, must be every room where the wife and the child can never come to brighten and to happyfy.

As any man of good observation is his body's own best physician for ordinary slight ailments, so the mind may be rendered, by proper tuitions, its safest and most efficient doctor. These tuitions should be early begun; they should commence with the toddling infant of a year, by letting it learn to locomote itself, by giving it an opportunity of trying to get up the very first time it falls on the floor. In a thousand little ways may any parent of good common sense implant a germ — the habit of self-reliance — whose subsequent fruitage may be the glory of the nation; self-reliance, more priceless than any diadem that ever graced a monarch's brow; a "security" which the "tightest times" only serve to improve; self-reliance which falters in no strait, which pales before no obstacle, which no disaster can paralyze, no calamity appall.

"Rod dot it, I'll try it again," said a ragged little urchin, as he slipped and fell under a heavy piece of timber which he was carrying to his mother one bleak winter's day; and no sooner said than done, and up he jumped, and raising the timber to his shoulder, was soon lost in the crowd as to sight, but not in sound, for some operative notes about "supper" and "old Dan Tucker" showed a cheery heart within him, and that he felt there was gladness at home for him. Who doubts either of two things; that that boy had a noble mother at home, and that if he lives he will be a man of mark in the community about him?

Within a month our city was startled by the sudden and unexpected death of one of the leading members of a mercantile firm who became bankrupt a few days before, originating in the villany of a partner several years ago. He was a man of noble bearing and of a proud spirit, but the outrageous abuse of two or three remorseless creditors, in the presence of his clerks and others, so weighed upon his spirits that he died within forty-eight hours. For his sensitiveness we owe him our love and sympathy, and a monument to his memory will we give for the bravery of an eight years' effort to retrieve the losses which another brought upon him, then ran away; but for the last act of his life, the permission of a broken heart, figuratively speaking, we hold him accountable to the bar of society, as no man has a right to flee on the occurrence of any financial disaster, for the simple reason that his personal explanations can always lessen the losses of his friends by enabling them the better to gather up the fragments; so no man has a right to run away from himself to take refuge in death, by cherishing the remorse of an injured spirit, especially, when, as in this case, those remorse arise from a miseducated integrity or a miseducated conscience as to financial matters. It is immaterial what Mrs. Grundy will say, or what the world may think of our conduct, as long as we are conscious of a well-informed mercantile integrity. With that, a man may utterly fail half a dozen times, and stand the higher after each successive failure, as did Josiah Lawrence, of Cincinnati; and with a proper portion of the self-reliance of the ragged and overburdened boy on the street, such a man will die at last, in the most desirable sense of the word, "*a successful man.*"

SENSE AND NONSENSE.

MANY persons have the intelligence to feel that exercise is essential to good health, but domestic and financial duties press upon them so much that it is only occasionally that the claims of health attract their practical attention, and then they go about it with a kind of spasmodic desperation, as if they intended to do as much in a day as would answer for a month past and to come. The early spring-time has a peculiar influence in waking up the dormant industries of this class of persons, and on some sunny morning they sally out with rake, or axe, or spade, or hoe, and with the energy of a quarter horse, they carry everything before them for an hour, or perhaps several hours, when, before they are aware of it, their strength is exhausted; they feel "weak as water;" the whole body is in a perspiration; and, weary and worn out, and overheated, they make for the house, the ordinary warmth of which now seems oppressive, and with hat and coat or shawl laid aside, they throw themselves on the sofa, in some cool part of the house, and fall asleep; or, if they do not, they take early supper and go to bed, waking up in the morning haggard, sickish, and as stiff and sore, in joint and limb and muscle, as a veteran rheumatic of half a century; and for days, if not for weeks, they feel more dead than alive, and come to the conclusion that exercise does not agree with them, and it takes them about a year to get rid of the conviction.

For sedentary persons to exercise safely and with advantage, a few rules should be strictly adhered to.

1. Let your labor be moderate, and of short duration for the first day, gradually increasing it from day to day in time and intensity.

2. The moment you cease the exercise, whatever it may be, put on the garments you laid aside before you began, go at once to the house and sit down by a fire, or in some warm room or kitchen, if necessary, without washing, or drinking, or eating, and in the course of fifteen minutes, according to circumstances, push back from the fire, take off your hat, next lay aside any surplus garment, then wash your face and

hands in tepid, if not warm water, with soap; take a very little supper, that is, a piece of cold bread and butter, and half a glass of water, and at your usual hour retire to bed. Exercise, with such precautions, will seldom fail to yield the richest and most enduring results: a sound sleep for the night, a keen appetite in the morning, with a feeling of newness and freshness and vigor next day, delightful to think of.

We cannot here enter into a detailed explanation of the reasons for all this, but will merely state the governing idea, which is, that *getting cool slowly* makes all the difference between exercise which is beneficial and exercise which aggravates the evils it was intended to cure.

To impress this on the mind more fully, we have only to state this interesting fact, that on the surface of the body there are millions of little tubes which are always conveying effete, useless matter from the system, either in a solid, fluid, or gaseous form, but during exercise these operations are carried on with greatly increased activity; a dash of cold air or cold water instantly closes up the outlet of each one of these little tubes, which, if placed continuously, would amount to many miles in length, and this sudden check is as infallible a cause of bodily calamity as the explosion of a steam boiler under a full head of steam, if the valve is shut and kept down after the engine has ceased motion. Hence no man ever did or ever can fall asleep uncovered, or in a draught of air, after exercising, without waking up with unpleasant feelings of all degrees, from a slight pain or soreness, to the agonies of dissolution in a few hours.

How illy nature bears the sudden arrest of some of her operations, is strikingly exemplified in the fact, that if the blandest of all liquids, lukewarm milk, is injected into a blood-vessel, against the current, instant death may result, but if introduced gently in the direction of the current, it is borne with impunity.

HEALTH AND WEALTH.

MOST persons have a kind of spite or grudge against rich people, the foundation of which we presume is in envy, — one of the very meanest feelings of our nature. "He has more than his share, more than he can use, and I have less. My family are starving," said a poor fellow one day, when he was asked if he had anything to say in mitigation of his sentence for a paltry theft from his wealthy neighbor's premises, "and people ought to be made to divide." "But suppose there was an equal division," replied the judge, who for a moment felt willing to humor the prisoner's absurdity; "your idle habits and the industry of your neighbor would soon make as wide a difference between your respective conditions as there exists at present." "Very true, your honor," said lazy; "then we would divide again."

Just as ridiculously absurd and one-sided are many of the sentiments entertained by the poor towards their more thrifty fellow-citizens. But the rich can afford the indulgence of these, and kindred feelings, against them.

Many of us have a sufficient want of magnanimity to cherish an unexpressed chuckle of gratification at the intelligence that some notably rich family has met with some sudden calamity, personal, domestic, or pecuniary; and sometimes the less cautious out-slip such an expression as, "Served them right." "Ah, his wealth couldn't save him." "He ought to have trouble." "Nothing more than he deserves." How infinitesimally small is the poor human heart sometimes, in some of its phases! Of a multitude of wrong impressions about the rich, we single out one, more particularly appropriate to these pages. It is this, that one of the penalties of wealth is disease. This is not so. The rich are not more sickly, as a class, than the poor; they are not as much exposed to the causes of disease as the poor are; their lives are more equable; less subject to great exposures, whether to the extremes of labor, or of active effort, or of heat and cold, and privation and hunger. Statistics in European countries plainly show that the average age of the well-to-do in the world is greater,

by quite a number of years, than that of the struggling poor. If the price of health were poverty, then it is a bootless endeavor to strive for the means of securing comfortable dwellings, and abundant fuel and clothing and provision for the cheerless winter-time. Especially is it true in large towns and in cities, that it is the children of the poor, who, from want and neglect, fill our graveyards; often does the weekly mortuary report show the appalling fact that more than half of all who die are young children; and a more minute examination of the list shows to the physician that the very large proportion of such deaths are those which have their origin in exposure and want and cold. How few of our comparatively very rich men die short of the sixties. In New Orleans, where exposures at certain seasons are so fatal, the very rich live to an old age, as witness McDonough, and Touro, and Fisk, and Wilder, and a long list of others. Their wealth made exposures less necessary, and enabled them to take the world easy, — a prophylactic which counteracts many a drunken bout, many a midnight carousal, many a gormandic dinner; as witness, too, the lords and bishops and chancellors and dukes of England, who so often measure to the eighties, and at last, like the "Iron Duke," die with their harness on, in the full performance of their civil duties; to which results we believe they are mainly indebted to their wealth, which affords to them the comforts of life without embarrassment, while it gives them time for all things, relieving them from that weary, wearing, wasting away, which is the inevitable result of our Yankee hurry; time and means to roll in the carriage, to drive in the phaeton, or gallop on the horse, over hills and dales, and far away. Our word for it, half of all the glorifications of poverty and its advantages, which so often help to turn a sentence or to fill out a line, are mere balderdash, the coinings of fledglings of the quill, or of brandied brains. We never could see any advantages in poverty which intelligent wealth could not compass. Poverty, *per se*, is disreputable to any man, just as wealth, of itself, is creditable to its possessor, being, as it is, *prima facie* evidence of long years of industrious economies and courageous self-denials. That worthy people may be poor, and

that unworthy people may be rich, we do not contravene. We are speaking of the rules, not the exceptions.

In our opinion, those who reprobate the rich so glibly are a set of poor, lazy good-for-nothings, whose idolatry is their ease, *whose god is their belly, and who glory in their shame*. Who pretends that the poverty of a nation is not its crime, and, reasoning from the greater to the less, from the masses to the individuals, is not particularly unsafe in this connection? It is the care of to-morrow, the gnawing, corroding anxieties for the future, which eat away the health and life of multitudes. The rich man and the slave are wholly free from this everlasting worm, while in its stead there is an abiding composure and quietude, worth more than all medicine; and to this we attribute, in great part, the truth of one of the revelations of the last census, that thirty-three and a third per cent. more of blacks were reported to have died of old age than of whites, although there are seven whites where there is one negro.

There is another interesting similarity in the life of the rich man and the slave. While the fear of want troubles neither of them, their previous lives, although from very different causes, bear a striking resemblance. Their lives have been lives of active industry, lives of temperance and self-denial, — compulsory as to the slave, but from choice, habit, principle, on the part of the white Dives. We are speaking specially, be it remembered, of those who have made their own fortunes.

From the laboratory of the doctor, then, we issue this formula, divested of all its hieroglyphical technicalities, and issue it, too, with singular confidence for universal good, to wit: —

If you desire to live long in ease and comfort, free from grunts and groans, and aches and pains; if you would have a countenance of genial sunshine, instead of vinegar; if you would be overflowing with risibilities, instead of being racked with rheumatics, *get rich*, by spending your youth in temperate industries and prudent economies, having in view the wise and kindly expenditure of your wealth in a healthful old age.

CHECKED PERSPIRATION.

CHECKED perspiration is the fruitful cause of sickness, disease, and death to multitudes every year. If a tea-kettle of water is boiling on the fire, the steam is seen issuing from the spout, carrying the extra heat away with it; but if the lid be fastened down, and the spout be plugged, a destructive explosion follows in a very short time.

Heat is constantly generated within the human body by the chemical disorganization, the combustion, of the food we eat. There are seven millions of tubes, or pores, on the surface of the body, which, in health, are constantly open, conveying from the system, by what is called insensible perspiration, this internal heat; which, having answered its purpose, is passed off like the jets of steam which are thrown from the escape-pipe, in puffs, of any ordinary steam-engine; but this insensible perspiration carries with it, in a dissolved form, very much of the waste matter of the system, to the extent of a pound or two, or more, every twenty-four hours. It must be apparent, then, that if the pores of the skin are closed, if the multitude of valves which are placed over the whole surface of the human body are shut down, two things take place: First, the internal heat is prevented from passing off: it accumulates every moment; the person expresses himself as burning up, and large draughts of water are swallowed to quench the internal fire. This we call *fever*. When the warm steam is constantly escaping from the body, in health, it keeps the skin moist, and there is a soft, pleasant feel and warmth about it; but when the pores are closed, the skin feels harsh and hot and dry.

But another result follows the closing of the pores of the skin, and more immediately dangerous: a main outlet for the waste of the body is closed; it remingles with the blood, which in a few hours becomes impure, and begins to generate disease in every fibre of the system; the whole machinery of the man becomes at once disordered, and he expresses himself as "feeling miserable."

The terrible effects of checked perspiration of a dog, who

sweats only by his tongue, is evinced by his becoming *mad*. The water runs in streams from a dog's mouth in summer if exercising freely. If it ceases to run, that is *hydrophobia*. It has been asserted by a French physician, that if a person suffering under hydrophobia can be only made to perspire freely, he is cured at once. It is familiar to the commonest observer, that, in all ordinary forms of disease, the patient begins to get better the moment he begins to perspire; simply because the internal heat is passing off, and there is an outlet for the waste of the system. Thus it is that one of the most important means for curing all sickness is bodily cleanliness, which is simply removing from the mouths of these little pores that gum and dust and oil which clog them up. Thus it is, also, that personal cleanliness is one of the main elements of health; thus it is that filth and disease habitate together the world over.

There are two kinds of perspiration — *sensible* and *insensible*. When we see drops of water on the surface of the body, as the result of exercise or subsidence of fever, that is *sensible perspiration*, — perspiration recognized by the sense of sight; but when perspiration is so gentle that it cannot be detected in the shape of water-drops, when no moisture can be felt, when it is known to us only by a certain *softness* of the skin, that is *insensible perspiration*; and is so gentle that it may be checked, to a very considerable extent, without special injury. But, to use popular language, which cannot be mistaken, when a man is sweating freely, and it is suddenly checked, and the sweat is not brought out again in a very few moments, sudden and painful sickness is a very certain result.

What, then, checks perspiration? A draught of air while we are at rest, after exercise; or getting the clothing wet, and remaining at rest while it is so. Getting out of a warm bed and going to an open door or window has been the death of multitudes.

A lady heard the cry of fire at midnight: it was bitter cold, it was so near the flames illuminated her chamber. She left the bed, hoisted the window; the cold wind chilled her in a moment. From that hour until her death, a quarter of a century later, she never saw a well day.

A young lady went to a window in her night-clothes, to look at something in the street, leaning her unprotected arms on the stone window-sill, which was damp and cold. She became an invalid, and will remain so for life.

Sir Thomas Colby, being in a profuse sweat one night, happened to remember that he had left the key of his wine-cellar on the parlor table, and fearing his servants might improve the inadvertence and drink some of his wine, he left his bed, and walked down stairs. The sweating process was checked, from which he died in a few days, leaving six million dollars in the English funds. His illness was so brief and violent that he had no opportunity to make his will, and his immense property was divided among five or six day-laborers, who were his nearest relations.

The great practical lesson which we wish to impress upon the mind of the reader is this: *When you are perspiring freely, keep in motion until you get to a good fire, or to some place where you are perfectly sheltered from any draught of air whatever.*

FAMILY PEACE.

1. REMEMBER that our will is likely to be crossed every day; so prepare for it.

2. Everybody in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.

3. To learn the different temper of each individual.

4. To look upon each member of the family as one for whom Christ died.

5. When any good happens to any one, to rejoice at it.

6. When inclined to give an angry answer, to lift up the heart in prayer.

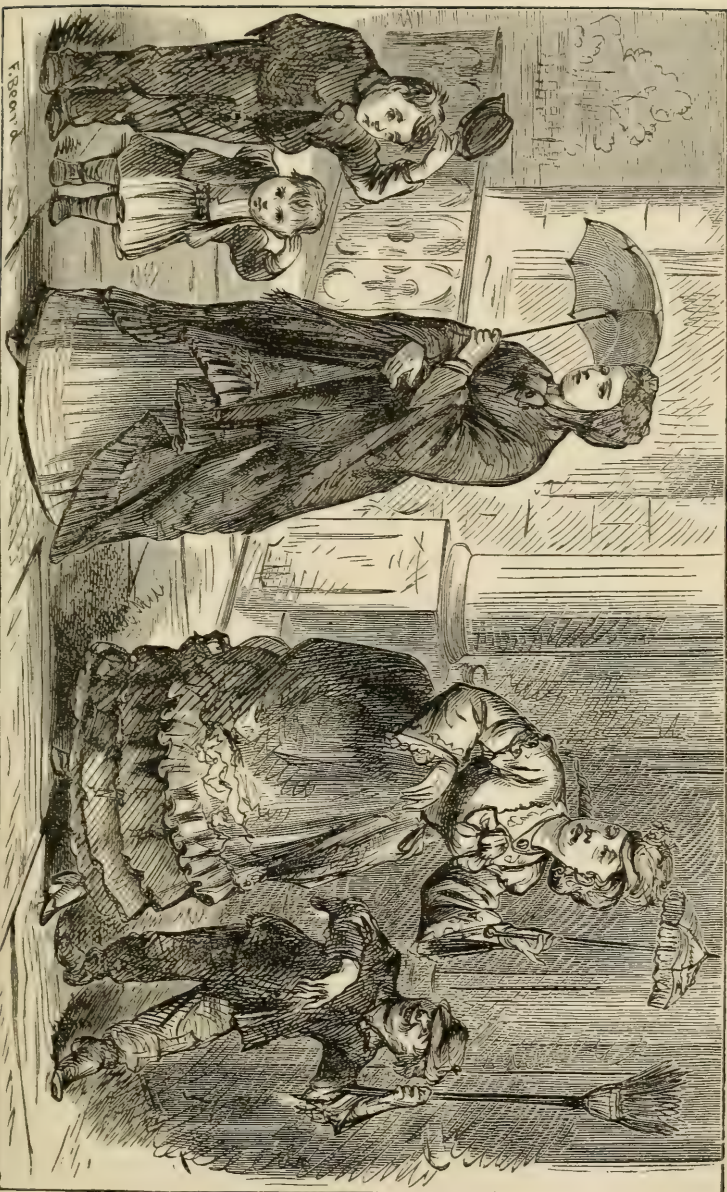
7. If, from sickness, pain, or infirmity, we feel irritable, to keep a very strict watch over ourselves.

8. To observe when others are so suffering, and drop a word of kindness and sympathy suited to them.

9. To wait for little opportunities of pleasing, and to put little annoyances out of the way.

THE DOLLAR AND BLOOD ARISTOCRACY.

OUR first visit to London found us in private lodgings — No. 3 Spring Gardens. Early next morning we sauntered into St. James's Park, close by, and on inquiring the ownership of a very common, unpainted, dingy-looking dwelling, some three stories high, if we remember well, we learned it was the residence of "Queen Victoria." Not far from it was an old cow, tied to a tree, around which were congregated a number of nurses, each with a baby and a mug, going up in turn to get their share of pure and undiluted milk. We cannot tell how wide our unsophisticated mouth opened just at that moment, but it was considerable, if not more so. Our ideas of a palace, formed away out yonder in the grazing pastures of Kentucky, a long, long time ago, were, that it could not be much less than a dozen stories high, with all sorts of towers, and gilded things to match; and as for such a vulgar article as a cow being within miles of it, we never dreamed of such a thing; but the reality was as we have stated. We cannot imagine that Queen Victoria feels at all lowered in occupying for herself, and rearing her children in a common three-story brick house. It is on her blood and birth that she relies. Her character and her position are her pride. Yes! the heirs of an untoiled-for income of hundreds of thousands a year are content to occupy a three-story brick house. It is the recently rich, the newly-elevated, who revel in glare, and glitter, and show. It is the brewer's wife, whose whole ambition is to get into society. It is the butcher's daughter, who dresses violently. Those whose positions have been undoubted for generations — man, woman, or child — would not be considered "anybody in particular," in a walk along Broadway, from anything that pertained to dress; but an observer detects it in a moment: there is an "air," there is a "presence" about them which needs no interpreter. On the other hand, what violent transitions are there between the "superbly dressed woman" and her plebeian face; between the splendid "turn-out" and its pug-nosed occupant; between the bandbox exquisite, or the "flushed" blackleg, and the



QUEEN VICTORIA AND THE BUTCHERS DAUGHTER

impudent stare, or cowering look, which are the inseparable attendants of the consciously degraded the world over.

Well! passing up our own Fifth Avenue, or down Fourteenth Street, or around Union Square, or Madison Park, or Murray Hill, we find multitudes of palatial residences as far superior in their external appearance to the palace of St. James as one can well imagine. A residence costing one hundred thousand dollars is a common thing in the above-named localities. The oak carvings—beautiful and chaste they are—of a single parlor in University Place cost three thousand dollars; and there are several dwellings, the adornments of single rooms of which have cost fifteen, twenty, and even as high as thirty thousand. These men have made their own money by severe industry and patient assiduity in business; and we are rather fearful that we are not a little impertinent in making any special remark about the outlay of what is their own. The fact is, we like a generous expenditure of one's means; it elevates the man, and has an elevating influence on all about him,—his servants, his tradesmen, his friends, his children, and all. It is your poor, pitiful, narrow-hearted, close-fisted, mean-minded miser, who never parts with a dollar but with a pain; that is the kind of man on whom we look with un pitying contemptuousness. But for all this, we have often inquired whether any parent, wisely kind, can bring up his children in a style and manner of living which he cannot leave them the means of sustaining. There are men so stupid, that their heads cannot be turned by any elevation; no unanticipated heights make them dizzy. But to descend safely, to do it in youth, to begin married life with a declivity, who is equal to it? Not one in many thousands. And what is the result, ye merchant princes, ye successful stock-jobbers, ye retired bankers of New York, Philadelphia, and Boston, we repeat the inquiry? What is the necessary result as a general rule, as affecting the destinies of your children, who cannot, if they go out into the world, sustain the style of their father's house? The boys decline marriage, and with it give up, at one fell swoop, the purities, the joys, the elevations of domestic life. The next thing is to join some "club," where introductions are soon made to the cigar, the wine-cup, the chess-board, the coarse jest, the loud laugh,

the bacchanal song, the rail against "Puritanism," the Sabbath drive, or yachting, or sauntering. Then comes apace things said and done which the pure ears of beauty can never hear, nor eyes see, nor hearts conceive, without mantling the young cheek with shame.

As for your daughters, so loving and so loved to you, what is their future? To marry "upwards," as the world calls it, they cannot. Nor can they marry men, except in rare instances, who can even maintain the style of living in their father's home. They must therefore marry downwards, or not marry at all; and not marrying, may almost as well be dead. In a few years their father and mother will be gone. Brothers have formed other ties. One by one of the associates of other years is lost from their visiting list, by removal, or marriage, or death. Every year leaves them more and more lonely, more and more neglected; and soon thereafter the great world loses sight of them; their very names are only now and then mentioned, while all this time they are consuming themselves with sad memories, and anon pass unwept into a forgotten grave.

Therefore, we say to wealthy parents, if you truly love your children, live in that style which you can enable each one of them to sustain.

EARLY MARRIAGES.

EARLY marriages — by which we mean under twenty-three for the woman, and under twenty-eight for the man — are the misfortune and calamity of those who contract them. The constitution of the woman is prematurely taxed by early child-bearing, and is broken down before she is thirty-five, the age in which she ought to be in all the glory of matronly beauty, of social and domestic influence and power and enjoyment. But instead of this, in what condition does 'thirty-five' find the great majority of American women? — thin, pale, wasted, hollow cheeks, sunken and dark-circled eyes, no strength, no power of endurance, with a complication of peculiar ailments, which, while they baffle medical

skill, irritate the body, and leave the mind habitually fretful and complaining; or what is less endurable, throw it into a state of hopeless passivity, of wearisome and destructive indifference to family, children, household, everything!

The influence which these things have on the manly ambition of the husband is disastrous; his solicitude and sympathy for his suffering wife waste the mental power which ought to have been put forth on his business; his time is diverted, whilst the reckless waste of servants unlooked after, and that unavoidable wreck and ruin to house and furniture and clothing, which is an inseparable attendant on every wifeless family, — these things, we say, soon begin to have a depressing effect on the energies of the young father and husband, who is too often driven into do-nothing indulgence, into reckless shifts, or into the forgetfulness of habitual drunkenness. All this time the children are increasing in number, are more and more neglected, growing up in ignorance and idleness; or if learning at all, having the more leisure to learn but too well the habits and practices of ignorant, trifling, deceiving, blarneying, treacherous servants, for such the mass of them are, as we know by sorrowful experience, in all the large cities of this country.

A woman who begins to have children at eighteen, cannot have that vigor of body and mind which is essential to a well-regulated household; we say, therefore, to every young man, —

Do not marry under twenty-eight for yourself, nor under twenty-three for your wife; and remember, too, that the best dower a woman can bring you is a sound constitution; it is worth more to you than "a fortune," while its moral and physical effect on the future health and happiness of the children who may be born to you cannot be measured by any array of dollars.

FRUITS IN SUMMER.

By an arrangement of Providence, as beautiful as it is benign, the fruits of the earth are ripening during the whole summer. From the delightful strawberry, on the opening of spring, to the luscious peach of the fall, there is a constant succession of delightful aliments; made delightful by that Power, whose loving-kindness is in all his works, in order to stimulate us to its highest cultivation, connecting with their use, also, the most health-giving influences. And with the rich profuseness of a well-attended fruitery, it is one of the most unaccountable things in nature that so little attention is paid, comparatively speaking, to this branch of farming.

It is a beautiful fact, that while the warmth and exposures of summer tend to biliousness and fevers, the free use of fruits and berries counteract that tendency. Artificial acids are found to promote the separation of the bile from the blood, with great mildness and certainty; this led to the supposition that the natural acids, as contained in fruits and berries, might be as available, and being more palatable, would necessarily be preferred. Experiment has verified the theory, and within a very late period allopathic writers have suggested the use of fresh, ripe, perfect, raw fruits, as a reliable remedy in the diarrhœas of summer.

How strongly the appetite yearns for a pickle, when nothing else could be relished, is in the experience of most of us. It is the instinct of nature, pointing to a cure. The want of a natural appetite is the result of the bile not being separated from the blood, and if not remedied, fever is inevitable, from the slightest grades to that of bilious, congestive, and yellow. "Fruits are cooling," is a by-word, the truth of which has forced itself on the commonest observers. But why they are so, they had not the time, opportunity or inclination to inquire into. The reason is, the acid of the fruit stimulates the liver to greater activity in separating the bile from the blood, which is its proper work, the result of which is, the bowels become free, the pores of the skin are open. Under such circumstances, fever and want of appetite are impossible.

HOW TO USE FRUITS.

To derive from the employment of fruits and berries all that healthful and nutritive effect which belongs to their nature, we should

First. — Use fruits that are ripe, fresh, perfect, raw.

Second. — They should be used in their natural state, without sugar, cream, milk, or any other item of food or drink.

Third. — Fruits have their best effect when used in the early part of the day, hence we do not advise their employment at a later hour than the middle of the afternoon; not that, if perfect and ripe, they may not be eaten largely by themselves, within two hours of bed-time, with advantage; but if the sourness of decay should happen to taint them, or any liquor should inadvertently be largely drank afterwards, even cold water, acidity of the whole mass may follow, resulting in a night of distress, if not actual or dangerous sickness. So it is better not to run the risk.

To derive a more decided medicinal effect, fruits should be largely eaten soon after rising in the morning, and about mid-way between breakfast and dinner.

An incalculable amount of sickness and suffering would be prevented every year if the whole class of desserts were swept from our tables during summer, and fresh, ripe, perfect fruits and berries were substituted, while the amount of money that would be saved thereby, at the New York prices of fruits, would, in some families, amount to many dollars — dollars enough to educate an orphan child, or support a colporter a whole year in some regions of our country.

CARE OF THE EYES.

Do not read or write before sun-up or after sundown. Let the light fall upon the page from behind.

Never read while lying down. Those whose eyes are weak should never read or sew by candle or gas light, nor by twilight. Suffer nothing to be applied to them, unless by the special advice of an experienced physician. If the lids stick

together in the morning on waking up, moisten them with the saliva; it softens and dissolves the matter sooner than any liquid known. The best and safest treatment for most affections of the eyes is rest, especially if weak or inflamed; rest from reading, writing or sewing, from every use of them which requires close observation, spending a large portion of the time out of doors, as then large objects are mostly viewed. Persevere in this for weeks and months if necessary, and if not then relieved, consult a physician.

Avoid reading on horseback or in rail-cars, or any wheeled vehicle while in motion. Many persons will find that in reading before breakfast an effort is required to keep the sight clear, but after breakfast, no such difficulty is experienced; the reason is, the eye under such circumstances is more or less inflamed, that is, has too much blood about it, but nature calls that excess of blood away to the stomach after eating, to enable it to perform its work more thoroughly. Therefore, persons with weak eyes should not read or write, or do fine sewing, on an empty stomach. Our preceptor, Professor Dudley, who is among the very first of living surgeons, used often to say, "Young gentlemen, never let anything touch the eye or ear stronger than lukewarm water." We have but one sight to lose, its preservation merits all our care, and it is unwise to tamper with, or experiment upon an organ so indispensable to our comfort, happiness, and usefulness.

DAMP WALLS.

MULTITUDES of people contemplate building family dwellings this year. Most persons can bring to their remembrance cases where splendid mansions have been erected with a portion of the wealth which a lifetime of well-directed industry and economy has secured, and just about the time when everything has been completed, the owner has lain down and died; if not, indeed, other members of the family. Damp walls are a sufficient, yet not the only cause of such a result. Walls are not damp of themselves, but they are made so, as a pane of glass is made damp, the glass itself being colder than the

atmosphere of the room, condenses some of the moisture which that atmosphere contains, and drops of water are formed on its surface; a glass or pitcher of ice-water presents the same appearance. In southern cities, streams of water may be seen on the floor, having trickled down from the walls when the atmosphere has been overcharged with vapor. To prevent this, strips of wood, an inch or more thick, should be fastened to the walls, on which the lath should be nailed; this leaves space for the circulation of the air, and keeps the whole building dry in all seasons of the year. Our readers may rest assured that a very large proportion of the diseases which afflict men, and prevent them living *out half their days*, literally, arises from ignorance, and inattention to the known laws of things.

CLEANLINESS.

CLEANLINESS of person — the strictest cleanliness — should be among the earliest and most imperative of our teachings to our children; not external cleanliness, but that which is most promotive of health — cleanliness of the skin, and the garments which are nearest to it. With what contempt would we look on the best-dressed and handsomest person on the street, if we could know that the feet had not been washed for a week, nor the inner garments for a month; and yet it is undeniable that many persons are satisfied that the outer garment should be unexceptionably clean; if that be whole and without a rent, it matters not how soiled and tattered those out of sight are. No such mind can be pure; it implies a deceptiveness of heart which it is impossible to admire. Let mothers especially charge it upon their daughters, from earliest life, that it is actually as discreditable to have a hole in the stocking as in the silk dress; that a splash or stain, or grease-spot on an inner garment, is not less unpardonable than if found on a shawl or cloak or bonnet. Let every mother feel that cleanliness, temperance, and thrift are the antipodes of filth, bestiality, and improvidence, and that spotless cleanliness of person, and purity of mind, are absolutely inseparable.

REWARD OF PHYSICAL LABOR.

At the funeral of a clergyman who died with his harness on, at the age of eighty-eight years, it was said of him, "He was favored with a robust and healthy constitution. On his father's farm he acquired the habit and love of agricultural labor, which he retained through life, and which contributed so eminently to the health and vigor, which, with scarcely any interruption, he enjoyed all his days."

We believe that the church commits an error in putting young men into the ministry so early. If the Divine Author of our religion worked at the trade of a carpenter until he began to be about thirty years of age, we see no sufficient reason why men less divine, and so immeasurably less gifted, should hurry into it at an earlier period, with all their inexperience of men and things; that very inexperience which has led many a talented young clergyman into the commission of mistakes, which have colored a subsequent lifetime; mistakes, which have made life a failure.

We are not sure that a five years' course of working with one's hands for daily bread would not, in the long run, be productive of incalculable benefits to the church and to the world.

1. It would raise up a ministry of robust health, capable of performing in one year more real hard work in the field of the world, than would a score of theological fledglings of the present day.

2. It would give a ministry who, knowing something of human nature, could sympathize with its sorrows, could compassionate its weaknesses, and could, having been tempted as we are, be touched with a feeling of our infirmities; could weep with those who weep, and rejoice with those who rejoice.

GET MARRIED.

YOUNG ladies, you will never be satisfied until you do ! It is the surest road to a long life and a happy one. There is a thorn in the path now and then, but there is a rose always hard by. Did you never know it before ? We will tell you something. We never heard it or read it. We found it out. Doctors, you know, are very inquisitive folks, always prying and peeping about, through their own eyes, and other people's ; and when these are not sufficient, they use their microscope, — a very favorite instrument with some of them, inasmuch as it enables them

“To see what is not to be seen ”

by anybody except themselves ; and full often they are like the sailor on the lookout : he could not see land exactly, but he could pretty near do it. Well, all at once, one day, this bright idea (so we call it for the present ; it may afterwards arise to a fact, for there is a shade of difference between the twain) broke in upon us effulgently. The roses and the thorns of married life are not one and indivisible ; they grow on separate stocks, and all that is required to part them is a good head and a kind heart. There is one difficulty in the way : the thorns are indestructible, but you have only to throw them aside, and if anybody else chooses to pick them, that is their lookout ; every one must see for himself. A bunch of this sort happened to fall to our lot once upon a time, but we can easily account for it, and that is highly satisfactory : we always had weak eyes, and the vicinage thereof is much of a sameness, in a certain phase of the moon. But we fully calculate on repeating the operation ; and we intend to have a pair of specs, next time, such as will diminish the blinding glare which curls and cotton, in certain conjunctions, attitudes, and combinations do most devastatingly throw around them.

Not long since a man was head over heels in debt, and he declared that his last speculation left him head over heeler. So, one who tries by marriage to get out of trouble, some-

times gets into greater; but in the large main, marriage is the balm of life, — it is the natural condition of human kind; hence Divinity has ordained it.

The idea which we wished to convey, in connection with the heading of this article, is, that while more women than men, in the country at large, die of consumption yet five hundred married men will die of consumption, while three hundred married women die of it. Therefore, as to women, *marriage, after twenty-five, is a preventive of consumption.*

OUR DAUGHTERS.

OUR daughters are the hope of our country's future. Their physical, moral, and domestic education are of an importance which no array of figures can express, which multitudes of ponderous tomes could not adequately portray.

As is the mother, so is the man. If she be a woman of physical vigor, a high guarantee is given of healthy children. If her moral character is pure, formed in the mould of Bible piety, we may anticipate for her offspring lives of the self-same piety, with its benevolent influences spreading far and wide from all their habitations.

If the mother, in her domestic relations, be a pattern for all that is cleanly and systematic, and punctual and prompt and persevering, with womanly dignity and lovingness pervading all, then may we look for every son of such a woman to be a man of mark for his time, and for every daughter to become a wife well worthy of a king.

When such destinies hang upon the future of our daughters, ought they to be hurried from a loving mother's side at seventeen, at fifteen, at twelve, to the purchased care of a governess? to the herded tuition of fashionable boarding-schools, where glitter and superficiality and empty show predominate; where nothing that is radically useful and good is thorough; where associations are inevitable with the children of the parvenu, as well as with the scion of the decayed aristocrat. thus exposing the pure heart to the withering and corrupting examples of mere pretence and of baseless pride?

The theatre, the ball-room, the sea-shore, or the spa, are these the schools to mould aright the character of the girls who are to be the mothers of the next generation? Is the heterogeneous weekly newspaper, the trashy monthly, the "last novel," be it from whom it may, — are these suitable text-books to form the principles of her who is soon to become the wife, the mother, the matron?

We trust these suggestive inquiries will arrest the attention, and command the mature reflection of every parent who reads this article.

RULES FOR THE SICK ROOM.

NEVER place yourself between the patient and the fire, for there is always a current in that direction from all parts of the room; hence the effluvia from the sick man passes by, and is breathed by you.

Never swallow the saliva, nor eat or drink anything in a sick room.

Do not go where the sick are while in a perspiration, nor under any circumstances of exhaustion.

In your visits to the sick, in pity be brief.

In watching with sick people, eat a regular meal before you go into the room, and repeat at intervals of not over four hours; this keeps the stomach in a state of excitement, which repels infection.

Speak kindly, cheerfully, encouragingly to the sick.

In waiting upon them, study the happy mean in anticipating their wants, without being annoyingly officious.

Do not stare at a sick man, nor show a surprised countenance; and speak softly, with distinctness.

PERSPIRATION.

PERSPIRATION is the transfusion of water from the interior of the body, through the skin, to without us. This transfused fluid is not pure water, it is saltish to the taste, and it conveys, is the carrier of, a large amount of various impurities out of the body; it is one of the scavengers of the human frame. If the passage-ways, the hose-pipes through which the perspiration is conducted, are closed, these impurities are retained, are remixed with the blood, and the whole mass of it becomes impure from that cause within two minutes and a half; and every two minutes and a half the impurity is more and more concentrated; and so rapidly does this corrupting process go on, and so deleterious are its effects, that if the whole of them are kept closed, by any gummy substance, or we are completely enveloped in an India-rubber garment, we would die in a few hours.

Moderate exercise keeps these passages open; hence, those persons who are moderately exercising all day, whether in or out of doors, are the longest lived, the world over. This moderate exercise is to the body what a fire-engine or a common pump is in practical life; it keeps the fluid passing along, and as it passes, washes us clean of all impurities.

A quart of water, laden with concentrated impurities, passes through the skin of a healthy person every twenty four hours; hence the necessity of keeping these sluices of the system always in operation by moderate exercise, and their extensive openings free by the strictest habits of thorough personal cleanliness.

This one idea of keeping the pores of the skin steadily open by means of habitual moderate exercise and strict personal cleanliness, would, if generally practised, contribute more to human happiness than tons of physic or millions of money.

LONG LIFE.

THE physiological law of animal existence is, that the duration of life should be at least five-fold that of growth. The horse is four or five years attaining his full growth, and lives twenty-five years. The ox lives fifteen, and the dog ten years. The cat lives six times the growing period, the rabbit eight. Men usually attain their growth at about twenty years of age, and yet comparatively few reach fourscore years. More than one half of all who are born do not attain the age of twenty.

Being made to live a hundred years, it is a sad reflection that nine tenths die before they reach the half-way house; before half the work of life is done. This result is owing to three main causes:—

1. To artificial modes of life.
2. To over-indulgence of the appetites and passions of our nature.
3. To the wearing ambition, to the wasting anxieties, to the depressing cares of life.

A cultivated intelligence and a well-informed conscience, and these only, are competent to remove these causes of the premature decay of our race. But mark—a man must be conscientious as well as intelligent. He must be wise, to know what is duty; he must be moral, to impel him to its discharge.

The secret of long life is given in the short history of one who, in his eighty-fourth year, was the picture of a mellow old age, and bade fair to live twenty years longer. Sharon Carter, of Philadelphia, at that great age, had rarely been sick. His life was one of industrious out-door activities. He travelled much, always on foot; slept with his window wide open, in all kinds of weather, and maintained a cheerful equanimity.

Therefore, in the beautiful language of that ripe medical scholar, Dr. Thompson, of London, "Let our education be so conducted as to train the mind for tranquil superiority to passing cares, and to qualify for the exhilarating occupations of a useful life."

OUR DAUGHTERS RUINED.

WHERE? At fashionable boarding-schools. How? In manner and form to wit:—

A young lady in good health was sent to a distant city, to finish her education in a boarding-school of considerable note. In one month she returned, suffering from general debility, dizziness, neuralgic pains, and headache.

It must be a very telling process, which, in a single month, transforms a rollicking, romping, ruddy-faced girl of sixteen to a pale, weakly, failing invalid. It is not often done so quickly; but, in the course of a boarding-school education, it is done thousands of times. Public thanks are due to a correspondent of the "Buffalo Medical Journal," for the pains he took to ferret out the facts of the daily routine of the establishment, the proprietors of which so richly merit the reprobation of the whole community, both for their recklessness of human health and their ignorance of physiological law. Said an accomplished lady to us, not long since, "My only daughter is made a wreck of,—she lost her mind at that wretched school!"

At this model establishment, where the daughters of the rich and of the *aspiring* are prepared for the grave every year, twelve hours are devoted to study out of the twenty-four, when five should be the utmost limit. Two hours are allowed for exercise; three hours for eating; seven hours for sleep.

Plenty of time allowed to eat themselves to death, at the expense of stinting them to the smallest amount of time for renovating the brain, the very fountain of life, upon whose healthful and vigorous action depends the ability of advantageous mental culture and physical energy.

But what is the kind of exercise which prevails in city boarding-schools? The girls are marched through the streets in double file, dressed violently, of course, so as to inure to the benefit of the proprietors, in the way of a walking advertisement, knowing well enough that a file of young ladies from the families of the upper-ten would monopolize atten-

tion on any thoroughfare, even Wall Street. But what does an hour's prim walk effect, when, conscious of being the cynosure of every eye, they are put on their most unexceptionable behavior; when a good side-shaking, whole-souled laugh would subject the offender to a purgatorial lecture, to be repeated daily, perhaps, for a month? Verily, Moloch has his worshippers in this enlightened age, when parents are found to sacrifice the lives of their daughters for the reputation of having them at *the* fashionable boarding-school.

SOUND SLEEP.

ANY man who can bound out of bed as soon as he wakes, of a midwinter's morning, is worth something. No fear of his not making his way through the world creditably, because he has the elements of a promptitude, decision, and energy which guarantee success. To invalids we make a comfortable suggestion worth knowing. If you have force of will enough to keep you from taking a second nap, — and it is the *second nap* which makes its baneful influence felt on multitudes, — it is better for you to lie a while and think about it, until that feeling of weariness passes out of the limbs which you so commonly feel. But to sleep soundly, and to feel rested and refreshed when you wake up of a morning, four things are essential: —

1. Go to bed with feet thoroughly dry and warm.
2. Take nothing for supper but some cold bread and butter and a single cup of weak warm tea of any kind.
3. Avoid over-fatigue of body.
4. For the hour preceding bedtime, dismiss every engrossing subject from the mind, and let it be employed about something soothing and enlivening, in cheerful thankfulness.

BATHING.

ONCE a week is often enough for a decent white man to wash himself all over; and, whether in summer or winter, that ought to be done with soap, warm water, and a hog's-hair brush, in a room showing at least seventy degrees Fahrenheit. If a man is a pig in his nature, then no amount of washing will keep him clean, inside or out. Such a one needs a bath every time he turns round. He can do nothing neatly.

Baths should be taken early in the morning, for it is then that the system possesses the power of reaction in the highest degree. Any kind of bath is dangerous soon after a meal, or soon after fatiguing exercise. No man or woman should take a bath at the close of the day, unless by the advice of the family physician. Many a man, in attempting to cheat his doctor out of a fee, has cheated himself out of his life; ay, it is done every day.

The safest *mode* of a cold bath is a plunge into a river; the safest *time* is instantly after getting up. The necessary effort of swimming to shore compels a reaction, and the effect is delightful.

The best, safest, cheapest, and most universally accessible mode of keeping the surface of the body clean, besides the once-a-week washing with soap, warm water, and hog's-hair brush, is as follows:—

Soon as you get out of bed in the morning wash your face, hands, neck, and breast; then, into the same basin of water, put both feet at once, for about a minute, rubbing them briskly all the time; then, with the towel which has been dampened by wiping the face, feet, &c., wipe the whole body well, fast and hard, mouth shut, breast projecting. Let the whole thing be done within five minutes.

At night when you go to bed, and whenever you get out of bed during the night, or when you find yourself wakeful or restless, spend from two to five minutes in rubbing your whole body with your hands, as far as you can reach, in every direction. This has a tendency to preserve that softness and mobility of skin which is essential to health, and which too frequent washings will always destroy.

NO COMPASS AT SEA.

It is a boon of priceless value to have an unfaltering religious belief. One of the most affecting incidents in the history of the Divine Redeemer occurred when, looking over the multitude, he was moved with compassion on them, "because they were as sheep having no shepherd."

That state of mind, which no gold can purchase, whose value no costly gems can express, which finds perfect repose in contemplating the present individual condition of humanity, and its future irrevocable destiny, in the expression, "The Judge of all the earth will do right," — such a state of mind, we say, bears with it a sweetness of comfort worth more than all worlds. And fortunate beyond computation is that child whose reverence for Scripture teachings has become so incorporated with its very nature that, even in mature life, the *ultima Thule* as to duty and morals is, "The Bible says it."

Seldom have these views had a stronger corroboration than in a meeting which we attended lately in this city. A "Shaker" was to discuss the doctrine of celibacy. The room was well filled. The Shaker was to speak ten minutes, and any one else might reply for the same length of time. In all that assembly of men and women we failed to discover one single countenance which indicated composure. There was an expression of anxious unrest, so general that we were moved to pity. The women had a kind of he-look, which was grating to our feelings. There was only one female face there to which we could turn for relief, which was found in a certain benignity of expression which eventually cleared away that "first impression" of one of the ugliest, little old phizzes which we had been lately called on to contemplate.

As to the men, there were two classes: One whose "expression" indicated that they had missed the aim of life; that they were deeply dissatisfied with their *status*, and were seeking, revengefully, for a change. There was another set of countenances, few in comparison, but as widely different as daylight is from darkness. There was the high, broad forehead, benign and intelligent, as if the owners wished all men

to be happy, and felt it to be their duty to labor for that happiness; conscious of their intelligence, and of their duty to employ it in search of the true secret of the highest human good.

In the speeches made, there was a frequent quotation of Scripture; but in such a way as to impress us with the feeling that the quotations were made, not because of a loving and reverential confidence in Scripture authority, but from a conviction that it was authoritative in most of those who were present; as much as to say, "You see I am on the side of the Bible; do not be afraid of me as of an infidel."

Be assured, reader, that no scheme of human amelioration ever can succeed where the Bible is not received *in the love of it*; hence the miserable failures of Ann Lee, of Fourier, of Brisbane, of Owen, and the thousand and one modifications of the Agrarian of ancient times, of the Arcadian, and the Philansters of the present.

To make all men happy we must first make them unselfish, in obedience to the Bible precept, "Thou shalt love thy neighbor as thyself." But when that is done the world becomes truly religious, and nothing more is needed.

As a means, then, of making earth a paradise, where love and intelligence and plenty shall universally prevail, leaving no room for dissatisfaction, disquietude, for wasting anxieties and corroding cares, nor for want and famine and *disease*, we earnestly commend one item of early education:—

Implant into the very nature of your children, from earliest infancy, an affectionate and implicit belief in all Bible teachings.

UNTIMELY EXERCISE.

A BRISK walk, in a cool, bracing atmosphere, is a luxury, provided it be taken under proper circumstances. Sidney Smith made a great mistake when he said that a public speaker would never break down if he would walk a dozen miles before speaking. He might not break down, in one sense of the word; for there would be nothing to break. He would have no strength, and there would be no elevation

to tumble from, because his speech would be as flat as cold soup. The less a man exercises before a morning's sermon or speech the better. The vital energy should not be expended on the muscles, but on the brain. To speak with freshness, and with a vigor which shall carry all before it, a man should neither sing, talk, nor walk before speaking.

CLERICAL EXPOSURES.

A STERN and honorable sense of duty has led many a self-sacrificing clergyman and physician to encounter exposures which have laid them in the tomb; and many a martyr to professional obligation sleeps in his lonely and forgotten grave.

An active, talented, and efficient clergyman from the far West, writes, "Three weeks ago I overdid myself in walking, caught a cold, preached with the cold on me; rode out immediately afterwards to see a dying man, took a fresh cold, which settled on my lungs, coughed tremendously for a few days, had asthmatic symptoms; but in eight or ten days all disappeared, and I think the lungs are free from all disease." At the same time, the fore part of the letter complained, "On preaching days I experience a sensation of relaxation in throat and whole body, down to fingers and toes, huskiness of voice, and a slight soreness about the hollow at the bottom of the neck."

Riding on horseback immediately after a public address, in damp or rainy weather, or windy weather, even in summer time, is enough to fasten a fatal disease on any man of ordinary health. Public men must decide for themselves how far they are called upon to take risks, with chances so largely against them.

As to preaching with the hoarseness of a fresh cold upon him, no man is justifiable under any circumstances short of threatened life.

After speaking in weathers above named, persons should remain in the house at least twenty minutes, then button up, and keep the nose and mouth well veiled.

OUT-DOOR SAFETY.

THE fear of the weather has sent multitudes to the grave, who otherwise might have lived in health many years longer. The fierce north wind and the furious snow-storm kill comparatively few, while hot winter rooms and crisping summer suns have countless hecatombs of human victims to attest their power. Except in localities where malignant miasms prevail, and that only in warm weather, out-door life is the healthiest and happiest, from the tropics to the poles.

The general fact speaks for itself, that persons who are out of doors most, take cold least. In some parts of our country, near one half of the adult deaths are from diseases of the air passages. These ailments arise from taking cold in some way or another; and surely the reader will take some interest in a subject, which, by at least one chance out of four, his own life may be lost.

All colds arise from one of two causes.

1. By getting cool too quick after exercise, either as to the whole body, or any part of it.

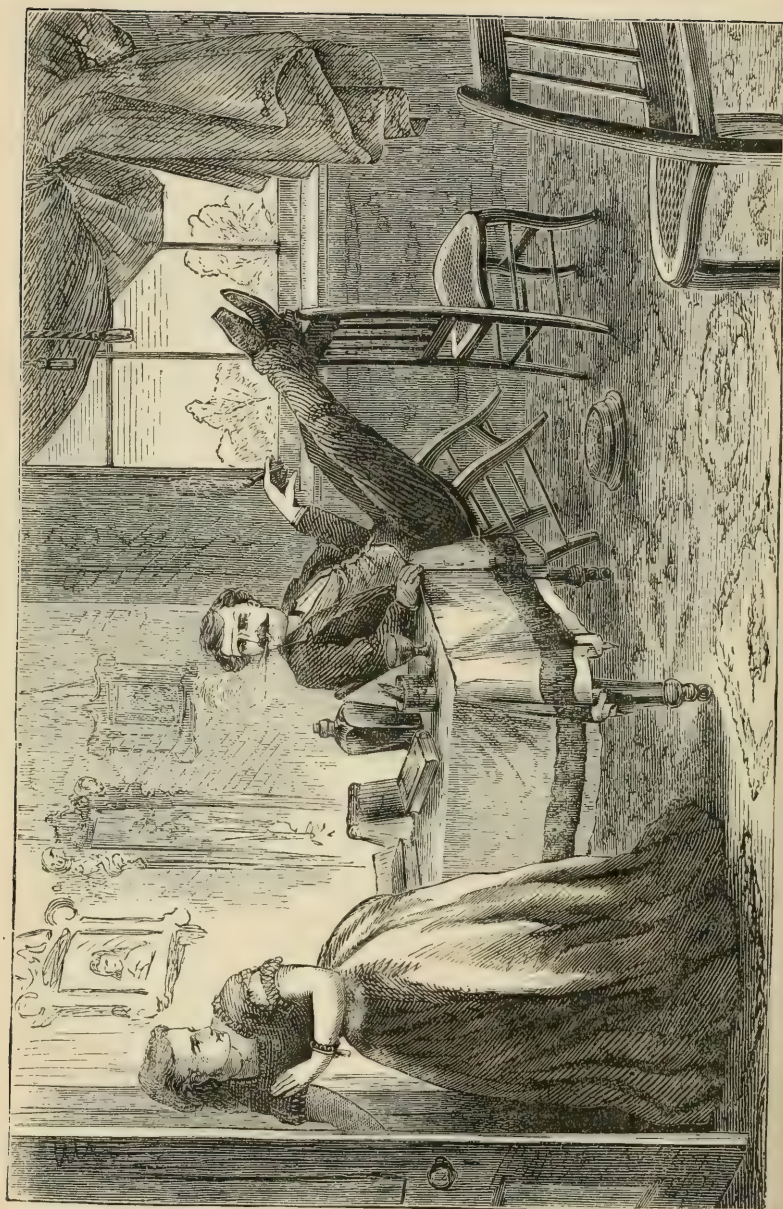
2. By being chilled, and remaining so for a long time, from want of exercise.

To avoid colds from the former, we have only to go to a fire the moment the exercises cease in the winter. If in summer, repair at once to a closed room, and there remain with the same clothing on, until cooled off.

To avoid colds from the latter cause, and these engender the most speedily fatal diseases, such as pleurisies, croup, and inflammation of the lungs, called pneumonias, we have only to compel ourselves to walk with sufficient vigor to keep off a feeling of chilliness. Attention to a precept contained in less than a dozen words, would add twenty years to the average of civilized life.

Keep away chilliness by exercise; cool off slowly. Then you will never take cold, in door or out.





SOWING SEED FOR A HARVEST OF WOE.

TOBACCO AND LIQUOR.

THOSE who revel in these luxuries have an interesting time in prospect. It is stated, that in order to give an *almond flavor* to tobacco, the manufacturers are beginning to use prussic acid — a few drops of which on a man's tongue will produce death in five minutes. Several persons are alleged to have lost the use of their lower limbs by smoking cigars thus flavored.

A government inspector states, that of several hundred lots of liquor examined, nine tenths were imitations, and that a great portion of them were poisonous concoctions. Not one gallon of brandy in a hundred is pure; and as to the wines, not one in a thousand: that chemical analysis shows them to be made of water, alum, pepper, horse-radish, and oil of vitriol; and that some of the whiskey had enough of sulphuric acid in a quart to eat a hole in a man's stomach.

The council of state of *Berne*, Switzerland, in consequence of the deleterious effects of tobacco on the human frame, have recently determined to prohibit the use of it to all "unconfirmed" young men: this religious rite is there administered at sixteen.

A highly esteemed Presbyterian clergyman, in Virginia, recently committed suicide, from a state of nervous irritation caused by the excessive use of tobacco.

An instructive and alarming fact may be here stated, in reference to the Wall Street forger, recently sent to the penitentiary. It was proven on the trial, that he was never seen down town without having a cigar in his mouth; that he was never well. On entering the prison, smoking was absolutely and at once prohibited, by an inflexible rule. In three months he gained fifteen pounds in flesh, and his general health was improved in proportion. This showed the value of the expression, "I can't do it," so readily used by slaves to the habit. No man who is a man will use that phrase in reference to any bodily habit. He who does it utters an unqualified untruth, and should be ashamed of himself, not only for his want of courage, but for his want of morality.

A large quantity of snuff was found lodged in the nasal cav-

ities of the celebrated Dr. Cooper, of Boston, who was an inveterate snuff-taker, and died of a disorder of the head induced by the pernicious habit.

General Sullivan, of the Revolutionary army, carried his snuff loose in his vest pocket. "At times," says the Medical World, "he had violent pains in the head; the intervals grew shorter, and the returns more distressing, ending in palsy, which rendered him helpless and miserable, and put him in his grave before he was fifty years old." The earlier in life, and the earlier in the day tobacco is used, the more pernicious is its effect on the constitution.

SCHOOL CHILDREN.

MANY a child, the light of the house to-day, will have been laid in the grave before the winter is ended, by inattention as to heat and cold, inducing pleurisies, inflammation of the lungs, colds, croups, and other dangerous maladies.

Teachers should be spoken to about allowing the children to sit with the back near a stove, or register, or window, or in any position where the child is exposed to a draught of air, or to over-heat.

The children should not be allowed to come directly to a fire, or stove, on entering the school-room.

In addition, they should be detained in an outer room fifteen or twenty degrees colder, for a few minutes after the school is dismissed, and then have their gloves put on, and a veil put over the face and fastened, so as not to be blown aside. The colder the weather, and the higher the wind, the more necessary are these precautions, not only in leaving the school-room, but in leaving home.

The grateful relief which is experienced when facing a fierce cold wind, on putting a silk handkerchief over the face, will surprise any one who tries it.

All India-rubber shoes or garments should be removed the moment on coming in-doors.

Children should be instructed to run with the mouth shut for the first block or two after getting out of doors in cold weather.

HEALTH OF EMPLOYMENTS.

THE following instructive table was prepared by direction of the Massachusetts Legislature, by which it appears that the average age of

| | | | | | | | Years. |
|------------------|---|---|---|---|---|---|--------|
| Gentlemen, is | . | . | . | . | . | . | 68 |
| Judges, . | . | . | . | . | . | . | 65 |
| Farmers, . | . | . | . | . | . | . | 64 |
| Bank Officers, | . | . | . | . | . | . | 64 |
| Coopers, . | . | . | . | . | . | . | 58 |
| Public Officers, | . | . | . | . | . | . | 57 |
| Clergymen, . | . | . | . | . | . | . | 56 |
| Shipwrights, . | . | . | . | . | . | . | 55 |
| Hatters, . | . | . | . | . | . | . | 54 |
| Lawyers, . | . | . | . | . | . | . | 54 |
| Ropemakers, . | . | . | . | . | . | . | 54 |
| Blacksmiths, . | . | . | . | . | . | . | 51 |
| Merchants, . | . | . | . | . | . | . | 51 |
| Calico Printers, | . | . | . | . | . | . | 51 |
| Physicians, . | . | . | . | . | . | . | 51 |
| Butchers, . | . | . | . | . | . | . | 50 |
| Carpenters, . | . | . | . | . | . | . | 49 |
| Masons, . | . | . | . | . | . | . | 48 |
| Traders, . | . | . | . | . | . | . | 46 |
| Tailors, . | . | . | . | . | . | . | 44 |
| Jewellers, . | . | . | . | . | . | . | 44 |
| Manufacturers, | . | . | . | . | . | . | 43 |
| Bakers, . | . | . | . | . | . | . | 43 |
| Painters, . | . | . | . | . | . | . | 43 |
| Shoemakers, . | . | . | . | . | . | . | 43 |
| Mechanics, . | . | . | . | . | . | . | 43 |
| Editors, . | . | . | . | . | . | . | 40 |
| Musicians, . | . | . | . | . | . | . | 39 |
| Printers, . | . | . | . | . | . | . | 38 |
| Machinists, . | . | . | . | . | . | . | 36 |
| Teachers, . | . | . | . | . | . | . | 34 |
| Clerks, . | . | . | . | . | . | . | 34 |
| Operatives, . | . | . | . | . | . | . | 32 |
| Agriculturists, | . | . | . | . | . | . | 64 |

The most striking discrepancy in the above table is between the lifetime of a "gentleman" — that is, one who lives on his income — and a common laborer, who lives, in an expressive vulgarism, "from hand to mouth" — who lives upon the proceeds of each day's work. A "gentleman," with his surroundings, lives more than twice as long as the man, who, if he does not find work to-day, must go without food, or go in debt to-morrow. A like result has been noticed in the report of M. Villermé, in France, where the average age of a thousand "prosperous" persons was forty-two years, while the average age of twenty thousand "poor" persons was twenty years — less than one half! about the same as in Massachusetts; showing, that in states, climes, and continents, as wide asunder in locality as in their civil politics, the same great general principles prevail in reference to the human body and mind, to wit, that *a mind at ease gives long life to the body*. On the same principles is it, that pensioned people and paupers, who feel that they are provided for, so often live to a good old age.

Next to the "gentleman" comes the salaried man, judges, justices, bank officers, and public officers, who can go to bed any night with the quiet assurance that they will not wake up paupers in the morning; that whatever betides, their salaries go on. In sad contrast with this are printers, machinists, clerks, and teachers, whose bread stops with their daily labor, or depends on the caprice of another. The broad fact thus comes out, that between dependence and independence there is literally an age, a lifetime, or, in Wall Street language, a difference of one hundred per cent. : the difference in despotic France of twenty and forty-two; in democratic America, of thirty-two and sixty-eight; and let the weekly mortuary tables of New York reiterate the same lesson, when they show us that of the multitudes who are daily striving for bread, one out of every six dies from a disease of the brain or nerves; showing, that the next great destroyer to remorseless consumption is *worldly care!* — the greed of gold — the strife for bread!

For these things, the Bible at once presents a rational, a speedy, a certain remedy, and withal practicable, when it warns us against hasting to be rich; counselling us to be moderate in our ambition, and to be "temperate in all things."

NURSING.

A GOOD nurse is better than physie. That nurse should be a woman; her soft hand, her soothing voice, her sympathetic nature, her capabilities of endurance, her alertness, her tidiness and scrupulous cleanliness, make her incalculably better adapted for attending on the sick than man possibly can be. Many a valuable life would be saved if nursing could be made a "calling" for women; if they should be regularly instructed in the performance of duties of that character. If we were ill of any disease known to man, especially scarlet fever and small-pox, we would rather take our chance for life with a good woman nurse than any apothecary shop.

Let us give an illustration, which will impress the truth on the mind indelibly, that it is a greater calamity in sickness to be without a good nurse than to be without a doctor. That human angel, Florence Nightingale, says, that during the first six months of the Crimean campaign, the deaths among the soldiers were at the rate of sixty out of a hundred per annum; during the last six months, with the same physicians, the mortality among the *sick* was only two thirds of what it was among the *healthy* soldiers in England. This great change arose from improvements carried out by the Sanitary Commissioners in reference to the care of the sick and their surroundings.

Sixty persons dying out of a hundred, in a year, is worse than the great plague in London, worse than the terrible ravages of cholera.

Ordinarily, only twenty-one persons out of every thousand die in a year. It may be instructive to know what were some of the circumstances, the removal of which makes such a remarkable change. Each patient had only one fourth of the room necessary; the windows were not hoisted so as to admit fresh air; the ground about the buildings was always wet, for want of draining; dead animals lay around on the ground for several weeks; the floors were incrustated with dirt, and could not be washed, for the necessary scrubbing caused the rotten planks to crumble; the walls and ceilings were satu-

rated with decomposing matters; rats and vermin swarmed everywhere, and to exhibit the want of furniture, utensils, &c., a common bottle was used as a candlestick.

Not much better, according to a correspondent of the Boston Medical Surgical Journal, was the condition of things in the building where originated the disease which destroyed so many people:—a water-closet under the same roof was so full that the filth came up through the cracks of the floor when he stepped on it; and other things to match.

Physic has power, sometimes, almost miraculous; but it is shorn of its locks, and is weak as an infant, when it has to contend against dirt, dampness, and the want of fresh and pure air; nor can the best nurses in the world do better under the circumstances. Let everything about the sick be perfectly dry and scrupulously clean, with an orderly arrangement of everything about the bed and room; be quiet in movement, cheerful in countenance, prompt in action, with a plenty of pure air steadily circulating. Have a large, high room, with windows facing the sun, for a greater part of the day; let the fireplace be always open; remove all bottles and other "signs" of physic; allow no standing liquids, not even pure water; and have no hanging garment about. As you love the invalid, attend to these things.

HAIR DYES.

ONE of the European journals relates the case of a gentleman who became a maniac in consequence, as said, of the free use of a hair dye. We know of no efficient hair dye which does not owe its prompt virtues to a solution of "nitrate of silver," which in its solid state is known by the name of "lunar caustic;" it stains the skin black by burning it, and will burn into the flesh, if steadily applied. A hot iron will sear the skin, and render it hard, callous, unfeeling, and unfit for natural purposes, preventing that free evaporation which is essential to the health of the body. If this is done by investing a man with an India-rubber garment, he will die in a few hours.

Hair dyes for whiskers have become very common of late years ; they have to be repeated once a month ; their more immediate effect is to impart a dead, black color, which at once reveals the hypocrisy ; and that it should so disturb the natural functions of the skin, by such frequent application, as to lay the foundation for callosities, cancers, and other affections, is at least to be apprehended. The employment of such cheateries is altogether incompatible with that feeling of independence and self-respect which characterizes an educated gentleman.

OVER-EATING.

How many people eat to make it even? All the butter is gone, but the bread is not quite eaten, so another piece of butter is taken ; but it was too much, and the bread has given out.

How many a time has the reader eaten some remnant on his plate, not because he wanted it, but to prevent its being wasted? How often have you eaten as much as you wanted, and were about pushing back from the table, when very unexpectedly a new dish, or splendid-looking pudding, dumpling, or pie is presented, and you immediately "set to," and before you are done, have eaten almost as much in bulk as you had done before?

Many a time have you gone down to the table, not only without an appetite, but with almost a feeling of aversion to food ; and yet you tasted this and that and the other, and before you were aware of it, you had "made out" a considerable supper !

All these practices are wasteful, hurtful, and beastly — no, we recall that ; we are doing Mr. Pig an injustice ; for, like all other respectable animals, when he "is done," he "quits" — a thing which rational man seldom does.

TRUE HOSPITALITY.

TRUE hospitality is seldom found except in country places. We sacrifice reason, and health, and comfort, to pride, pretence, and a vain show. How hateful to our ears are the deceitful apologies made to guests at the dinner-table. In all cases they are to us a moral emesis, a dose of tartar emetic. How much lack we of that high independence which should characterize the man anywhere — everywhere. We all know that such apologies are falsities in others; but seem to forget that others regard them in the same light as to ourselves, and the meal is commenced with a feeling of disparagement as to our host and hostess, if not of actual contempt; and in proportion to its intensity, does it retard digestion. All feelings at the dinner-table should be of the positively pleasurable kind; in proportion as it is not so, "dining out" is a bore and an injury to the body.

To be truly hospitable, make your guest feel himself at home. Let him see that your usual routine is not disturbed: and in proportion as he is conscious of this, will he feel free to come again, throw off restraint, and make himself at home; feel that he is welcome. An infallible recipe for making a friend's visits few and far between is, to let him see, or plainly tell him, how much you are doing out of your daily routine to make him comfortable. Some people torture you through half a meal with details as to the worthlessness of their servants, the troublesomeness of their children; or, if they have bodily infirmities, they pile up the agony to a most excruciating extent; and, instead of dining on a fine turkey, you are dining on tortures. Others revel in the details of the exploits of their children, or in genealogical rehearsals, or something equally contemptible. We once heard a professional gentleman at his table say that he "never did a stroke of work in his life." We looked about his house, and came to the conclusion that his wife and servants could pretty near say the same thing. On leaving him, we saw the well hard by; and the sum total of conveniences for getting water for the supply of the whole family was — a rope, one end of which

was tied to a tree, the other to a tin pan. A lady once told us at a dinner-table, with apparent pride, that she had not a poor blood-relation in the world, until the last generation, which found them and herself in proximity to the little end of nothing — sharpened. Let your guests see and feel that in all you do or think or say, there is truth, earnestness, good-will and courtesy. Let the aim be not merely to spread the table with luxuries, with things early and rare, but let the surroundings be abundant in smiles, in kind-heartedness, in high-bred courtesies, in genial humor, in conversation on subjects not only pleasurable in themselves, but in their suggestions, and let everything "go off" with that unselfish abandon, with that careless good-nature, that decorous unreserve, which throw around both guest and host the delightful atmosphere of home.

If people in the city could thus visit one another, and allow their "country" cousins and acquaintances to visit them, an incalculable benefit would redound to the physical man; most especially would it have a healthful effect on the minds and bodies, and tempers of our wives and daughters, by that change of food and air, and subject of thought and feeling and conversation, which is essentially necessary to our well-being. Were dinner and tea thus taken from home two or three times a week, by every woman in cities, old and young, it would not only add to the bodily and mental health of the individual, but society would be benefited by that warming up of our sympathies, our humanities, and that general kindliness of heart which such associations engender, and which so elevate our nature. We are social beings; "man was not made to be alone." There is a yearning in all hearts for company, for congenial associates; and by its wise indulgence, men promote manliness, and women cultivate those charms of character which make them on earth our guardian angels.

THE POOR MAN'S BOOK.

A FEW Sundays ago we heard from our minister the expression, "The Bible is emphatically the poor man's book;" and on reflection it occurred to us that it was a most truthful sentiment. One of the very last recorded warnings in the Old Testament dispensation is directed to "those that oppress the hireling in his wages, the widow and the fatherless." What could be more beneficent in its aims for the daily laborer, than the imperative injunction of Moses, "The wages of him that is hired shall not abide with thee all night, until the morning." What multitudes of hearts of the poor, in a great city like this, sink within them, when, applying for their wages, they are told to wait a few days, or even until to-morrow; that it is not "convenient" now. Nor is it convenient, reader, for that sick child at home to wait a day or two for medicine; nor for a hungry family, without credit, to wait until to-morrow for this day's bread;—cold and sleet, and sun and storm, never wait. The authoritative expression to laborers, "You must wait a day or two," is equivalent to, in cases not a few, "For a day or two you must abide in hunger and cold." How soothingly to the poor in this world's goods, who make the Bible "their" book, is the assurance that its great Hero "had not a place to lay his head;" that he could be touched with the feelings of their infirmities, having been tempted in all points as they were! And as to the physical well-being of the poor, nothing could be more to the purpose than the numerous injunctions in the Scriptures— injunctions of the most specific character as to cleanliness, as to moderation, as to temperance, as to the restraint of evil passions and propensities, and as to the cultivation of the finer feelings of our nature—purity of body, purity of mind.

Anxiety and privation and want hurry multitudes of poor every year to a premature grave. But thrift and Bible religion go together the world over; and its principles, pure, and unadulterated by human traditions and human expositions and commentaries, are the only panacea for the cure of disease and want and crime; hence it is not at all out of the

way in a "Journal of Health" to draw attention to a book which so largely inculcates attention to the three great foundations of human health and physical well-being — Cleanliness, Temperance, and Industry.

FAMILY ORDER.

WHAT a delightful thing it is to know, that from cellar to garret, there is not a hiding-place for the smallest piece of dust, or dirt, or rubbish; that everything about you is in a cleanly condition; that every piece of clothing is in its usual and proper place; that of the multitudinous articles of domestic convenience and necessity, there is not one which is unfit for immediate use, not one that could not have hands laid on it at any hour of the day or night; to have children and domestics so well drilled, that none of them will fail, in a month, to put a thing in its proper place the moment it ceases to be used; to have all know that doors are to be closed behind them; that the feet are to be well wiped on the door-mat; that nothing is to be stepped over; that any unsightly thing is to be removed by the first discoverer, by whatever accident placed there; that every garment be left at night at the same spot, and arranged in such a way, that the first one touched is the first to be put on; that no one is to be called twice to either meal or to get up in the morning; that each one study to spare labor to another, soiling as few garments as is compatible with faultless cleanliness; to be willing to incommode one's self, rather than impose unnecessary labor on cook, laundress, nurse, seamstress, or housemaid; that children be self-denying as to one another, loving as to parents, deferential as to guests, and courteous towards servants! To have these things requires a wife who is orderly, systematic, and industrious. It requires a great deal of patience to develop them in children and hirelings. Yet it can be done, for there is a house of that sort opposite our office window, and there is another of the same kind opposite that house. Notable wives are they, worthy of a long hunt, and rich without a dollar. It is true, that in cases of the kind which have come under our notice, there is

rather a preponderance of capsicum, a mite more than is compatible with perfect felicity ; but even gold has some alloy.

What a terrible life must that unfortunate husband lead, whose "partner" is so affectionate and amiable that she cannot bear to be cross, or to reprove anybody about her ; who is willing to let all have their own way ; who never can see the use of having everything "just so ;" who can never tell where anything is ; whose practice is to fit for use when wanted, on the ground that if it is never wanted, there is so much labor saved ; who never lays a garment away smoothly, because if it has forty thousand wrinkles in it, it can't be stiff, and is therefore more pliable ; who believes that much exercise is dangerous, and prevents that rotundity and fulness of muscle, of cheek and limb, which all admire ; who is satisfied in her own mind, that if everything is allowed to take care of itself, there will be no need of her taking care of it, unnecessary labor being a clear loss ; who does not believe in "shams," therefore will not have the ceilings whitewashed every spring, because whitewash only covers up the blackness under it ; who says it is wasteful to sweep a carpet, because it wears it out, and if let alone, the dirt will hide itself "underneath ;" who has always been under the impression that dampness in a dwelling is unhealthful, and therefore never has the stairs or floors scrubbed ; who avers the uselessness of having the painted wood-work washed, as it takes off the paint, and if it was not intended that the paint should remain there, it should not have been put on ; who never sews on a button for her husband, because, if he has to sew them on himself, he will be more careful not to twist them off ; who does not employ a seamstress, because it is expensive, then sits and sews from morning till night, until she is laid up for want of exercise, then must have an extra servant for a nurse, which, with the doctor's bill, would pay a seamstress for a year's work ; who sews until midnight, because in the morning she always feels sleepy, and it takes until breakfast-time to get her sleep out ; who spends half her time in showing the housemaid how to do things, Biddy looking on with great soberness (as she used to do in her "last place," and will do again), because it is a fine thing for the mistress to earn the wages of the maid ; who don't like to go down into the kitchen to "look after

things," because it looks close and mean to the servants ; who hates to lock up things, because it is unfeeling to let the "help" see that you are suspicious, when you have no evidence that they are dishonest ; that it is no use to be so saving of food and fuel, for then scavengers and beggars would have no encouragement to go around and get an honest living ; who will at times exert themselves beyond their ability, because there is work to be done, and they can't help it ; if they are made sick by it, somebody must be sick, or the doctors would starve ; who will tease their husbands for this, that, or the other coveted item, because such and such a one has just bought one. "But they live on their income, and we are in moderate circumstances." "I don't believe in denying ourselves for the sake of our children ; let them tug and toil for themselves." Such is the line of argument in many households, the result, in too many cases, being the destruction of family peace, comfort, and enjoyment ; it is thus that many an ambitious, economical, and industrious young husband has been discouraged into idle habits, or driven to spend his "evenings out" in societies, clubs, bar-rooms, and brothels, to end in a drunkard's death, a family unprovided for, in a long widowhood of toil, and penury, and want, bringing to mother and children that crushing out of all life's hopes, which is the certain precursor of wasting disease and premature death.

Let mothers, therefore, as the best means of saving their daughters from wreck and ruin, make it their daily care to bring them up in such a manner, that when they enter practical life, they may be able to perform well the responsible duties of wife, mother, matron. Such a mother honors herself, lays a broad foundation for the happiness of her children and her children's children, and is one of society's best benefactors.

In view of these facts, we earnestly advise young men to let the character of the mother have a large influence in determining their choice of a wife ; a choice which makes or mars the lot of life, and often moulds the destiny beyond. With a good wife, a man may be comparatively happy under all circumstances ; without one, he cannot be happy in any.

HUMAN GROWTH.

FROM the mechanism of a mite to that of a man, there are inherent evidences of the same great Creating Mind — great in Wisdom, great in Power, and great in his Beneficence. Trees grow most in summer-time, and so do men. In summer there is warmth, relaxation, opening, budding out — there is growth; in winter there is the struggle for life — the great manufactories of the system have to do increased work, in order to keep the body warm. It is often so cold in winter, that most of a farmer's time, during the day, is expended in keeping up the fires. It is the same in the human body: extra labor must be done by the multitudinous workmen, whose business it is to keep the wheels of life in motion. In winter we eat a fourth more, and require more sleep, by a full hour, in the twenty-four. So that he who is so systematic as to go to bed at the same hour, and leave it the same hour, the year round, does a violence to his constitution, which will tell undeniably in the direction of debility and premature decay.

The "stripling" and the "sapling" spread out luxuriantly; but as the time of the "sear and yellow leaf" comes on, their growth becomes more and more feeble, then ceases, and they die! The hair grows fastest in the summer, and in the young. A finger nail is renewed in a hundred and thirty-two days in winter, but requires only a hundred and sixteen of warm weather. And as light hastens vegetation, so it is known that the hair grows faster in the daytime than in the night; and the beautiful principle holds good as to our moral being. We all expand and grow in the likeness of our Great Father in proportion as charity keeps up the warm summer time in our hearts; while the sunlight of a life that is pure and true dispels the clouds and darkness of wrong-doing, and creates an atmosphere fit for the breath of angels.

POISONOUS MILK.

ACTION is the universal law of animal life. There is not a living thing, whether insect, or bird, or beast, that will not pine and fall away and perish under bodily restraint. Man himself is no exception to the world-wide ordinance. The flesh of no pent-up fowl or brute ought to be eaten, because it is diseased flesh. No wonder that gormands luxuriate on "wild flesh;" the meat is not only more tender and sweet and juicy, but it is healthy flesh.

Many families are considered fortunate who can afford to keep a cow in cities and large towns. But, however various may be their food, and abundant, and however clean their stalls, they inevitably become diseased, and within a very short time, too, unless they can walk about in the open air, and crop something from the surface of the earth. Hence the milk of stabled cows becomes putrid much sooner than that of a pastured animal; for the microscope discovers minute globules of corrupted matter floating through this stabled milk. Just imagine, reader, a few drops of the yellow matter of a sore stirred in among the milk, which, from silver pitchers, you pour into your morning coffee!

The reason of this is, a confined cow gets little or no lime from the food which she eats. This lime she gets from the green grass itself, and an additional quantity in the shape of dust, which settles on the grass, or sticks to some of the roots of the grass, which sometimes are pulled up in her browsings. If, therefore, a cow must be stabled, a handful of bone-dust should be mixed with her food every day. A cow will very soon become consumptive if closely confined; and infants might as well use the milk of diseased mothers as that of diseased cows.

These are facts about which, we presume, there can be no dispute; and we consider ourself as the author of a benefaction to any family whom we can induce to use the Condensed Milk, which is nothing more than milk deprived of a great part of its water, and left thicker than the thickest cream.

As it leaves no sediment, it is proof, so far, that it is pure.

Two teaspoonfuls of it whiten a cup of tea or coffee as much as half a cupful of boiled milk, thus saving a family that troublesome process.

Another advantage is, it will remain perfectly good for weeks, in summer time, if kept in an ice-chest; and as long in winter, if kept in a dry, airy place, not cold enough to freeze. Thus, by taking it once a week, the daily noise of milkmen, and the trouble of attending to them, is wholly got rid of; and, being brought from the interior of New England, where there are no distilleries to slop-feed the cows, but where it is known to be a farming neighborhood, there is every guarantee that we are using the milk of farm-house cows. It is afforded now at rather a less cost than common city milk. The only imposition to which we are liable is in the thickness of this milk; and we hope the proprietors will, in time, sell it by weight. *Now* an honest pint weighs just twenty-one ounces. Twenty years hence that weight will be a fable, and will have dwindled down to about one half.

This testimony to the value and the virtues of Condensed Milk is borne without the "knowledge or consent" of the proprietors, but from the conviction, from long use of it, that it is one of the most beneficent domestic luxuries which we have ever had occasion to notice.

As a nutriment in consumptive diseases, it is, in our estimation, more efficient than cod-liver oil; for we know that consumptives need nutrition above all other things, — the want of it is *the* thing which prevents recovery. And two other things we know: Pure milk is the only article in nature which has in it all the elements of nutrition. It has the element of heat, of repair, and of growth; while cod-liver oil has only the calorific element, and keeps us warm, nothing more; it gives no enduring strength; the patient gets heavier, but he gets no stronger, no more long-winded. It is wonderful that medical men have not had their attention directed to this most important distinction. As long as a consumptive person is getting no stronger, he is getting no better, however more favorable other symptoms may be growing. Thus it is that cod-liver oil, affording only the elements of heat, can never be a substitute for milk, which gives both heat and repair.

But are consumptive people to suppose that, by drinking pure milk or cream abundantly, they are going to get well without consulting a doctor? The person who attempts it will die very much sooner; because any one living largely on milk will soon become costive, or derange his digestion, and then strength declines. But if an experienced physician can superintend the case, to keep the liver and bowels in proper condition, and will judiciously arrange the exercises of the patient, in a manner best calculated to digest a previous meal, and create a vigorous appetite for another, and do this for three meals a day, then the chances for protracting life in considerable comfort, or eradicating the disease, are manifold greater than by any other method hitherto devised.

SMALL-POX.

FROM extended and close observation, the following general deductions seem to be warranted:—

1. Infantile vaccination is an almost perfect safeguard until the fourteenth year.

2. At the beginning of fourteen the system gradually loses its capability of resistance, until about twenty-one, when many persons become almost as liable to small-pox as if they had not been vaccinated.

3. This liability remains in full force until about forty-two, when the susceptibility begins to decline, and continues for seven years to grow less and less, becoming extinct at about fifty, the period of life when the general revolution of the body begins to take place, during which the system yields to decay, or takes a new lease of life for two or three terms, of seven years each.

4. The great practical use to be made of these statements is: Let every youth be re-vaccinated on entering fourteen. Let several attempts be made, so as to be certain of safety. As the malady is more liable to prevail in cities during winter, special attention is invited to the subject at this time.

SLEEP DELICIOUS.

WHAT person of mature years can look on a sleeping child, and not envy the unconscious luxury of that undisturbed repose, especially if it is one's own child. It is none other than a pure delight to the parental beholder.

A lady correspondent writes, "From utter exhaustion, I slept all night like an infant. How ineffably soothing and refreshing was that sleep, three nights since! This power of resting, even for one brief night, encouraged me greatly. I feel, even now, wasted as I am, if I could only have refreshing sleep, if I could rest, I could get well."

The excellent writer was suffering from no specially dangerous or critical malady, but from a general derangement of the whole nervous system. The incident is recorded for the purpose of bringing to the reader's mind the duty of habitual thankfulness for any ability he may have to go to bed, to fall asleep within ten minutes, and know nothing more until the gray morning breaks. A deep and warm gratitude should well up constantly from a loving heart to the Giver of all good, for the unfelt bliss of a whole night's sleep.

Some persons are put to sleep by having the soles of the feet rubbed gently with a soft, bare hand, when opiates make wild. We know of no better plan, for securing good sleep to persons not specially invalids, than to observe the following:—

1. Take a very light supper, not later than six, P. M.
2. Heat the bare feet before a fire, for the last fifteen minutes before bedtime.
3. Occupy a large room, with a window or door partly open, and the fireplace unclosed.
4. Go to bed at a regular hour.
5. Get up the moment of waking next morning, at whatever time that may be.
6. Do not, on any account, sleep a moment in the daytime.

The result of these observances will be, in all cases where there is not serious disease of body or mind, that the person will, in a few days, go to sleep promptly, and wake the very moment that nature has had all the repose needed.

TEETH OF CHILDREN.

No woman can be beautiful whose front teeth are defective or lost: such a blemish to a young girl is an irreparable calamity. A truly wise and loving mother would rather dress her daughter for a whole year in linsey-woolsey, and reduce her diet to the plainest kind, — would painfully economize in every direction, — rather than let that daughter's teeth be neglected. Many a tooth is lost in early life which would have done service for an age, if the timely care of a judicious dentist had been given it; and this at an expense of only two or three dollars. Cases have come to our knowledge where teeth have been preserved for more than a quarter of a century, and still appear sound, by the skilful plugging.

It is a cruelty to neglect the teeth of children. From the time the first teeth begin to be shed, until the tenth year, *every tooth* ought to be most carefully inspected once in three months, by a *conscientious* and *skilful* dentist, and thereafter, at least once in six months; for it is known that a decay less than the size of a pin's head will be arrested for a lifetime by a well-placed plug; but if delayed a very few months, the tooth will be irrecoverably lost.

GOING DOWN.

A CLERGYMAN wrote to us, some time since, to know if it would not be better to give up preaching, so as to rest his throat and give it a chance to get well, he meanwhile taking the editorship of a religious newspaper. As well may a man become able to run a long distance without getting out of breath, by not running at all, as one suffering from an ordinary throat affection may expect to recover the power of his voice by the entire disuse of his vocal organs. Besides, we have very often noticed that when clergymen, for any cause, sufficient or not, lay aside the gown, they seldom get fully into the traces again. It is infinitely easier to go down to a

worldly calling than to climb up to a higher and holier one. Entering the busy arena of life for money has a contaminating effect on the mind of any man who has been once a clergyman; and the spot is seldom washed out. It is, at all events, a most dangerous experiment, and ought not to be lightly made. Sometimes this intermission is a providential means of purification, and a preparation for wider and larger influences; but it is not safe for any one to assume to himself such a supposition. So our voice was against the experiment; and in reply to some of our arguments, he states, "You speak the truth, as to at least some religious editors. The Lord save me from filling the office of a pious, influential blackguard. Still I might fall into the same temptation."

TOMATOES AND MELONS.

USE tomatoes largely, both at breakfast and dinner; take them hot or cold, cooked or raw, with vinegar or without vinegar, fried in sugar and butter, or stewed with salt and pepper. Their healthful properties consist in their being nutritious, easily digested, and promotive of that daily, regular action of the system, without which health is impossible. Their anti-constipating quality is in the seeds: on the same principle that grapes, raisins, and white mustard-seed have stood high in this respect, the attrition of the seeds on the mucous surface of the alimentary canal exciting its peristaltic motion, thus causing regular daily action.

As to watermelons, they are the only things we know which can be eaten with impunity, until we cannot swallow any more. The best time for taking them is about eleven o'clock in the morning, and about four in the afternoon. They are not safe for very young children; the seeds are especially injurious to them.

FRUIT SEASON.

As we are writing, lovely June has come, and the delicious strawberry will soon be here, to be followed in succession by other berries and fruits, until the fall, showing at once the wisdom and beneficence of our common Father. How to use them wisely, and thus derive the fullest advantage from that wise beneficence, it is worth while to know. The earlier in the day fruits are eaten the better: they should be ripe, fresh, and perfect, and eaten in their natural state, with the important advantage of its being almost impossible to take too many; their healthful qualities depend on their ripe acidity; but if sweetened with sugar, the acidity is not only neutralized, but the stomach is tempted to receive more than it is possible to digest, and if cream is taken with them, the labor of digestion is increased: hence the fearful attacks of cholera morbus, which sometimes follow the free use of fruits and berries with sugar and cream.

No liquid of any description should be drank within an hour after eating fruits, nor should anything else be eaten within two or three hours after; thus, time being allowed for them to pass out of the stomach, the system derives from them all their enlivening, cooling, and opening influences. The great rule is, eat fruits and berries while fresh, ripe, and perfect, in their natural state, without eating or drinking anything for at least two hours afterwards. With these restrictions, fruits and berries may be eaten in moderation during any hour of the day, and without getting tired of them, or ceasing to be benefited by them during the whole season. It is a great waste of lusciousness that fruits and berries, in their natural state, are not made the sole dessert at our meals for three fourths of the year; human enjoyment and health, and even life, would be promoted by it.

SPRAINS.

SPRAINS or strains of the joints are very painful, and more tedious of recovery than a broken bone. What we call flesh, is *muscle*; every muscle tapers down to a kind of string, which we call cord or sinew. The muscle is above the joint, and the sinewy part is below it, or *vice versa*; and the action is much like that of a string over a pulley. When the ankle, for example, is "sprained," the cord, tendon, or ligament (all mean the same thing) is torn, in part or whole, either in its body, or from its attachment to the bone, and inflammation — that is, a rush of blood to the spot — takes place as instantly as in case of a cut on the finger. Why? For two reasons. Some blood-vessels are ruptured, and very naturally pour out their contents; and second, by an infallible physiological law, an additional supply of blood is sent to the part, to repair the damages, — to glue, to make grow together, the torn parts. From this double supply of blood, the parts are overflowed, as it were, and push out, causing what we call "swelling," — an accumulation of dead blood, so to speak. But dead blood cannot repair an injury. Two things, then, are to be done, to get rid of it, and to allow the parts to grow together. But if the finger be cut, it never will heal as long as the wound is pressed apart every half hour, nor will a torn tendon grow together, if it is stretched upon by the ceaseless movement of a joint; therefore, the first and indispensable step, in every case of sprain, is perfect quietude of the part; a single bend of the joint will retard what nature has been hours in mending. It is in this way that persons with sprained ankles are many months in getting well. In cases of sprain, then, children who cannot be kept still, should be kept in bed, and so with many grown persons.

The swelling can be got rid of in several ways; by a bandage, which, in all cases of sprain, should be applied by a skilful physician. — otherwise, mortification and loss of limb may result. A bandage thus applied keeps the joint still, keeps an excess of blood from coming to the part, and by its pressure, causes an absorption of extra blood or other extraneous matter.

Another mode of getting rid of the swelling is, to let cold water run on the part injured for hours; this carries away the heat, and the more volatile parts of extraneous matter already there, and, by cooling the parts, prevents an excess of blood being attracted to the place: so that, in reality, a bandage and a stream of cold water cure sprains in the same manner essentially, by a beautifully acting physiological law. The knowledge of these principles should be treasured up in every mind, as, in cases where a physician cannot be promptly had, incalculable pain and permanent damage may be happily avoided.

PATENT MEDICINES.

THE editor of the "Letter Box" says, that within a year he "has taken pains to count the different medicinal preparations offered for sale for the cure of human ailments, and that they number over *fifteen hundred*; and that, among all that are liquid, there is not one which does not contain either opium or alcohol." Still newspapers, secular and religious, advertise these without compunction, when they would be horrified to see in their columns, even by mistake, an advertisement to sell "pure liquors" by the glass or barrel. Perhaps conscience is quieted in this way: "Pure liquors are certainly mischievous; but if they are rendered impure by putting medicine into them, they may do some good." But yet these hair-splitting gentlemen launch out their severest anathemas against the "unprincipled men who fabricate wines, and brandies, beers, and other forms of alcohol." Every liquid patent medicine is nothing more or less than disguised alcohol or opium. Fanatical men exclude wine from the communion-table; so teetotal are they, that a drop is not admissible under any ordinary circumstances; and yet they advertise, and purchase, and swallow, and commend what is essentially alcohol, only it is *called* medicine — somebody's "bitters" or "tonic." If alcohol is essentially pernicious, — poisonous, — as is claimed by temperance men, it is not the less so for being simply disguised by some other name or ingredient. If we hope for victory we must be consistent,

and it is naturally considered that consistency — a firm adherence to solid principles — should commence with the religious press, and with the respectable secular newspapers, and let tonics, bitters, renovators, schnapps, made brandy, beastly beers, and rot-gut whiskey be considered as in the same category.

LEAD POISON.

ALL who use water, conducted into their dwellings by leaden pipes, are interested in the question, whether the lead, under any circumstances, can impregnate the water with poison? It is certainly so. No argument, beyond that of often-ascertained facts, is necessary to prove this. But the water delivered to one family will cause a slow, wasting, and fatal disease, while the water from the same sources, introduced into the next house, is used for years without any appreciable ill results. The simple reason is, that in the fatal case, *the flow of water is obstructed*, either by a too sudden bend in the pipe, or by a pebble or other indestructible impediment. *Standing water will corrode lead*. Simple dampness will corrode lead, and bring out its poisonous qualities. Obstructions to a flowing stream of water will arrest any particles in that water which are not the pure water itself: those particles are usually of vegetable origin; and as soon as a small portion of them are collected in any part of the pipe, or rather arrested by the obstacle, destructive decomposition begins; and the gases escaping in consequence of this process act upon the lead, and make it poisonous. Every man, therefore, who builds a home for himself, should understand that, if it is to be supplied with water by leaden pipes, his life, and that of all his, depends on the fidelity of the plumber; and as plumbers trust their work to apprentice-boys and uninterested journeymen, the owner should watch the laying of every foot of pipe, and not allow an inch of it to be put down during his absence; the points to which he should bend his most fixed attention are, —

First. Let the pipe be laid as straight as possible.

Second. Let every joint be made perfectly smooth.

Third. See to it that not an atom of anything be left inside the pipe which would obstruct the smallest particle of any substance, whether it be leaf, or wood, or grass, or hair, or string, or worm, or insect, or anything else.

We believe the only thing in nature which does not corrode, or diminish in bulk or lustre, by exposure to dampness or earth, is glass. It is the most durable thing in the universe; it can be manufactured into any shape, and is perfect as a water conduit; the insuperable obstacle being, that it cannot be spliced or joined perfectly. We notice, in that invaluable paper, the *Scientific American*, that this difficulty is at last claimed, by patent, to be overcome. If so, another foot of lead pipe should never be laid for the purpose of giving water to be drunk or used for cooking.

Meanwhile, as long as it is certain that still water corrodes lead, the most unthinking person will draw the practical inference, that the water from the hydrant should be allowed to run off for the first five or ten seconds after turning the faucet to get a supply for drinking or eating.



WEAK EYES.

SOME persons are unable to read much, because there is a constant effort to clear away something by winking the eyes; at other times they water, and thus interfere with their useful employment. Under such circumstances, do not hurry off to an oculist, nor go to poulticing your eyes, nor use any of the hundred and one cures which reckless and presumptuous ignorance will advise with wonderful volubility and confidence. In many instances, the difficulty may be controlled by darkening the room, letting only a small amount of light fall upon the page or sewing, — just enough to enable you to see distinctly without straining. Let the light come in rather from behind, and to one side.

The habit of reading and sewing by artificial light is ruinous to many eyes, and those who persist in it will bitterly regret it in after years.

DIGESTION.

DIGESTION is that process which extracts from our food the elements of growth, repair, and sustenance. If the digestion is imperfect, the health of the body becomes imperfect in a few hours; and if by any means digestion ceases altogether soon after a hearty meal, a man will certainly die within a few hours, and sometimes almost as suddenly as if a bullet were shot through his heart. Any great emotion of passion or pleasure, soon after eating, causes death; hence, no highly exciting or momentous news should be communicated, even to the healthiest, let alone the sick and the feeble, immediately after a full repast.

Sometimes the wisest of us will eat too much; for an occasional indiscretion of this kind, two or three teaspoonfuls of strong vinegar afford relief to some persons, but aggravate the evil in a few. The better plan is, to take a long leisure walk in the open air, with a pleasant associate. Keep on walking until entire relief is experienced, and eat no more of anything until next morning, so as to allow the overtaxed stomach to recover its tone, vigor, and elasticity.

If we become conscious of a surfeit after night, and from that or any other cause a walk is impracticable, a good substitute is found in standing erect with the clothing removed, except the stockings, mouth closed, and rubbing the region of the stomach, and for a foot around it, with the open hand. Very great relief is often afforded, even in serious cases, within half an hour, by a vigorous manipulation of this sort, taking for breakfast, next morning, a cup of some kind of hot drink and a single piece of dry bread; and for dinner, a bowl of soup with bread-crust, and nothing else for that day. The stomach should always be allowed extra rest after over-work.

PERFUMING SICK ROOMS.

VARIOUS things have been recommended: such as the sprinkling of sugar on burning coals, the odor of roasted coffee, sliced onions, and the like. These things are worse than useless. The odor of the sick-chamber is merely overpowered, it is neither removed nor destroyed; and, by the additional odor of the sugar or coffee, each breath of air becomes more solid, by the displacement of its more yielding, vital qualities — as the same point of space cannot be occupied by a particle of odor and a particle of oxygen at the same time. The odoriferous atom being more material than an atom of oxygen, the latter yields, gives way to the former, so that the expedient is only apparently beneficial; it may be grateful to a visitor, but it is positively hurtful to the invalid. There are some articles which, if dampened with water, absolutely absorb bad odors, such as unslacked lime, or pulverized charcoal. Half a pound or less of copperas, dissolved in water, and thrown in a privy, absorbs the odors in a few moments, by its strong attractive affinity for the sulphuretted hydrogen. Still the only safe, certain, and absolutely perfect deodorizer, is a thorough ventilation of the chamber of the sick, and it is a humanity to accomplish it. It should be the study of every nurse and every physician, during every hour of attendance, to promote, in all possible ways, a constant moderate change of atmosphere. This is easily done in fire-time of the year, by keeping the grate or fireplace open, and occasionally opening a window or door opposite. In the summer-time, the most simple and effectual method is to build a fire of light materials in the fireplace, several times during the day, oftener during the night hours, with the door open all the time; this will inevitably give a gentle circulation, by which sick odors will be driven up the chimney, to be replaced by the fresh out-door air. It is not meant that a fire should be kept burning all the time, of a hot summer's day; but to have a small blaze from very light materials, which will burn out in half an hour. The reason for this is, that in the whole circuit of nature the most

efficient of all remedial means, in every disease, and without which there can be no perfect recovery, is an abundant and constant supply of a pure, fresh air from without.

HAIR SPECIFICS.

LET them alone. The whole of them are a cheat. There is not one single exception under the sun. A "specific" in medicine, is a term which implies certainty of effect. Hair falls out from the want of nutriment. It dies, just as a blade of grass dies in a soil where there is no moisture. This want of nutriment is functional or organic. The mechanism which supplies it, the apparatus, is there to make it; but it is out of order, and makes it imperfectly: so the hair being imperfectly nourished, is dry, scant, or a mere furze, according to the degree of the defective nourishment — that is "functional" baldness, and can be remedied radically and permanently in only one way, and that is, by taking means to improve the general health.

"Organic" baldness is when the defect of nutriment arises from the destruction of the apparatus which made it: there is no machine there. Under such circumstances, nothing short of the power which made man first, can make that hair grow again.

When the scalp is in any part bare of hair, and shiny, or glistening, that is organic baldness, and there is no remedy. If there is not that shining glistening appearance, but a multitude of very small hairs, causing a "furziness" over the scalp, that is functional baldness; and two things are to be done. Keep the scalp clean with soap-suds — that is a "balm of a thousand flowers," flavored; and more specially, and principally, seek to improve your general health, by eating plain, substantial food, at three regular times a day, and by spending three or four hours, between meals, in moderate exercise in the open air, in some engrossing employment.

As to men, we say, when the hair begins to fall out, the best plan is, to have it cut short, give it a good brushing with a moderately stiff brush while the hair is dry, then wash it

well with warm soap-suds, then rub into the scalp, about the roots of the hair, a little bay rum, or brandy, or camphor-water. Do these things twice a month; but the brushing of the scalp may be profitably done twice a week. Dampen the hair with water every time the toilet is made. Nothing ever made is better for the hair than pure soft water, if the scalp is kept clean in the way we have named.

The use of oils, or pomatums, or grease of bears, pigs, geese, or anything else, is ruinous to the hair of man or woman. We consider it a filthy practice, almost universal though it be, for it gathers dust and dirt, and soils whatever it touches. Nothing but pure soft water should ever be allowed on the heads of our children. It is a different practice that robs our women of their most beautiful ornament, long before their prime. The hair of our daughters should be kept within two inches, until their twelfth year.

COMFORT.

THE great end and aim of the mass of mankind is, to get money enough ahead to make them "comfortable;" and yet a moment's reflection will convince us that money can never purchase "comfort" — only the means of it. A man may be "comfortable" without a dollar; but to be so, he must have the right disposition, that is, a heart and a mind in the right place. There are some persons who are lively, and cheerful, and good-natured, kind and forbearing, in a state of poverty which leans upon the toil of to-day for to-night's supper and the morning's breakfast. Such a disposition would exhibit the same loving qualities in a palace or on a throne.

Every day we meet with persons, who in their families are cross, ill-natured, dissatisfied, finding fault with everybody and everything, whose first greeting in the breakfast-room is a complaint, whose conversation seldom fails to end in an enumeration of difficulties and hardships, whose last word at night is an angry growl. If you can get such persons to reason on the subject, they will acknowledge that there is some "want" at the bottom of it; the "want" of a better house, a

finer dress, a more handsome equipage, a more dutiful child, a more provident husband, a more cleanly, or systematic, or domestic wife. At one time it is a "wretched cook" which stands between them and the sun; or a lazy house-servant, or an impertinent carriage-driver. The "want" of more money than Providence has thought proper to bestow, will be found to embrace all these things. Such persons may feel assured that people who cannot make themselves really comfortable in any one set of ordinary circumstances, would not be so under any other. A man who has a canker eating out his heart, will carry it with him wherever he goes; and if it be a spiritual canker, whether of envy, habitual discontent, unbridled ill-nature, it would go with the gold, and rust out all its brightness. Whatever a man is to-day with a last dollar, he will be radically, essentially, to-morrow with millions, unless the heart is changed. Stop, reader; that is not the whole truth, for the whole truth has something of the terrible in it. Whatever of an undesirable disposition a man has to-day without money, he will have to-morrow to an exaggerated extent, unless the heart be changed: the miser will become more miserly; the drunkard, more drunken; the debauchee, more debauched; the fretful, still more complaining. Hence, the striking wisdom of the Scripture injunction, that all our ambitions should begin with this: "Seek first the kingdom of God and his righteousness;" that is to say, if you are not comfortable, not happy now, under the circumstances which surround you, and wish to be more comfortable, more happy, your first step should be to seek a change of heart, of disposition, and then the other things will follow—without the greater wealth! And having the moral comfort, bodily comfort, bodily health will follow apace, to the extent of your using rational means. Bodily comfort, or health, and mental comfort, have on one another the most powerful reactions; neither can be perfect without the other, at least, approximates to it; in short, cultivate health and a good heart; for with these you may be "comfortable" without a farthing; without them, never!—although you may possess millions!

EATING BY RULE.

SCIENTIFIC investigation assures us, that "the amount of nourishment required by an animal for its support must be in a direct ratio with the quantity of oxygen taken into the system;" which, being put into homely English, means, that as our supply of oxygen comes from the air we breathe, it follows, that the more pure air we inhale, the more oxygen we consume; it then follows, necessarily, as out-door air is the purest, that is, has most oxygen in it, the more we breathe of that out-door air, the more nourishment do we require; and the more nourishment a man requires, the better appetite he has: hence, to get a natural appetite, a man must go out of doors; and as it is very tiresome to be out of doors, unless one is doing something, and, as if we do something, it had better be of some account, therefore, whoever wants to whet up his appetite, had better spend his time out of doors, doing something useful. A very *perspicacious ratiocination!*

All this seems very rational and very right. Then why do we not act up to it? Why pursue the very opposite course, and instead of going out of doors when we feel dull, and stupid, and cross, and desponding, loll about the house, as blue as indigo, with not a word or smile for anybody? Having no appetite, we bethink ourselves of "tonics." The reckless take wine, or brandy, or vulgar beer; the conscientious do worse, and take physic, calling it "bitters," tansy, dogwood, quinine, and such "simple things," especially the quinine, which has helped to invalid and kill more people than would make a monument sky high.

Well, what is the result of these "tonics"? They make us feel better — for a while — give us an appetite for more than we can digest, and being imperfectly digested, the blood which it makes is not only imperfect as to quality, it is too great in quantity; but it is in the body, and must crowd itself somewhere, *always* selecting the weaker part, which, in most cases, is the head! — very natural that; and there is headache, dulness — never was much brightness in that head anyhow — in fact, it amounts to stupidity, and such persons

being naturally stupid, and making themselves artificially so, they have a double right to the title: as the youth had to a diploma, who graduated at two colleges, and became, as the calf did which sucked two cows, a very great calf!

Therefore, never eat by rule. Never eat at one meal as much as you did at the corresponding one the day before, simply because that was your usual quantity; but eat according to your appetite. If you have no appetite, eat nothing until you do. If you are in a hurry for that appetite, and time is valuable to you, do not attempt to whet it up by stimulating food, by exciting drinks, or forcing tonics; but bring it about in a natural way, by moderate and continuous exercise in the open air, in something that is interesting, exciting, and, in itself, useful. Violent spasmodic exercise is injurious, and even dangerous to sedentary persons; hence we are opposed to *gymnasiums*, unless superintended by intelligent men, practical physiologists. Let it be remembered, as a truth which cannot be denied, that a given amount of violent exercise, taken within an hour, will do many times the good if scattered continuously over a space of five hours, without any of the danger that pertains to the former, especially as to feeble persons. All exercise carried to severe fatigue is an injury; better have taken none.

DISINFECTANTS.

SOME one says that noxious *effluvia* are absorbed in an incredibly short space of time, if two or three onions are cut in thin slices and put on a plate, to be renewed every six hours. This is just as true as that the smarting from the scratch of a pin becomes instantaneously unfelt if the person is knocked down. The only safe, healthful, and effectual method of keeping a sick-room "sweet" is, to keep everything scrupulously dry and clean. Instantly remove every article of clothing or bedding which has an atom of dampness or moisture upon it; do not allow even pure water to stand a moment in the apartment; let the fireplace be always kept open, with a frequent and free admission of the pure and the

fresh air from out-doors. This should be done every two or three hours during the twenty-four. It is the pure air that sick people want, not an atmosphere loaded with the fumes of onions; for in a pint of air they displace just as many particles of fresh air as would burnt sugar, cologne-water, or the sulphuretted hydrogen of the privy; for, be it remembered, it is not the odor which does the mischief, so much as the deficiency of nutritious particles of the atmosphere which it takes the place of. We should rather think that every additional odoriferous article introduced into a sick-room only added to the difficulty, even though it were the perfumes from "Araby the blest." The greatest humanity we can show to the sick is, to secure to them the most important remedies ever known, to wit, quietness, cleanliness, and pure air. These alone would cure three fourths of all our diseases; but we will not use them; yet they are everywhere attainable, and cost nothing but a little trouble. With the same physicians and the same medicines, the mortality of the British army in the Crimea was diminished one half, through the influence of Florence Nightingale in the procurement of greater comfort and cleanliness among the sick.

EARLY RISING.

HEALTH and long life are almost universally associated with early rising; and we are pointed to countless old people, as evidence of its good effects on the general system. Can any of our readers, on the spur of the moment, give a good and conclusive reason why health should be attributed to this habit? We know that old people get up early; but it is simply because they can't sleep. Moderate old age does not require much sleep; hence, in the aged, early rising is a necessity, or a convenience, and is not a cause of health in itself. There is a large class of early risers—very early risers—who may be truly said not to have a day's health in a year,—the thirsty folk, for example, who drink liquor until midnight, and rise early to get more. One of our earliest recollections is that of "old soakers" making their

"devious way" to the grog-shop or the tavern bar-room, before sunrise, for their morning grog. Early rising, to be beneficial, must have two concomitants,—to retire early, and, on rising, to be properly employed. One of the most eminent divines in this country rose by daylight for many years, and at the end of that time became an invalid; has travelled the world over for health, and has never regained it, nor ever will. It is rather an early retiring that does the good, by keeping people out of those mischievous practices which darkness favors, and which need not here be more particularly referred to.

Another important advantage of retiring early is, that the intense stillness of midnight and the early morning hours favors that unbroken repose which is the all-powerful renovator of the tired system. Without, then, the accompaniment of retiring early, "early rising" is worse than useless, and is positively mischievous. Every person should be allowed to "have his sleep out," otherwise the duties of the day cannot be properly performed, will be necessarily slighted, even by the most conscientious.

To all young persons, to students, to the sedentary, and to invalids, the fullest sleep that the system will take, without artificial means, is the balm of life; without it there can be no restoration to health and activity again. Never wake up the sick or infirm, or young children, of a morning. It is a barbarity. Let them wake of themselves; let the care rather be to establish an hour for retiring, so early, that their fullest sleep may be out before sunrise.

Another item of very great importance is, do not hurry up the young and the weakly. It is no advantage to pull them out of bed as soon as their eyes are open; nor is it best for the studious, or even for the well, who have passed an unusually fatiguing day, to jump out of bed the moment they wake up; let them remain, without going to sleep again, until the sense of weariness passes from the limbs. Nature abhors two things,—violence and a vacuum. The sun does not break out at once into the glare of the meridian. The diurnal flowers unfold themselves by slow degrees; nor fleetest beast nor sprightliest bird leaps at once from its resting-place. By all of which we mean to say that, as no physio-

logical truth is more demonstrable than that the brain, and with it the whole nervous system, is recuperated by sleep, it is of the first importance, as to the well-being of the human system, that it have its fullest measure of it; and to that end, the habit of retiring to bed early should be made imperative on all children, and no ordinary event should be allowed to interfere with it. Its moral healthfulness is not less important than its physical. Many a young man, many a young woman, has made the first step towards degradation, and crime, and disease after ten o'clock at night: at which hour, the year round, the old, the middle-aged, and the young should be in bed; and then the "early rising" will take care of itself, with the incalculable accompaniment of a fully-rested body and a renovated brain. We repeat it, there is neither wisdom, nor safety, nor health in early rising, in itself; but there is all of them in the persistent practice of retiring to bed at an early hour, winter and summer.

STAMMERING.

STAMMERING is sometimes the result of habit or carelessness; at others it succeeds a long attack of sickness. It is a kind of St. Vitus's Dance of the tongue. Not unfrequently it is brought on by the harsh treatment or inveterate ill-nature of parents, teachers, or superiors, in habitually meeting those under them with threatenings, scolding, or fault-finding. We have met before now with a miserable class of human, or rather inhuman, beings, who scarcely ever enter a room, where are children, or servants, or dependants, without the expression of some disapprobation or complaint. This has very naturally the effect to confuse and intimidate a child, especially one of a highly nervous or excitable temperament; while steadiness and composure are the very antipodes of stuttering, which is essentially the throwing out too much nervous power, sending too much nervous influence to the muscles which are employed in speaking; the result is, a want of proper control of those muscles. Hence, whatever diminishes the nervous supply to those parts, whatever directs

the nervous flow to some other part of the body, diminishes the stammering in the same proportion. This is the principle of cure in all cases, although we have never seen a reference to it by any writer. Some twenty years ago the New York world was struck with dumb amazement at the instantaneous remedy for stammering, which was, thrusting a knitting-needle through the tongue. But it cured only until the tongue got well, because, while the tongue was sore from the barbarous operation, the extra nervous energy was expended in the instinctive effort to refrain from any other than a careful movement of the tongue. The expedient of Demosthenes, in speaking with little pebbles in his mouth, was in the same direction. One of the most inveterate stammerers in London became possessed with a fancy that he would make a good actor. On his first appearance the theatre was crowded, in curiosity. During the whole play he did not mispronounce a single word, did not fail to utter distinctly a single syllable; because the mind was engaged in another effort, was excited in another direction, the extra nervous power found vent in another outlet; precisely as in the more recently alleged accidental discovery of a lady, that reading or speaking in a whisper is an instantaneous remedy; because it requires an effort to whisper, the mind's attention is directed to the act of whispering, and not to the distinctness of utterance. We will venture the assertion that no man ever stammered in "popping the question," nor a young lady halt out "Y-ye-ye-yes." Instinct itself prompts a cure. After a long illness from an accident, our Robert, aged three years, suddenly began to stammer most vexatiously. His whole system was in a debilitated and irritable condition. He had never come in contact with a stammerer; and believing that scolding, or threats, or ridicule, would only serve to fix the habit for life, — which would have been a great misfortune, — we made an effort, without apparent effort, to divert his attention to some other thing than the stammering. For example, when he asked for anything, he was told, "Now, if you ask for it plainly, you shall have it;" and, before we were aware of it, we found him, whenever he attempted to ask for anything, striking his little hand against his thigh, as he stood before us, at the enunciation of every

syllable ; and, by encouragement, we found the habit broken up in a few months. As it is a lifelong calamity to have a son or daughter grow up a stutterer, we trust these hints may be turned to practical account by those whom it may concern. Anything else done at the time of uttering each syllable divides the attention, gives two outlets to the extra nervous flow, and the remedy is complete ; make a mark, pull a string, turn a leaf, stamp the foot—any one of them will effect a cure in a reasonable time.

NIGHT AIR.

DURING the months of September and October, throughout the United States, wherever there are chills, and fever and ague, intermittents, or the more deadly forms of fever, it is a pernicious, and even dangerous practice, to sleep with the outer doors or windows open ; because miasm, marsh emanations, the product of decaying vegetation, — all of which are different terms expressing the same thing, — is made so light by heat, that it ascends at once towards the upper portion of atmospheric space, and is not breathed during the heat of the day ; but the cool nights of the fall of the year condense it, make it heavy, and it settles on the ground, is breathed into the lungs, incorporated into the blood ; and if in its concentrated form, as in certain localities near Rome, it causes sickness and death within a few hours. The plagues which devastated eastern countries, in earlier ages, were caused by the concentrated emanations from marshy localities, or districts of decaying vegetation ; and the common observation of the higher class of people was, that those who occupied the upper stories, not even coming down stairs for market supplies, but drew them up by ropes attached to baskets, had entire immunity from disease, for two reasons : the higher the abode, the less compact is the deadly atmosphere ; besides, the higher rooms in a house, in summer, are the warmer ones, and the miasm less concentrated. The lower rooms are colder, making the air more dense. So, by keeping all outer doors and windows closed, especially the lower

ones, the building is less cool and comfortable, but it excludes the infectious air, while its warmth sends what enters through the crevices immediately to the ceilings of the rooms, where it congregates, and is not breathed: hence is it that men who entered the bar-room and dining-saloons of the National Hotel, remaining but a few brief hours, were attacked with the National Hotel disease, while ladies who occupied upper rooms, where constant fires were burning, escaped attack, although remaining in the house for weeks at a time. It was for the same reason that Dr. Rush was accustomed to advise families, in the summer time, not being able to leave the city, to cause their younger children especially to spend their time above stairs. We have spent a lifetime ourselves in the West and extreme South, and know in our own person, and as to those who had firmness to follow our recommendation, that whole families will escape all the forms of fall fevers who will have bright fires kindled at sunrise and sunset in the family room. But it is too plain a prescription to secure observance in more than one family in ten thousand. After the third frost, and until the fall of the next year, it is an important means of health for persons to sleep with an outer door or window partly open, having the bed in such a position as to be protected from a draught of air. We advise that no person should go to work or take exercise in the morning on an empty stomach; but if it is stimulated to action by a cup of coffee, or a crust of bread, or apple, or orange, exercise can be taken, not only with impunity, but to high advantage in all chill and fever localities.

STUDENT LONGEVITY.

STUDENTS are not necessarily short-lived. There is nothing in the active exercise of the brain which impairs the constitution, or lessens the duration of existence. Newton died at the age of eighty-five; Roger Bacon reached his eightieth year; and his namesake, the Lord High Chancellor of England, of whom it was said that, "as a man of genius and a philosopher, no language can be too lofty for his praise," was

in his sixty-sixth year when he closed his eyes ; and but for his extravagant habits, might easily have lived a quarter of a century longer ; Copernicus was seventy. These are among the very greatest names in science, philosophy, and law, of the era preceding our own ; and of the great minds of the present generation which dazzle the eye by the splendor of their shining, by the extent of their attainments, or the beauty of their characters, and often both, we might name, in medicine, Charles Caldwell, of Kentucky, aged eighty-one ; in genius and learning, Eliphalet Nott, now in his eighty-sixth year ; in natural philosophy, Professor Silliman, but six years younger. In his ninetieth year, the great Humboldt was not conscious of any abatement of mental power, and his splendid mind still commanded the veneration of two hemispheres. The greatest students among our political men were Benton, at seventy-five ; and John Quincy Adams, who died with his harness on, at the age of fourscore years. Hamel, one of the greatest scientific minds of Russia, visited Valentia, "not far from ninety," to wonder and admire, as he gazed at the accomplishment of the age, — the Atlantic Cable. Then coming down to a broad fact, here at home among ourselves, within one year, of thirty graduates of Harvard College dying, more than one half were over seventy years ; nearly a quarter were over eighty ; and one died at the age of ninety-three. During the same year, of one half the graduates of old Yale who have passed to fields of exploration beyond the River of Death, and to them all new, one half had passed the limits of threescore years and ten. When it is taken into account, that of all the modern names given, it is known that a temperate life has been a peculiarity, almost to a proverb, — temperate as to drinking, and as to eating — almost abstemious, — we are impelled to the conclusion, that a man who is temperate as to the habits of his life, may study never so hard, and not only "endure to the end" of the usual limit of "threescore years and ten," but even at that age may possess a mind "undimmed by the flight of years." On the other hand, when we see a great mind go out in the night of the grave at forty or fifty, or any short of threescore, that mind should at least inquire, and leave an answer as a beacon-light for after voyagers, Do I die thus early "in the course of

nature," or has it come thus by mine own hand, in that I have not, as I ought to have done, striven against the passions and appetites of a lower nature? To die at the maturity of a great intellect, upon the very entrance of fields of view, just expanding to the enraptured gaze of the beholder, — the loss to himself of a pure delight how immeasurable! and to the world, figures may not compute it. Doubtless the dial of "progress" has been put back many a degree in just such a way as this. Reader, health is a duty to yourself and the age you live in. The greater your intelligence, the greater your dereliction; and for which you will have to account at the Judgment. To know what health is, and how to preserve it, is the great object of our writings; and the regret is, that it is a kind of knowledge almost entirely neglected by high and low, rich and poor together, until a time in life too late to make its acquisition of any great practical advantage — a knowledge which the fewest of the few are wise enough to acquire in early life. None but an Adams, a Nott, a Benton, a Humboldt in embryo, is competent to a wisdom like this.

MEDICAL PRINCIPLES.

THERE are certain general principles in medicine, few and simple, easily understood, and remembered without difficulty; but instead of mastering these, the masses prefer to lumber up their memories with innumerable, and often ridiculous applications of them. We name one at this time.

Poultices are of very extended application; that of a live chicken cut open and applied instantly, is believed by some to possess extraordinary virtue; the entrails of a frog are in great esteem by others; but how a frog is to be obtained in winter, is not explained; while a live chicken would be rather an expensive application in a city. Scraped potatoes are advised by some as possessing very great "drawing" powers. Dogs get well of their wounds without poultices. Dogs were the doctors who attended Lazarus; and what is more than can be said of some modern doctors, they treated him as they

simple, and safe—to say nothing of the advantage it has over many others, that it may be so readily remoistened, and thus cleaned off.

INSTINCT OF APPETITE.

OBSERVANT farmers know that one kind of grain or seed, or plant, will flourish luxuriantly in a particular field, while another in that same field will grow feebly, and fail to arrive at perfection; it is because the soil in the former instance contains an element which nourishes the thriving plant, and in the latter case it is deficient in that element which is the life of the sickly growth, and yet there is nothing amiss in the soil or in the seed—simply a want of adaptation. So, in the case of a mother and her new-born child; both may be in ordinary good health, and yet the child dwindles and dies, not because there is essential disease in either, but because there is want of mutual adaptation. In a few days there may be a change, and all is right. But it is interesting to remark the wisdom of Omnipotence in implanting an instinct for the child's safety, and it refuses to take the breast; or, if intense hunger impels it, it is done unwillingly, and nature may, to some extent, be conquered, and the infant may come to tolerate what it could not welcome; but it will die, for all that.

Another parallel in agriculture is, that for a number of years a field will give abundant crops of a particular grain, but after a while they become less and less bountiful under the same culture, and finally there is a total failure. In like manner, many of us have observed in our own persons, that for a long time we had a hearty relish for a particular kind of food; it almost seemed that we could never eat enough of it; but in process of time the expression escapes us, "I don't care anything about it now;" in some instances there is a positive aversion.

We constantly notice, at our own table, that a child will be ravenously fond of a particular dish, and after a while turns from it. The reason is, that there was a constituent in the much-loved food which the system required, and which it

drank up greedily until it was fully supplied, and then instinct would receive no more. A thirsty man, like the arid soil, drinks in the water until the one is full and the other is saturated, and then the water is refused or rejected. The soil will not receive it, and it flows off: and when a man has enough, he becomes nauseated if he tries to drink more. To most persons, water has a very disagreeable taste, if it is attempted to be forced.

The practical conclusion to be drawn from these facts is simply this: Do not force your children or yourselves to take one single mouthful of any food or drink which they do not like. In sickness or health, consult the instincts of the appetite, and yield to them implicit and instant obedience. There is sometimes a morbid appetite, and if indulged in freely, injurious, if not fatal effects may follow; but in the most of these cases even, we prefer to believe that it is the quantity which does the harm, and not the quality: so that we are in the habit of saying to some classes of dyspeptics, "Eat what you most crave; but if you find that it is uniformly followed by some disagreeable feeling, instead of discarding that article of food, take half as much next time, and continue to diminish the quantity until it is found out how much of its favorite dish nature can take with perfect impunity; if a spoonful only can be taken with perfect impunity, give nature that spoonful as long as she craves it."

Most of us can call to mind cases where a craved dish or drink was most imperatively forbidden, under fear of death, if indulged in; and yet the patient, in desperation, has gotten up in the night, satisfied the appetite, and recovered from that hour. We advise the safer plan: take a very little at a time of what is so earnestly craved, and gradually feel the way along to an amount which nature will bear. Physicians may rest assured that if the instincts of the invalid and the convalescent were more closely observed and studied, they would be more successful, with less medicine.

SELF-DESTROYERS.

WE do not hold the drunkard guiltless, who by his infirmity has disabled himself, disgraced his friends, and beggared his family. The convict who cut off his right hand in order to avoid work, is not excused from labor, but receives our reprobation; and if, by any form of inconsideration or recklessness, we bring on ourselves an incapacity for performing the duties of life which devolve upon us, we are responsible for their discharge towards the party to whom those duties belong.

A clergyman of talent and culture, in the very prime of life, advertises that being by ill health incapable of performing ministerial duty, he is willing to do almost anything for a moderate compensation; he is ready to preach an occasional sermon, prepare an essay, write an editorial, copy papers, read proof, prepare manuscripts for the press, keep books, deliver lectures, teach school, give lessons in elocution, reading, or speaking — in any of which ways he hopes he might give satisfaction, and would do his best to please. We have no reason to question this gentleman's ability for any of these offices, and do certainly regret, when in our own country there are thousands of persons, singly and in whole communities, who do not hear a gospel sermon in a year, that one so competent should be disabled. But to use a common phrase, he has no business to be sick. In other words, his being a sick man is not a necessity, most likely. People do not get sick without a cause, except in rare cases; and that cause is, very generally, within themselves, resulting from inattention, ignorance, or recklessness, either on the part of parents, teachers, or themselves. It is a very poor excuse for a man to say that he cannot pay a debt — the declaration becomes insulting to the creditor when that inability is the result of improvidence or actual extravagance. When any man is disabled by sickness from discharging his duty to himself, his family, or society, the question should at once be, is it from Heaven or of men? Not of the former; for it is said, He does not willingly afflict the children of men: consequently sickness is not

of His sending. It is the result of causes within ourselves. In a literal sense, as well as a moral, it is true: "O Israel! thou hast destroyed thyself!" In plainer terms, disease is not sent upon us; we bring it on ourselves — and health is a duty.

HOW MUCH TO SLEEP.

THE amount of sleep which persons require varies with the age, habits, and conditions of men.

If we will yield to nature's guidance, instinct will designate the exact quantity required for each, with promptitude and accuracy. All know that a night's full natural sleep gives an awaking of freshness and vigor, which insures bodily enjoyment for a whole day; but if sleep is broken and disturbed, it is certainly followed by lassitude of body and mind: this palpable fact demonstrates that body and brain, flesh and spirit, are recuperated by sleep; it then follows that the more we work, the more we study, the more sleep we require. To ascertain how much sleep each one needs, we will give a rule presently; but it is useful to know that nature will not take too much sleep, except by violent and artificial means: if forced upon her long, obesity, or other form of destructive disease, is inevitable; but if we attempt to rob the body of its requisite amount, debility of body, madness of mind, or premature death will always result if this violence is persevered in. There are persons whose voraciousness of time is such, that they consider that the hours spent in sleep, beyond the briefest number, are hours lost; that if they can go to bed very late and get up very early, it is so much added to life. We once heard a man say that no time should be lost; that a book should be always at hand, so that in waiting for dinner or a friend we might read, even if it were but a line. He practised this. His was accounted one of the greatest minds in the nation; his writings will live when the names of Presidents will be repeated but once in an age. He lost his mind, and died in his prime! The truly wise will, therefore, yield themselves to nature's apportionment. It is a law of

our being, as beneficent as it is wise, that if we are let alone we wake up of ourselves, as soon as the system has taken an amount of repose proportioned to the exertions of the previous day, and the usual ones of the day following. All that remains, therefore, for us to do, is to aid nature in the outset, or rather avoid acting in such a way as to interfere with her operations, by simply going to bed at a regular hour, with a mind, and body, and stomach unoppressed with the cares and labors and food of the preceding day, and to arise in the morning as soon as we wake up of ourselves, not sleeping a moment in the daytime. It is scarcely possible for any one to pursue this course rigidly, if in moderate health, without in a week or two usually securing the following delightful results: an ability to go to sleep within a few moments of laying the head upon the pillow; of sleeping soundly all night and of waking up refreshed, within a very few minutes of the same time for weeks together, giving us perhaps an hour more in midwinter than in summer time, because the mind and body, and digestion are more vigorous in winter, when nature favors us by giving longer nights.

SCHOOL DANGERS.

MANY girls and boys of promise, the great hope of life to yearning parents, are sacrificed every year to the cupidity of sordid, stupid, or reckless school-teachers, aided and abetted by the contemptible vanity of the thoughtless parents themselves. We regard public examinations and school exhibitions a cheat and a sham in three cases out of four. It is done for the benefit and behoof of the teacher, and to the irreparable injury of the scholar; while the poor dolt of a parent has not sense enough to see through it. We hope never to see a child of ours competitor for any prize or station at school.

Not long since a gentleman of wealth, from the east, consulted us in behalf of an only child, a daughter of seventeen, at school. She was expected to complete her studies at an academy in two months. Already she had been preparing for

an examination for some weeks. The report was, that she was so much "interested" in her studies that she barely allowed herself necessary sleep; that she always ate in haste, and went to her books immediately after her meals. She had all the symptoms of a commencing decline, and she was determined to "keep up" until the close of the session. Those two months seemed to us an interminable age ahead. We felt as if she ought to have been hurried out of the school-room without an hour's delay, and driven out among the beautiful hills of her own New England, and scarcely allowed time out of the saddle to take her meals; we felt as if she ought to have been compelled to eat most of her meals on horseback. But the gratification which was to result to her from a successful examination outweighed all considerations of the happiness of healthful youth. We declined giving special advice while she was at school. We have no doubt that the reaction which will take place after the examination will, with her previous condition, send her to an early grave — as it has done in multitudes of similar cases before. Parents ought to remember that reviewing studies for an examination is for the glorification of the teacher, without any commensurate advantage to the scholar.

A young lady, the hope of a widowed mother, and both poor, wrote only in June last, that she was at school preparing herself as a teacher, with a view to support herself and mother, by obtaining a position in the school of which she was then only a scholar; but, in order to do that, it was necessary that her examination should entitle her to a diploma. How long and how hard she had been striving, we do not know; but the struggle had been so severe, the tension so great and continued, that she writes, "A weakness and drowsiness has come over me, from which I cannot arouse myself, and causes me almost to despair of recovery. Mere talking is a weariness. It seems as if I shall never feel wide awake again. I feel as if I could sleep forever. This sleepiness is experienced, not only at noon and at night, but also in the early morning. Having always ranked first in my classes at school, I have endeavored, the present year, to maintain my position; but I feel that my health is not equal to the task. It seems that the faculties of my mind are not

what they once were, especially my memory. The time is drawing near when the diplomas will be awarded to our class. The apprehension of a failure, on my part, weighs heavily on my mind; and fail I must, unless I can be aroused from my stupid state. The very efforts I make to keep myself awake in the daytime often makes me sick at heart."

Here is a case of a young brain stimulated to sheer exhaustion, while all the powers of life were failing with it. Out upon it, we say. Let the barbarous customs of the school-room be abolished; and let parents and teachers understand, that education can be so conducted as to make it a self-buoyant process, from the commencement of the alphabet to its successful close. Really competent teachers can make it a delight, instead of a burden and a bore — can make it the meat and drink of those who learn. These are practical teachers, and deserve treble salaries, with the respect and thanks of all the humane

HYDROPHOBIA.

HYDROPHOBIA follows the bite of various animals, but more frequently that of a dog. There are two errors generally prevalent in reference to this most fearful of all diseases, which merit correction.

Hydrophobia is almost as frequent an occurrence outside of the "dog-days," as during that period; and second, mad dogs are not always afraid of the water, nor do they always exhibit a furious manner. The more certain signs of their being rabid are an unsteady walk, a haggard appearance, and an extraordinary and striking wildness in the expression of the eye. We, therefore, most earnestly advise that whenever a person is bitten by any dog, even to the extent of the smallest scratch, whether in summer or winter, to saturate a rag instantly with common spirits of hartshorn and sop it on the wound for at least half an hour, on the principle that all bites and stings owe their injurious effects to their acid nature, and hartshorn, being one of the strongest, simplest, and most accessible alkalies, is the most practicable anti-

dote in Nature; the sooner it is applied, the more certain will be the success. The next most accessible thing to the same nature is the liquor resulting from a cup of hot water poured on a handful of fresh ashes of wood.

THE STOMACH.

THE stomach is the source of a very large share of our animal enjoyment, if treated properly; but if allowed to fall into disease, life is rendered miserable, in spite of all the advantages that wealth or station can bestow. Eating largely and late, is the most common cause of the long catalogue of neuralgias and dyspepsias which everywhere prevail, more or less, and are increasing in frequency.

As the day closes, we all become weary, and the body yearns for the repose and rest which only the quiet chamber can fully give. The whole system is weak,—feet, fingers, arms, everything. There is not a muscle in the body which does not participate in that tiredness. The stomach is a collection of muscles, and these are called to work at each meal; and to dispose of that meal is a work of four or five hours. The more that is eaten, the more work has to be performed. Any one can see, then, the striking absurdity of giving an already weak stomach four or five hours' work to do at the close of the day — of giving rest to the body by sleep, and yet keeping the stomach hard at work until nearly daylight. Its repose then is the repose of exhaustion, and it does not wake up for breakfast, any more than the body would, if kept out of bed long past midnight. Not being waked up, it does not call for food, and there is no appetite (no "seeking," as the word literally means) for food.

But another result follows from a hearty supper, or a very late dinner: the digestion of the food requires a large amount of nervous power, leaving the other parts of the system to the same extent deficient of their natural supply, the brain in common with the others; hence, no one can sleep soundly and refreshingly after a hearty meal.

More than this, if a large meal be taken at the close of the

day, when the body is weary, tired out, the stomach not only requires an extra amount of nervous power, which must be supplied at the expense of the other parts of the system, but it requires, also, an extra supply of heat, which must be supplied in the same way — and the stomach will have it, whatever mischief may result to other parts of the body — leaving the body chilly; which, in its severest forms, is called in the south a congestive chill, where the engorgement of blood is so great as to oppress the powers of life, and a stupor pervades the whole frame, out of which it never fully wakes up again, except, perhaps, for a single gleam at a time of partial consciousness.

Hence the impropriety, at all times, of going out into the cold air, or taking a cold bath immediately after a hearty meal, if the person is at all weakly, or is in a tired condition; for the chilliness is only increased thereby, and a fatal result is the more likely to ensue. A thousand times better would it be for this whole land, if not an atom of food was ever allowed to pass adult lips at a later hour than five o'clock in the afternoon. Such a practice, habitually and literally adhered to, would save more lives every year than are destroyed by steam, and sea, and all wars together.

TEA AND COFFEE.

TAKING into account the habits of the people, tea and coffee, for supper and breakfast, add to human health and life, if a single cup be taken at either meal, and is never increased in strength, frequency, or quantity. If they were mere stimulants, and were taken thus in moderation and with uniformity, they would, in time, become either inert, or the system would become so habituated to their employment, as to remain in the same relative position to them as if they had never been used; and, consequently, as to themselves, they had better never have been used, as they are so liable to abuse. But science and fact unite in declaring them to be nutritious, as well as stimulant; hence, they will do a new good to the system every day, to the end of life; just as bread and fruits

do ; hence, we never get tired of either. But the use of bread and fruits are daily abused by multitudes, and dyspepsia and cholera morbus result ; yet we ought not to forego their employment on that account, nor should we forego the use of tea and coffee because their inordinate use gives neuralgias and other ailments.

But the habitual use of tea and coffee, at the last and first meals of the day, has another high advantage, is productive of incalculable good in the way of averting evils.

We will drink at our meals, and if we do not drink these, we will drink what is worse — cold water, milk, or alcoholic mixtures. The regular use of these last will lead the young to drunkenness ; the considerable employment of simple milk, at meals, by sedentary people, — by all, except the robust, — will either constipate, or render bilious ; while cold water largely used, that is, to the extent of a glass or two at a meal, especially in cold weather, attracts to itself so much of the heat of the system, in raising said water to the temperature of the body — about one hundred degrees — that the process of digestion is arrested ; in the mean while giving rise to a deathly sickness of stomach, to twisting pains, to vomitings, purgings, and even to cramps, to fearful contortions, and sudden death ; which things would have been averted, had even the same amount of liquid, in the shape of simple hot water, been used. But any one knowing these things, and being prejudiced against the use of tea and coffee, would subject himself to be most unpleasantly stared at and questioned, if not ridiculed, were he to ask for a cup or glass of hot water. But, as tea and coffee are now universal beverages, are on every table, and everybody is expected to take one or the other as a matter of course, they are unwittingly the means of safety and of life to multitudes. They save life, where a glass of cold water would have destroyed it. So that the use of these beverages is not merely allowable, it is politic, it is a necessity.

VEGETARIANISM AND ILL-TEMPER.

SOLOMON was a great lover of beefsteak; and when he wanted a fit comparison with one of the meanest and lowest traits of our nature, to wit, a bad temper, he compares it to a vegetable dinner! saying, that even a "dinner of herbs," with love and affection, was preferable to the most splendid table, marred with the presence of ill-nature. As writers of note are found, sooner or later, to have treated of things coming under their own experience and observation, we cannot resist the conclusion that Solomon had a "tartar" in his household. Other Solomons have the same. Steele had some experiences of a growling, grumbling ill-nature, and seems to have had a woman in his eye, when he declared, "A bad temper is a curse to the possessor. To hear one eternal round of complaint and murmuring, to have every pleasant thought scared away by this evil spirit, is a sore trial. It is like the sting of a scorpion, a perpetual nettle, destroying your peace, rendering life a burden. Its influence is deadly. The purest and sweetest atmosphere is converted into a deadly miasm wherever this evil genius prevails. It is allied to martyrdom, to be obliged to live with one of a complaining temper. One string out of tune will destroy the music of an instrument otherwise perfect. So if all the members of a family do not cultivate a kind and affectionate temper, there will be discord, and every evil work." Solomon and Steele evidently had their eye on the family relation. O, the curse, the living martyrdom of having one member in a household, whose low-bred nature, exhibiting itself in every hour of waking existence, clouds the brow of the parent, petrifies the glad smile of childhood, fixes a stern hatred on the heart of the servant, and fills the breast of the guest, or stranger, with sadness and inexpressible contempt!

In the estimation of the wisest of men, the distance between a dinner of beefsteak and vegetables was almost immeasurable; but, between vegetables with lovingness, and a splendid repast with a carping grumbling nature, there could be no comparison, and he gladly chose the former. Let, then, the

snarling curs, fortunately met with only here and there, make a note of this, if they can but know their picture; and remember, that to see no beauty in any flower, to feel no warmth in any sunshine, to draw no lovingness from any smile, is, of all temperaments, the most to be pitied, the worst to be feared.

FOOD CURE.

THIS book aims to show how to maintain health by natural agencies, and by the same means to restore it if lost. It is not pretended that all diseases are cured in this way; but it is very certain that quite a number of ordinary ailments may be removed by the judicious employment of the contents of a well-furnished larder; and with this great advantage, the cures are more permanent, and less liable to return,—accomplishing their object without any shock to the system, and without the danger of killing the patient, by mistaking the quantity, or quality, or name of the dose.

Ripe fruits and berries, slightly acid, will remove the ordinary diarrhoeas of early summer.

Common rice, parched brown like coffee, and then boiled and eaten in the ordinary way, without any other food, is, with perfect quietude of body, one of the most effective remedies for troublesome looseness of bowels.

Some of the severest forms of that distressing ailment called dysentery, that is, when the bowels pass blood, with constant desire, yet vain efforts to stool, are sometimes entirely cured by the patient eating a heaping tablespoon, at a time, of raw beef, cut up very fine, and repeated at intervals of four hours, until cured, eating and drinking nothing else in the meanwhile.

If a person swallows any poison whatever, or has fallen into convulsions from having overloaded the stomach, an instantaneous remedy, more efficient and applicable in a larger number of cases than any half a dozen medicines we can now think of, is a heaping teaspoon of common salt and as much ground mustard, stirred rapidly in a teacup of water, warm or cold, and swallowed instantly. It is scarcely down before it begins

to come up, bringing with it the remaining contents of the stomach; and lest there be any remnant of a poison, however small, let the white of an egg, or a teacup of strong coffee, be swallowed as soon as the stomach is quiet; because these very common articles nullify a larger number of virulent poisons than any medicines in the shops.

In case of scalding or burning the body, immersing the part in cold water gives entire relief, as instantaneously as the lightning. Meanwhile get some common dry flour, and apply it an inch or two thick on the injured part the moment it emerges from the water, and keep sprinkling on the flour through anything like a pepper-box cover, so as to put it on evenly. Do nothing else, drink nothing but water, eat nothing, until improvement commences, except some dry bread softened in very weak tea of some kind. Cures of frightful burnings have been performed in this way, as wonderful as they are painless.

Erysipelas, a disease often coming without premonition, and ending fatally in three or four days, is sometimes promptly cured by applying a poultice of raw cranberries, pounded, and placed on the part over night.

Insect bites, and even that of a rattlesnake, have passed harmless, by stirring enough of common salt in the yolk of a good egg to make it sufficiently thin for a plaster, to be kept on the bitten parts.

Neuralgia and toothache are sometimes speedily relieved by applying to the wrist a quantity of bruised or grated horse-radish.

Costive bowels have an agreeable remedy in the free use of tomatoes at meals — their seeds acting in the way of the seeds of white mustard or figs, by stimulating the coats of the bowels over which they pass, in their whole state, to increased action.

A remedy of equal efficiency, in the same direction, is cracked wheat — that is, common white wheat grains, broken into two or three pieces, and then boiled until it is as soft as rice, and eaten mainly at two meals of the day, with butter or molasses.

Common sweet cider, boiled down to one half, makes a most excellent syrup for coughs and colds for children — is

pleasant to the taste, and will keep throughout the year in a cool cellar.

In recovering from an illness, the system has a craving for some pleasant acid drink. This is found in cider which is placed on the fire as soon as made, and allowed to come to a boil, then cooled, put in casks, and kept in a cool cellar. Treated thus, it remains for many months as good as the day it was made.

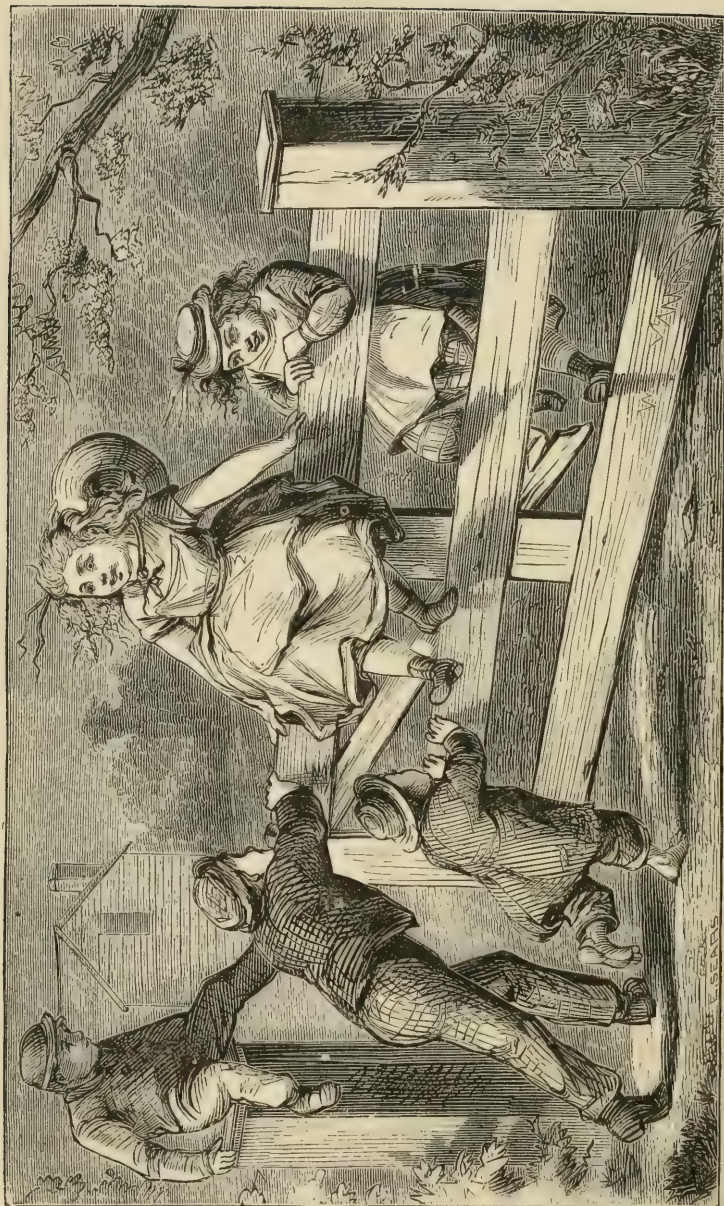
We once saved the life of an infant which had been inadvertently drugged with laudanum, and was fast sinking into the sleep which has no awaking, by giving it strong coffee, cleared with the white of an egg, a teaspoonful every five minutes, until it ceased to seem drowsy.

Our book on "Health and Disease" was written with a view to introduce people to the knowledge of items like these, in the hope of doing something towards abolishing the ruinous and almost universal habit of purchasing patent medicines, which, in so many instances, are either inapplicable, hurtful, or utterly useless, and, in this latter case, are indirectly the means of death, by the loss of time in obtaining the services of a competent physician to apply the proper means with a wise discrimination.



MAKE YOURSELF USEFUL.

THIS is the standing injunction to a large family of steady and affectionate children, of a "Friend" mother, whom we know, and we regard it as one of the most important lessons which childhood can learn. Many a young man would have been saved from the halter, had he learned in his father's house how to "make himself useful" under all the circumstances of life. And well do we know, that many a girl with a good heart has gone down to an early grave of infamy, from being brought up, by a false kindness, without the knowledge of how she was to "make herself useful" in the various changes and adversities of life. Very many girls, in this drear winter weather, go to bed hungry, and rise to hover around stinted fires, and shiver all day in scanty cloth-



TOMBOYS.

ing, wearing the wrinkles of sadness and care on faces yet in their teens, willing enough to work — and abundant work to do, with liberal pay, in luxurious mansions, whose rich occupants would count it a "fortunate thing" to find a person suited to the place.

Why, then, are the doors of all our charities besieged and daily thronged? and why does the pitiful appeal strike the ear of the pedestrian in his early walk, or noonday promenade, or nightly visit to the party, the lecture, the concert, or the opera?

It is simply because these starving, freezing girls were not brought up to be useful, were not taught, by careless or over-indulgent mothers, how they might command situations. The incessant and earnest cry of thousands of almost despairing housekeepers, is for competent "help," to cook, to nurse, to sew, for chamber work, or for waiting. Within any twenty-four hours, two thousand, may we not say ten thousand, such girls could find welcome homes, in the very best families in New York, at high wages.

But American girls think it degrading to cook, and nurse, and wash, and wait on the table, and their more inexcusable and short-sighted parents confirm them in their views; and the next we hear of them is "starvation," "suicide," premature disease, or a dishonored grave. Let all these, especially those who can leave their families nothing, impress on the minds of their children, day by day, that it is more dishonorable to beg than to work; that it is more criminal to do nothing than to be industrious; that no employment is dishonorable which is useful; and that it is not only a disgrace, but a crime to be idle, from feelings of a despicable false pride.

TOMBOYS.

How we love the phrase! How it carries us back to the good old times when girls were not afraid to laugh out a whole heart at once, and never knew anything of modern "propriety;" sanctity before folks, satanity behind; angelic in the street, animal in the pantry, and in the study asinine!

"Tomboys" is associated in our mind with *saleratus*. *Saleratus* rises, and helps to rise; so does a tomboy, for she is so full of romping and of fun, that, with her joyous nature and her unsuspecting abandon, she fires up every young heart around her, and makes the saddened faces of the old beam with the subdued but sweet smiles of the memories of Auld Lang Syne, when they too were young.

The first time we ever saw that household word, "*Saleratus*," was when we were just beginning to take lessons in "*Corderii*," the first Latin primer. There was the picture of an angel broke loose. It was a young girl, with her long hair floating back in the breeze, an uncontrollable joyousness in her face, and, withal, a most unsuspecting, don't-care look about her; she was not on earth or in heaven, but between the two, in mid-air like, as if she had taken a spring, which was to end in a somersault, landing her right side up; and under this picture was, in large letters, *Sal Eratus*. Our first impulse was to "translate that." "*Sal*," we confidently believed, meant *Sal*, and "*Eratus*" had something to do with erring; so we concluded that if *Sal* and *Erring* were put together, it would make, in plain English, "*Erring Sal*;" and that somebody's daughter, named *Sal*, would very probably, if she "cut up so," in the end "put her foot in it," that is, "spoil the broth;" or, in other words, make a fool of herself; which means, to take her pigs to a poor market; that is to say, would come out at the little end of the horn. Will any spirit about us vouchsafe an ability to express our idea in more courtly phrase, and better adapted to the modern market? For we ran back a moment to old times; and their associations so enveloped us, that we were "possessed" of old words, phrases, comparisons, old everything; specially did it bring to our mind, of how we went a moonshiny night to a prayer-meeting in the country, with Dr. Clelland's daughter, and how, when an essay was made to help her over the fence, with the tip end of a gloved finger, she exclaimed, "O, get out!" and laying one hand on the top rail, she cleared the panel at a bound! We felt mean for a whole year.

How sigh we for the times to come again, when for a girl to laugh outright, to clear a fence, to reach the saddle at a bound, or row on a river, or gallop alone to a neighbor's, five

miles and back, shall be considered nothing remarkable, its "symptom" being, an index to physical health, to joyous good-nature, and possession of high moral and physical abilities. How would a regiment of the true "tomboys" of olden times, quartered on Gotham, work a revolution for the better in mind and morals, in physical elevation and mental power, whose influences for good would be felt for generations !

DISEASE AND CRIME.

LIGHT is daily coming in upon the world of mind, and by the help of clearly established facts, arguments may be adduced, which will have a stronger tendency to compel men to take care of their health than any which have arisen from conscience, money, or duty ; that is, the argument of *Shame*. Let men fully understand that certain bodily affections tend to crime, and that crime thus committed confines to the penitentiary, then may the community wake up more fully to the sentiment, "Health is a duty ;" and, therefore, the neglect of its preservation a sin, which, in the natural progress of things, leads to loss of health, and life, and honor.

In a recent trial of a forger, who handled millions of dollars in a year's business, the defence was that he was insane. Among the evidence offered was, that he could sleep only three or four hours out of the twenty-four. In a previous article we stated that a growing inability to sleep was a clear indication of approaching insanity, and on the return of sleepfulness the intellect became clear. There were other symptoms. There was the sound of trip-hammers in his ears ; blacksmiths' sparks floated before his eyes, and there was pain in the head a large portion of the time. These symptoms, lasting so long, had at length so affected the brain as to destroy all perception, or comprehension of the *effects* of crime ; and when the organ of a man's perception is destroyed, he will plunge headlong, and with utter recklessness, into any kind of wrong-doing which circumstances throw in his way — arson, robbery, murder, anything ; and, if not detected or prevented, the crime, whatever it may be, will grow into a

habit, and habit is second nature ; consequently he will revel in it ; it becomes his meat and drink, and he would rather do it than not. Hence the prisoner declared, without hesitation, that if he were released he would do it again ; that he rather liked it, and nothing would prevent him but cutting off his hand, if it came in the way, to forge paper.

It was shown on the trial that there was insanity on the father's and mother's side, but no indication of it on the part of either father or mother. It is well known, however, that insanity, as well as personal features, overleaps a generation or two. Often a child bears a striking resemblance to a grandparent, without a lineament of parental feature.

The acts of the prisoner were admitted by his counsel, and the question of guilt or innocence rested on this : Was he insane or not ?

The use which we wish to make of these developments is practical, and is of high importance. A wise and stern medical treatment would have deferred, if not prevented, the combination of events. And how ?

The prisoner was under the habitual influence of constipation, and an anodyne which intensified this constipation every hour ; while the principle of the medical practice, in this case, was to let the bowels take care of themselves — which they did not do. This individual was never seen by his business associates without a cigar in his mouth ; he smoked fifteen or twenty a day. The immediate effect of smoking tobacco falls on the brain, excites it ; during that excitement he could not sleep, and the reaction went so low that he could not sleep ; only a troubled repose was possible during the brief transition from one to the other. During the excitement, the brain ran riot in the direction of the opportunity, and expended its energies in that direction ; but during the reaction, power was not left to carry on the bodily functions.

The effect of constipation is to thicken the blood, to make it more impure ; hence more unfit for healthful purposes. The more impure the blood is, the thicker does it become, the slower is its progress, and if nothing is done to alter this state of things, stagnation and death take place. Stagnation means accumulation ; for the moment the blood stops in any part of the body, the coming current, flowing in, causes an

accumulation, precisely as in the closing of a canal gate, or the damming up of a stream. This accumulation in the blood-vessels distends them, causes them to occupy more room than nature designed; consequently they must encroach on their neighbors. The neighbors of the blood-vessels are the nerves; hence the nerves are pressed against; that pressure gives what we call "pain." As there are nerves everywhere, a point of a needle cannot be placed against the surface of the body without some pain, which shows the universality of nerve presence; hence we may have pain anywhere, and will have pain if there is pressure. This accounts for the steady pain in the head. The excitement of the day sent the blood to the brain too fast, the repose of the night was too short to allow of its removal; besides, the energies of the system had been overtaxed, and there was not power enough left to remove a natural accumulation, let alone the extraordinary.

But there is a law of our body, whereby pressure from any cause not only gives pain, but may destroy the part pressed against, and consume it, by dissolving it into a gaseous and fluid substance, which in this condition is conveyed out of the body. A band put around an arm of a foot in circumference, will, if tightened every day, in a time not long, reduce the circumference to six inches. Constant pressure cannot be exerted against any portion of the human body without impairing its structure, or causing its diminution and final destruction. These are principles of universal admission. They are first truths in medicine. From some *unknown* cause, this accumulation and pressure was determined to a particular portion of the brain, where fearlessness of consequences are situated; and we believe, if the prisoner's brain could be examined this day, that portion of it, most probably small in the beginning, would be found almost wholly wanting, having been destroyed by long-continued pressure, or to be of abnormal structure.

We believe that a medical treatment which would have sternly interdicted the use of the cigar, — materially at first, and gradually thereafter until its final extinction, — together with securing a natural condition of daily acting bowels, with a plain and substantial diet, — and kept him there, — would have saved him and all his from the subsequent calamities.

Artificial excitement, whether from tobacco, opium, or alcohol, if largely persevered in, will work ruin to mind, body, and soul. It is right that it should be so. Omnipotence has ordained it. If a man is in a physical condition which impels him to do what is illegal, or if he be in a mental condition which impels him to do what is illegal, the question whether he is to be punished or not, depends upon the manner in which he became subjected to that condition. If such condition be the result of birth, or by a fall, or stroke, or other occurrence out of his control, he should go free of penal suffering; but if he placed himself in that condition by the unbridled indulgence of his appetites or his passions, he ought to be made to suffer a just penalty, whether he knew that such indulgences tended to such a result or not. It is a man's duty to inform himself of physiological as well as civil law. Ignorance of the former ought not to work his escape, any more than ignorance of the latter does; otherwise, a man has only to get drunk, to secure impunity from any crime which may be committed in that condition; thus all penal statutes become a farce, and anarchy rides rampant through the land.

So, also, if a man perverts his moral sense, and by a course of vicious reasoning persuades himself that he ought to commit murder, and thinks of it so much as to feel impelled to murder some one, he is properly amenable to the law of the land.

It is no very difficult matter for ordinary minds to persuade themselves, as to any desired course, that it is right; that there is no harm in it; and that, if they meant no harm by it, no blame could be attached. But if, for such flimsy considerations, men are to be excused from penalties, there is an end at once to all law and to all government.

The conclusion of the whole matter is this. Every man should be held responsible for his deeds, unless they are clearly proved to be the result of a physical, mental, or moral condition, which he had no agency in originating or exaggerating to the criminal point. Hence the prisoner was convicted.

BODILY CARRIAGE.

"A DYING man can do nothing easy," as he spilled something which was given him to swallow, were the last recorded words of him who in life had "tamed the lightning's wing," and "bottled the thunders of Omnipotence." But it would seem an easy matter for a sane man or woman in good health *to sit down* properly. And yet not one in a multitude does it. Far-seeing mothers sometimes succeed in beating it into the heads of thoughtless daughters, by virtue of extraordinary perseverance, as a means of getting a husband, — for who ever married a stoop-shouldered or humpbacked girl? As for the sons, they are left to take their chances, and assume any shape which circumstances may determine. But it helps vastly in our efforts to accomplish laudable objects to have a clear and adequate reason to second our endeavors.

Who does not dread and hate the very name of "*Consumption*"? It does not come suddenly. It begins in remote months and years ago by imperfect breathing; by want of frequent and full breaths, to keep the lungs in active operation. In time the lungs swell out a quarter or one third less than they ought to do; consequently the breast flattens, the arms bend forward and inward, and we have the round or high shoulder so ominous in a doctor's eye. As consumptives *always* bend forward, and as men in high health, candidates for aldermanic honors, sit, and walk, and stand erect, — *physically!* — the erect position must be antagonistic of consumption, and consequently should be cultivated, sedulously cultivated, in every manner practicable — cultivated by all, men, women, and children. If we can promote this culture without interfering with the ordinary business of life, and without its costing a dollar, a valuable point is gained; and, considering the importance of the subject, we shall not think ourselves to have lived in vain, if this article shall be practically adopted by any considerable number of our readers.

No place is so well adapted to secure an erect locomotion as a large city; the necessity is ever present for holding up

the head ; if a man does not do it, he will, in any walk along a principal street, knock his brains out ; or, if he be unusually hard-headed, knock out the brains of some less gifted pedestrian. Instead of giving all sorts of rules about turning out the toes, and straightening up the body, and holding the shoulders back, all of which are impracticable to the many, because soon forgotten, or of a feeling of awkwardness and discomfort which procures a willing omission, — all that is necessary to secure the object is to *hold up the head and move on!* letting the toes and shoulders take care of themselves. Walk with the chin but slightly above a horizontal line, or with your eye directed to things a little higher than your own head. In this way you walk properly, pleasantly, and without any feeling of restraint or awkwardness. If any one wishes to be aided in securing this habitual carriage of body, accustom yourself to carry the hands behind you, one hand grasping the opposite wrist. Englishmen are admired the world over for their full chests, and broad shoulders, and sturdy frames, and manly bearing. This position of body is a favorite with them, in the simple promenade in the garden or gallery, in attending ladies along a crowded street, in standing on the street, or in public worship.

Our young men seem to be in Elysium when they can walk arm in arm with their divinities. Now, young gentlemen, you will be hooked on soon enough without anticipating your captivity. While you are free, *walk right, in all ways*; and when you are able, get a manly carriage; and take our word for it, it is the best way to *secure* the affectionate respect of the woman you marry. Did you ever know any girl worth having who could wed a man who mopes about with his eyes on the ground, making of his whole body the segment of a circle, bent on the wrong side? Assuredly, a woman of strong points, of striking characteristics, admires, **beyond** a handsome face, the whole carriage of a man. Erectness being the representative of courage and daring, it is this which makes a man of "presence."

Many persons spend a large part of their waking existence in the sitting position. A single rule, well attended to in this connection, would be of incalculable value to multitudes: — *Use chairs with the old-fashioned straight backs, a little*

inclining backwards! and sit with the lower portion of the body close against the back of the chair at the seat; any one who tries it will observe in a moment a grateful support to the whole spine. And we see no reason why children should not be taught, from the beginning, to write, and sew, and knit, in a position requiring the lower portion of the body and the shoulders to touch the back of the chair all the time.

A very common position in sitting, especially among men, is with the shoulders against the chair-back, with a space of several inches between the chair-back and the lower portion of the spine, giving the body the shape of a half-hoop; it is the instantaneous, instinctive, and almost universal position assumed by any consumptive on sitting down, unless counteracted by an effort of the will; hence parents should regard such a position in their children with apprehension, and should rectify it at once.

The best position after eating a regular meal is, to have the hands behind the back, the head erect, in moderate locomotion, and in the open air, if the weather is not chilly. Half an hour spent in this way after meals, at least after breakfast and dinner, would add health and length of days to women in easy life, and to all sedentary men. It is a thought which richly merits attention. As to the habit which many men have, of sitting during prayer, in forms of worship not requiring it, with the elbows extended along the back of the pew, and forehead resting on the arms, we will only say, in passing, that besides being physiologically unwise and hurtful, it is socially an uncourteous and indelicate position, while in a religious point of view it is an unpardonable irreverence; a position which no man with the feelings of a gentleman, unless an invalid, can possibly assume, and we wonder that it is a practice of such general prevalence. It is a position which, we venture to affirm, is in almost every instance the dictate of bodily laziness, or religious sleepiness or indifference. Women are not required to stand in prayer; it is physiologically hurtful; they should sit or kneel.

COMMON SENSE.

Not one in a multitude has it. Not one in a multitude of those who make use of the expression knows what it means. Let the reader try this moment to define it in concise language, and in a moment he will find himself "in endless mazes lost." Yet it is a correct and appropriate phrase, if we can but distinguish between the possession and the exercise; the ownership and use of our senses. The word "common" qualifies as to the amount of sense, but does not apply to its use. The exact meaning to be attached to the expression is the *use* of an amount of intelligence which the mass of persons possess. Common sense is the *use* of experience and observation. It is the practical employment of an ordinary amount of intelligence. Most persons have it—few use it. Its possession is common—its practice uncommon; hence the literal correctness of the expression, "Very few people have common sense." It would be plainer to say, "Very few people *make use* of their common sense."

For example. Ask the first man you meet if he has not pushed up his wristbands in washing his hands, with a view to their remaining up, to prevent wetting them, until the operation is over. Ask him, further, if he has not done the same thing a hundred times, and if, in a single instance, he ever knew them to stay up until he was done. And yet that man, until the day of his death, will attempt that same useless thing as often as he has occasion to wash his hands with his coat on, or without the trouble of unbuttoning the wristbands. He has, in common with the multitude, sense enough to know that the wristbands will not stay up, but yet he does not *use* his intelligence. Hence it is appropriately said of that man, "He has not common sense,"—that is, he does not *exercise* common sense.

A man knows how to be polite. He may be in a company which does not merit its exercise, in his opinion, still the omission of it lays him liable to the charge, "He has no politeness,"—that is, he does not practise it.

The mass of people know that jumping out of a vehicle

when the horses are running away, is very certain to be followed with loss of limb or life; they know, too, that dropping one's self out from behind is attended with comparatively little danger, and yet nine out of ten will jump out at the side — not one in a million will spill himself out from behind. Thus every one of the million has sense enough to know the fact, yet only one in the million is found to *use* it, to practise his knowledge.

Anybody has sense enough to know that, if additions are daily made to any vessel, and nothing be taken from it, day after day, the vessel will soon overflow, and there will be mischief and loss; and yet there are multitudes in every community who ruin their health in early life, preparatory to a premature death or an age of suffering, by eating heartily two or three times a day, for days together, without heeding the necessity of a daily action of the bowels as a preventive of irretrievable mischief. Countless numbers of literary men, students, lawyers, clergymen, lose their health, and are laid aside from usefulness and duty, by failing to recognize practically a principle so self-evident, that daily additions to the contents of the body, without a proportionate outlet, must result disastrously. Thus it is we say of many great men, men of extraordinary acquirements — all their talents cannot preserve them from poverty. They have the sense but do not use it. They know better, but do not *act out* their knowledge. The different results from the *possession* and *use* of sense and money are striking. The less a man uses (spends) the money he accumulates, the richer he becomes; the less a student uses his daily accumulation of knowledge, the bigger bore he is. Therefore, save your money — use your sense.

SLANDERING DOCTORS.

A GREAT many jokes are cracked at the expense of the doctors, and at the expense of the reputation of intellect of those who crack them; for a moment's consideration, which, by the way, in this fast age is not given to anything of true importance, except by the few — a moment's consideration

would teach any one that it is to the doctor's interest to keep the patient alive as long as possible, for as long as the patient lives he pays. Witness the desperate efforts made to protract life for a few hours in the last extremity; how the medicine is poured down every five minutes as long as the dying man can swallow; how the blister-plaster encases ankle, wrist, and waist, to kindle up again the powers of life, for with returning life returns the prospect of dollars. For our part we could never appreciate the philosophy of torturing the poor dying body in the ways just alluded to, to the last moment of existence. The great Washington prayed to be allowed to die in peace. When our last hour comes, hoist the window, throw the door wide open, without a draught; moisten the lips; clear the room of all but one or two; let all the pure air possible get to the laboring lungs. Just imagine, reader, what would be your feelings for relief, if a pillow were pressed over your face for a minute, and you may have some idea of the desire a dying man has for all the air he can get. But as an evidence that doctors are not such a murderous class as represented sometimes, the last census shows that it requires eighty doctors to keep one undertaker, there being forty thousand doctors in the United States, while there are only five hundred professed undertakers, the irregulars of both not included.

SURGICAL INSTRUMENTS.

SURGICAL instruments are quite the rage nowadays. Men and women, as "flat as a flounder," patronize abdominal supporters, when the great mischief is, they haven't anything to support.

Deaf women, the dumb ones having all died off before the flood, are provided with patent "auricles," which stick out on each side of the head like two great rams' horns, all regardless of the fact whether there is any hearing to be aided or not. Then there are shoulder-braces and back-straps, respirators, inhalers, *et id omne, ad infinitum*; so that there is scarcely a member of the human body that is not provided with an "aid." The stomach has a million; among the worst

are German gin and British beer, made out of worse than bilge-water. Now, any intelligent physician knows that the vast mass of persons who patronize these great variety of supporters, need aids of a very different kind. The best respirator in the world is, to shut your mouth and go ahead; the most efficient "shoulder-brace" is, to hold up your head and march on; while the most valuable *general* "supporter," and the only one needed in nine cases out of ten, is, to make the patient go to work, and compel him to live on his daily earnings.

GLOVED TO DEATH.

THERE are many almost inappreciable sappers of our life, any one of which might be in operation for a long time without causing any alarming condition of the system; but when a multitude of these are at work, critical symptoms appear with alarming rapidity. The purest water will become putrid if allowed to stagnate. The purest air from the ocean or the poles, if kept still, becomes corrupt in the cleanliest habitation in the land; and the healthiest blood in the system begins in a moment to die, if for a moment it is arrested in its progress through the system. In either of these cases of fresh water, of pure air, and healthy blood, corruption is the inevitable result of stagnation. To keep them all pure and life-giving, activity of motion is a physical necessity. Whatever tends to arrest or impede the flow of blood through the body, does in that same proportion inevitably engender disease; any other result is physically impossible, because impure blood is the foundation or an attendant of all sickness.

Very recently a New Yorker purchased a pair of boots, out they fitted so tightly that he was compelled to take them off before night, but they caused his death within forty-eight hours.

The most unobservant know that cold feet and hands are uniform symptoms in those diseases which gradually wear our lives away. The cause of these symptoms is a want of circulation. The blood does not pass to and from the extremities with facility. Nine tenths of our women, at least in cities

and large towns, have cold feet or hands, or both ; hence, not one in a hundred is healthy. It is at our feet and hands that we begin to die, and last of all the heart, because, last of all, stagnation takes place there. In the worst cases of disease, the physician is hopeful of recovery as long as he can keep the extremities warm ; when that cannot be done, hope dies within him. It needs no argument to prove that a tight glove prevents the free circulation of blood through the hands and fingers. It so happens that the very persons who ought to do everything possible to promote the circulation of the blood are those who most cultivate tight gloves, to wit, the wives and daughters who have nothing to do but dress ; or, rather, do nothing but dress ; or, to be critically accurate, who spend more time in connection with dressing, than on all other objects together, not including sleep. No man or woman born has any right to do a deliberate injury to the body for a single hour in the day ; but to do it day after day for a lifetime, against the lights of science and common sense, is not wise. We may wink at it, glide over it, talk about this being a free country, that it is ridiculous for a doctor to dictate whether a glove shall be worn tight or loose, but the effect won't be laughed or scorned away, for whatever is done which impedes the circulation of the blood, is done wrongfully against our bodies, and will be as certain of injurious results as the hindering of any law, physical or physiological. Every grain of sand must be taken care of, or the universe would dash to atoms ; and so with the little things of the body.

MAKE HOME HAPPY.

PARENTS, if you wish to prevent your children from falling into practices and associations which lead to loss of health and morals, and to a premature grave. The love of home, as a part of parental teaching, forms the subject of an article in that very excellent publication, "The Presbyterian Magazine," of Philadelphia ; and we trust that all who read it will give it adequate consideration. It is not enough that our children have abundant food and clothing, and comfortable



lodging. There is a monotony about these things which soon tires; the very absence of such comforts is an agreeable relief, at any time, if away from home. It is a common remark, that a child eats almost as much as a grown person, and nothing will satisfy a hungry child. It is strikingly so with the mind; it must have food to feed it; that food is variety — the variety of the new, the unknown — that is what delights children of all ages; and to gratify that delight by presenting to their attention, with moderate rapidity of succession, what is substantial, valuable, practical, is one of the most important of all parental occupations. And parents should feel themselves constantly stimulated to efforts of this kind by the consideration, that, if they do not hold these things up to their attention, their reverses will be presented to them in endless combinations, by the lower associations of the street and of the kitchen.

The three necessities of children are food, exercise, amusement. They will eat, they will move about, they will be entertained. The feeding of the mind is as essential as the feeding of the body; and not half a parent's duty is done in securing house, and food, and raiment. So far from appreciating this mental necessity, we are too apt to thwart their own instinctive efforts to satisfy it, by our short and listless, if not, indeed, impatient and angry answers to their multitudinous inquiries. Under such treatment, they soon learn the uselessness of seeking information from their parents, and gradually seek it elsewhere, with its large admixture of incorrectness, imperfectness, and, too often, viciousness.

In our opinion, neither sons nor daughters should be allowed to sleep away from home, unless their parents are with them. We sincerely hope that such a blessing may be secured to ours, until the day of marriage. It is a true mother's love which seeks to keep her daughter in sight, until superior claims come; it would save many a family from social ruin, and many a parent's heart from breaking. As for our sons, it should be impressed upon them, that no business is to require their attention, and to keep them out of the house after sundown, unless the parent is along, as long in their teens as it is possible to secure obedience to such a requisition. And, to make such obedience pleasurable, let it be the par-

ents' study to render home inviting, by the cultivation of all that is courteous and kindly, and by the large and habitual exercise of the better qualities of our nature, especially those of sympathy, and love, and affection.

To all parents we say, Keep your children at home as much, and together, as long as it is at all possible for you to do it. No better plan can be devised for enabling a household to grow up loving and being loved, in all its members.

POSITION IN SLEEPING.

It is better to go to sleep on the right side, for then the stomach is very much in the position of a bottle turned upside down, and the contents are aided in passing out by gravitation. If one goes to sleep on the left side, the operation of emptying the stomach of its contents is more like drawing water from a well. After going to sleep, let the body take its own position. If you sleep on your back, especially soon after a hearty meal, the weight of the digestive organs, and that of the food, resting on the great vein of the body, near the backbone, compresses it, and arrests the flow of the blood more or less. If the arrest is partial, the sleep is disturbed, and there are unpleasant dreams. If the meal has been recent or hearty, the arrest is more decided, and the various sensations, such as falling over a precipice, or the pursuit of a wild beast, or other impending danger, and the desperate effort to get rid of it, arouses us; that sends on the stagnating blood, and we wake in a fright, or trembling, or perspiration, or feeling of exhaustion, according to the degree of stagnation, and the length and strength of the effort made to escape the danger. But, when we are not able to escape the danger, when we do fall over the precipice, when the tumbling building crushes us, what then? *That is death!* That is the death of those of whom it is said, when found lifeless in their bed in the morning, "They were as well as they ever were the day before;" and often is it added, "and ate heartier than common." This last, as a frequent cause of death to those who have gone to bed well, to wake no

more, we give merely as a private opinion. The possibility of its truth is enough to deter any rational man from a late and hearty meal. This we do know with certainty, that waking up in the night with painful diarrhœa, or cholera, or bilious colic, ending in death in a very short time, is properly traceable to a late large meal. The truly wise will take the safer side. For persons who eat three times a day, it is amply sufficient to make the last meal of cold bread and butter and a cup of some warm drink. No one can starve on it; while a perseverance in the habit soon begets a vigorous appetite for breakfast, so promising of a day of comfort.

WINTER RAILROADING.

SUCH multitudes travel in rail-cars in winter time, it will be a public benefit to make some statements in its bearing on health. To regulate the temperature of any car to suit the hundred different persons who occupy it, is simply impossible. Only general principles can be profitable and practical.

It is better that the car should be too warm than too cold, for the many who come into it in a more or less heated condition, from various causes, too well known to be enumerated. A person terminating exercise in a very warm room cannot take cold. A person terminating exercise causing the slightest moisture on the surface, will always take cold within fifteen, often within five minutes, after sitting still in a cold apartment; and, if continued, an attack of pleurisy, or inflammation, or congestion of the lungs, is an almost certain event, from either of which results a life-long inconvenience, if not, indeed, a speedy death. Therefore, as to all persons entering a car at the beginning of a journey, it is safer, beyond comparison, that it should be too warm than too cold.

Persons sitting in a cold car, for a time sufficient to allow them to get thoroughly chilled, will scarcely fail to suffer from an attack of some acute disease, in spite of a subsequent warming up by exercise or otherwise; while it is well known that persons may remain for hours in an apartment heated to a hundred degrees and over without any permanent discomfort, if they are careful to cool off slowly.

But, as the cars may be very hot in midwinter, and passengers are put down at every station, and often without any fire to go to, it is, most of all, important to know how to conduct one's self without injury under the circumstances. It is only necessary to have all the clothing adjusted — hat, gloves, everything — before the cars stop; as soon as they stop, shut your mouth, open the door, and run as fast as you can to your destination, or the first available house, keeping the mouth resolutely shut, if possible, until you get within doors, and then remain with all your clothing on for ten or fifteen minutes.

The running keeps the blood warm, and to the surface.

The closing of the mouth sends the cold air by the circuit of the nose, and heats it before it reaches the lungs.

The retention of the clothing allows the circulation to become natural slowly, and while so, no one can take cold.

With these precautions, the more a person travels by railroad the more hearty will he become, and, eventually, will not take cold in a year's travel.

In winter railroading the feet require most attention. The floor of the car is the coldest part of it under any circumstances; while a single plank separates them from a zero temperature, it may be. Persons will greatly consult their comfort by keeping their feet on the foot-boards, and, in addition, have the feet and legs well wrapped in a substantial blanket or other covering. It is vastly better to shawl the feet than the shoulders in a rail-car.

GROW BEAUTIFUL.

PERSONS may outgrow disease, and become healthy, by proper attention to the laws of their physical constitutions. By moderate and daily exercise, men may become active and strong in limb and muscle. But to grow beautiful, how? Age dims the lustre of the eye, and pales the roses on beauty's cheek; while crow-feet, and furrows, and wrinkles, and lost teeth, and gray hairs, and bald head, and tottering limbs, and limping feet, most sadly mar the human form divine. But

dim as the eye is, as pallid and sunken as may be the face of beauty, and frail and feeble that once strong, erect, and manly body, the immortal soul, just fledging its wings for its home in heaven, may look out through these faded windows as beautiful as the dew-drops of a summer's morning, as melting as the tear that glistens in affection's eye, by growing kindly, by cultivating sympathy with all human kind; by cherishing forbearance towards the foibles and follies of our race, and feeding day by day on that love to God and man which lifts us from the brute, and makes us akin to angels.

MILK.

MANY persons imagine that the milk of cows is one of the most healthful of all articles, and yet it is a great mistake, except under certain limitations. By stout, strong, hardy, industrious out-door working men it may be used advantageously for breakfast and dinner, but, except in tea and coffee, and now and then half a glass for breakfast or dinner, it is not a proper article of food for invalids. In many instances patients have said to me, "I used to be a dear lover of milk, but I thought it made me bilious, and I have ceased using it altogether." This is the common-sense observation of ordinary men — one that, without any theory, and against a lifetime of prejudice, has forced itself upon the attention.

The rule that a man may eat almost anything with impunity, applies to one in good health, eating in moderation, according to the quality of the food; but when an invalid is to be fed, very different principles are to govern.

In all that I may say, I ask credence for nothing, except in proportion as it is followed up by the argument of *whole facts*.

LIVING IN THE COUNTRY.

LIVING in the country and doing business in town, is a "dog's life," from beginning to end, as far as New York is concerned. Instead of adding to one's comfort and quiet, it diminishes both. So far from promoting health, it undermines it; while in a business point of view, it is attended with a multitude of annoyances of every variety. We have tried it under very favorable circumstances, and speak from experience. We know that many persons think that they would like nothing better than to be able to work in town and live in the country. In some few cases it may be a comfort: it is when a man can afford to go to his place of business not sooner than ten in the morning; or, if he does not go at all for any day, or two or three of any week in the year, it makes no kind of difference, having persons on the spot who will do just as well. But to be the main spoke in the wheel of any establishment, whose punctual and daily presence is indispensable, it is an unmistakable bore to live out of the city limits.

The semi-citizen is in a hurry from one year's end to another. When he goes to bed at night, among his last thoughts are — and there is an anxiety about it — that he may oversleep himself, or that the cook may be behind time with his breakfast; so, going to sleep with these thoughts, the instant he wakes in the morning there is a start, and the hurry begins — he opens his eyes in a hurry, to determine by the quality of the light whether he is in time. His toilet is completed with despatch; but instead of composedly waiting for breakfast-call, his mind, even if not on his business, will be in the kitchen. Can a man converse composedly with his family, when the fear is uppermost of his being left by the train? It is impracticable. Even with the case in a thousand, where the cook is a minute-man, he can't for the life of him eat with a feeling of leisure: may be his watch is a little slow; may be the train is a little before time, and the result is, a hurried and unsatisfactory meal, to say the least of it, under the most favorable circumstances; but suppose the cook is like the multitude of her class — never

before but always behind the time — what a fretting feeling is present, mad as fire, yet afraid to say anything ; soon the wife gets the contagion, and then the play begins ; stand about, everybody.

You are deposited in the cars for town ; accidents and delays will occur ; your mind is in your office, may be a customer is waiting, or you are pressed for time to meet an engagement. As soon as midday is past, the solicitude begins lest circumstances should prevent your departure by a specified train ; this increases as the hour draws near, and when we take into account the dilatory nature of most men, it will be a marvel if some one is not late in meeting you, or making an expected payment ; or a customer does not hang on your button-hole, and you don't wish to offend him. In short, there are such a multitude of causes in operation to crowd the last moments of the business day, that we do not believe that one semi-citizen in a hundred, of any day, walks to the depot from his place of business with a feeling of quiet leisure. When you get home, you are too tired and too hungry to be agreeable until you get your last meal ; even then there is a calculation about getting to bed early, so as to have your full sleep by morning. We ask, Where is the "quietude" of a life like this ? It does not exist. Such a man is an entire stranger to composure of mind. One beautiful morning a sprightly young gentleman entered the cars just as they were moving off. We had seen him often, always in a hurry, always in a pleasant humor. He said to a friend, as he took his seat, "I've been in a hurry from morning until night for the last two years — always on the stretch, but never left. Came very near it this time." Soon afterwards it appeared that he had been industriously engaged the whole of that time, and had accomplished a great deal ; for he had, in various directions, disposed of seventy thousand dollars belonging to a public institution, of which he was the custodian. If this incessant hurry, from one year's end to another, can promote quietude of mind, can conduce to one's pecuniary advantage, can foster domestic enjoyments, it is new to us. We think, rather, that it tends to fix on the mind a stereotype impression of anxious sadness, which, in the father of any family, to be seen every day, must have a decided effect in subduing that spontaneous joyousness which

should pervade the countenance of every member of a happy household.

There is one little matter which we prefer to speak of before dismissing the subject, which we consider of vital importance, and is the idea which led to the penning of this article.

A daily action of the bowels is essential to good health under all circumstances; the want of it engenders the most painful and fatal diseases. Nature prompts this action with great regularity, most generally after breakfast. Hurry or excitement will dispel that prompting, and the result is, nature is baffled. Her regular routine is interfered with, and harm is done. This is a thing which most persons do not hesitate to postpone, and in the case of riding to town, a delay of one or two hours is involved. This never can occur with impunity, in any single instance, to any person living. This very little thing, — postponing nature's daily bowel actions; failing to have them with regularity, — is the cause of all cases of piles and anal fistulas, to say nothing of various other forms of disease: fever, dyspepsia, headache, and the whole family of neuralgias. A man had better lose a dinner, better sacrifice the earnings of a day, than repress the call of nature; for it will inevitably lead to constipation, the attendant and aggravator of almost every disease. To arrange this thing safely, breakfast should be had at such an early time as to allow a full half hour's leisure between the close of the meal and the time of leaving for the cars.

WATER CURE.

ONE of the most powerful of remedial means is the use of cold water — powerful for good or ill. Much of the prejudice existing against it is unjust, having arisen from its injudicious application by incompetent men. Any valuable remedy is liable to abuse. Beyond all question calomel, in the estimation of the Old School, is worth all the other remedies of Allopathic Materia Medica; but nine tenths of those who employ it do so injudiciously, and one of the great reasons of

this injudicious use is in the fact that inconsiderate practitioners, living in one section of the country, have taken "reported cases" from other and distant sections for their guide.

So with the errors of water cure. Its wise and safe application consults the varying habits, temperaments, constitutions, and modes of life of those who employ it. The truly intelligent men who practise the water cure, owe it to the reputation of a useful remedy to impress upon their younger brethren the value of a thoughtful discrimination in every case. A lady of unusual intelligence writes, —

"I was so unfortunate as to be over-treated at a water-cure. I believed the doctor did his best to cure me, but the treatment was too powerful for a person the most marked feature of whose case has always been great depression of vital power. It produced entire sleeplessness. It was more. I was preternaturally awake. For four days and nights I did not lose my consciousness for a single moment. When, at the end of this time, and life was almost extinct, I would fall asleep, and for a week sleep some, after a fashion; then another of those terrible attacks of sleeplessness would come on, and run its course, no matter what was done. In this way I suffered for more than a year, and then I began to sleep better; but I am sure my system received a great shock, and I doubt if I ever sleep as well as other people. I have been obliged to give up cold bathing altogether. A single bath will deprive me of the power of sleeping. I now use tepid sponging every other day, with soap, and think it agrees with me."

We knew an estimable gentleman some years ago, of small vitality, and very feeble constitution. He could not keep warm. The cold-water mania seized him at this time; he carried it to the greatest extremes, when chronic diarrhoea set in, and he died.

He had two small children — girls — of three and five years. His theory was, that to secure them a hardihood of constitution, they must have a cold bath every morning. They would regularly come from the bath shivering with cold, lips and finger nails blue, even in summer, and it would be a long time before they could get warm. Their mother, an unresisting Quaker woman, of great excellence of character, saw her

children paling away before her daily, while her husband had become so fanatical that she saw argument and remonstrance would be alike unavailing. His death terminated these violences. The children rallied soon after, and grew up in excellent health, and for aught we know are alive and well to this day.

The idea which we wish to impress upon the minds of our readers is, cold water is a valuable and powerful remedy, but as a remedy in any decided ailment it should never be employed except by the direction of a physician of experience and education.

Scientific hydropathy is no more responsible for the abuse of cold water as a remedy in disease, than are the Old School doctors for the abuse of calomel by ignorant or reckless persons. In the hands of experienced men, both are remedies of very great value, and both in their places are indispensable.

Our general opinion is, that all children under ten years of age, all invalids, people of thin flesh, and those who are easily chilled, should always wash their limbs and bodies in warm water, with soap and brush, in a room almost as warm as the water itself.

BODILY ENDURANCE.

AN ecclesiastic, whose keenness of logic, whose thorough scholarship, whose depth of thought and breadth of view have made his name familiar to both hemispheres, in a private letter gives us credit for possessing a sounder theology than half the ministers in the land. May be he had not learned that we have considered it a self-evident proposition that the human heart was the seat of a depravity all-pervading. In that respect we are John Calvin, and, if anything different, with a bend backwards. We do not believe that every human heart is equally bad; some are worse than others, incalculably worse, just as of several glasses of pure water, a few drops of ink will color the whole body of water in one glass, making it totally discolored — not an atom of it that is not colored some; a few additional drops will give a more distinct coloring to the next glass, so that of each glass it may

be said, as to the water within it, it is totally discolored, yet some are of a deeper black than others; but all are blackened — every particle of each glass is discolored. No atom of any glass is clear; so no one outgoing of the human heart, in its natural state, is clear, is pure, is without a stain. But the extent of that stain, the depth of its blackness, has a strong exhibition in one of the British Reviews. The article is entitled "Christian Missions a Failure." That is to say, all the money expended by missionaries for the purpose of enabling the heathen to read the Bible, has been a bad investment; that the effort made to enlighten the nations for a century or two past has "cost more than it comes to" — the good done has not been commensurate with the money expended.

We can scarcely conceive of a piece of more virulent, ill-natured malignity than that which must have pervaded the heart of the writer at the time of his penning the article. We can all appreciate the feeling which prompts the using of a dagger — deliberate, determined, vengeful, murderous! We would handle such a one in this way: Your composition shows that you are highly educated, that your associations have been of an elevated character, and that you would shrink from making yourself liable to the charge of being wanting in gentlemanly bearing or honorable dealing. But none of this money was yours, not a cent of it. The persons who made that money appropriated it willingly in the direction of an object which you yourself admit is desirable. Do you think it altogether proper for one gentleman to dictate to another how he shall spend his own money, or when he has spent it to inform him that it was improperly done, and hint that it would have been a great deal better if he had appropriated it in a different direction? Intermeddling, an officious interference with the pecuniary expenditures of a neighbor, of a fellow-citizen, dictating to him as to its appropriation — what is it? What would *you* do in the premises?

Here are a number of people who are anxious that certain persons, strangers to them, should be taught how to read the Bible, thinking that it would promote their happiness; and thus thinking, they, with a noble consistency, use their own money largely to purchase the Bibles, and to send persons to teach how to use them; and here is a man in Scotland, a cul-

tivated scholar, raised in the bosom of the church, engaging without fee or reward in an effort to throw ridicule on the attempts of those benevolent men; and in order to make his shafts more efficient, falsifies history, falsifies fact. Verily, we can scarcely imagine, under all the circumstances, a greater depth of innate malignity against the Christian religion. There is one man totally depraved, and the depth of the blackness is unmistakable. The great burden of Bible teaching is love to all human kind, industry in all human calling, temperance in all human enjoyments, and unflinching justice in all human transactions; a book which encourages no wrongdoing; which winks at no vice, tolerates no crime; and here is a man who seeks to thwart the efforts of nobler hearts to make this book available to the millions of our earth, who else will die without its sight — opposing these efforts on the ground that they cost too much money, not a dollar of which was his. How deeply dark, how unfathomably mean must that man's heart be! what a disgrace to the noble land which gave him birth! May he live to feel ashamed of all that he has written.

So far from Christian missions being a failure, one single individual within a single lifetime has been the means of initiating instrumentalities which have done more to break up the slave trade, than have the fleets of the three greatest nations on the globe for the last quarter of a century; a single individual, by shutting himself out of civilized society for eighteen years, consorting with savages, traversing deserts, swimming rivers, torn by wild beasts, famished by want, and tortured by fiercest fevers, has opened a door to the civilization of a whole continent, occupied by millions of human beings of whose existence the world never dreamed, — an interior continent with its fruitful plains, and navigable rivers, and rich forests, — the people themselves comparatively harmless, friendly, and docile; and this man is a Christian missionary, a physician — Dr. Livingstone, who has "endured more anxious moments, experienced difficulties and perils, and performed grander and more noble deeds than any Crimean hero;" of whom the Earl of Shaftesbury declared, "His great researches and operations will be followed by great and mighty benefits to the whole human race;" while Colonel Sir

R. H. Rawlinson, the learned Oriental traveller, expressed his belief that Dr. Livingstone had laid the train which would raise interior Africa, with its untutored millions, from the depths of savage degradation.

This unpretending missionary has made himself old in forty years; his face is furrowed by hardships and thirty fevers, and literally black by exposure for sixteen years to an African sun; his left arm crushed and made helpless by a ferocious lion. Having passed through all these privations, he made a journey of a thousand miles on foot, and then farther on into an unknown country, stopping not until he had added to his discoveries that of a river navigation of two thousand miles. And while he has done so much for humanity, at so much personal toil and suffering, here is a Scotchman in scholastic Edinburgh, who quietly sits down in his own study and writes "Christian Missions a Failure"—"cost more money than the benefits attained pay for."

The life of the great missionary presents several features of physiological interest.

1. The constitution of man adapts itself to all climates.
2. The hardships which the human body can endure are incredible until seen, and when encountered without the use of spirituous liquors, leave the constitution as firm and as capable of new endurances as it was at the beginning.
3. In all great undertakings requiring persistent endurance of toil, and privation, and exposure, those are most likely to succeed who discard alcoholic drinks of every description, and make up their minds to the temperate indulgence of all the appetites.
4. Systematic temperance in eating and drinking is capable of shielding the human body from the pestilences of all climes, and from the fatal diseases of all latitudes.
5. That the hardships which great travellers are called to encounter do, by their large exposure to out-door air and daily bodily activity, consolidate the constitution and make it more healthy, while the mental powers take their share of increased vigor and activity.

GETTING WORSE.

"THE world is worse than it used to was," is the expressed sentiment of many a poor, unfortunate, woe-begone, used-up fellow. His face is as long as a fence rail — as dolefully serious as Dan Tucker without his dinner — as blue as an indigo bag. He lives down in the cellar himself, and thinks all the world is doing the same thing. Being of no account, doing nothing, he thinks all creation is like his old shoe, "going down heel," while he is too lazy to pull it up. He is of the *Neverwas* family. Everything and everybody compares unfavorably with the things and bodies of his youth; he excepts himself, of course; and while he is the most striking illustration of going backward, he is a firm believer that he alone of all creation has made progress. Who are the people that will have it that the summers are hotter, the winters colder, the beef tougher, the turkeys smaller, the pigs poorer, the potatoes more watery? They never saw the eggs so small, or corn-ears so short; the girls are uglier, the boys ruder; the ministers don't preach as much gospel, nor judges administer the same law; the sun does not shine so bright, nor do the skies look so clear; there is less color in the grass and less bloom on the rose. In short, the whole world is getting worse, and they are tired of it — in which last the world accords its heartiest reciprocity, for the very good reason, they are of no account to anybody. But who are the persons most given to depreciate the present? Not the money-making man, not the energetic mechanic, who finds he has more than he can do; not the clergyman, whose influences for good pervade a whole community, and whose pulpit is surrounded by respectful multitudes. The fact is, the world is retrograding only to those who are themselves going down hill. When a man begins to croak about "hard times," and about everybody getting worse, the whole world included, it behooves him to inquire if it is not he himself who is thus depreciating in value, in his industry, his activity, his sterling worth, and his high resolution. Energetic men are not croakers. The resolute, and those whose motto is "Upward" — whose actions show

"progress,"—are not the men who feel disposed to believe in coming ruin. No; there is progress everywhere — elevation in precept and in practice everywhere around us. In all callings do liberal views prevail. Take the whole question, and let a single fact decide it. Where a dollar was given in private charity a hundred years ago to found a college, endow a seminary, build a hospital, or sustain an asylum, millions are now bestowed. A hundred years ago the pence only were given to humanity; now it is the pound. Be of good courage, then, ye noble workers of good! This world is better for your life, and daily is rising into the more perfect similitude of what it shall be, when, donning its millennial garb, it shall be *the sun* of all worlds!

SOAP SUDS AT TEN DOLLARS A GALLON!

A MONEY-MAKING business that. But is any man so verdant as to pay such a price for an article which can be made for six cents a gallon? Yes, there are ten thousand men and women who are regular customers, and have been for years in succession — at least so we judge from developments made at a special term of the Supreme Court in the city of New York, Judge Duer presiding. On the hearing, the receipt for making the "Balm of a Thousand Flowers" was produced, and it appeared that it was compounded of grease, lye, sugar, and alcohol, dignified by the name of palm oil, potash, &c. We have seen it recommended in the papers, with various certificates, as the best thing in the world to make the hair grow, to keep the face and hands clean, and to perfume the whole body generally. It so happens that it is a *fact* that soap suds *is the best thing* known to keep people clean, to shave with, or to make the hair grow, when it can be made at all, or to keep it from falling out when it has been brought to that state by plastering the scalp and hair with hogs' lard, or any other form of fat, for months in succession — this same oil being "good for" making all floating dust and dirt adhere to the hair, when in a reasonable time a layer of grease and dirt is found spread over the scalp, closing up the pores, destroy-

ing the vitality of the hair, causing it to fall out by the roots. Under such circumstances, the "Balm of a Thousand Flowers" is truly a useful article, for its thorough application will be followed by the growth of the hair, when it has been prevented from growing by accumulated filth, or by severe sickness. But, then, soap suds will do the same thing, by adding a little spirits of hartshorn or alcohol. In our judgment, therefore, there is no hair tonic known more efficient and appropriate for the masses than a bottle of "Balm of a Thousand Flowers," at one dollar, or half a pint of soap suds at one cent. Similar percentages do patent medicines yield, with the drawback, however, of their failing uniformly to meet the reasonable expectations of the purchasers.

AN EASY DEATH.

Not the least of all the rewards of a life of systematic temperance, is that of an easy death. The whole machinery of the body wears out together. Its fly-wheels and its rollers, its cogs, its scapements, and its springs, lose all their power by equal and slow degrees. No one part runs on in the full vigor of its newness while others are wholly incapacitated. "He suffered a thousand deaths in his last illness," is the familiar description of the closing scene of many. And why? Because one part of the complicated machinery had worn out before its time, from having been overtasked, or had been made a wreck of by destructive habits or exposures. It is the being "temperate in all things" to which the sacred Scriptures attach the blessing of the life that now is, as well as of that which is to come; to which we may allowably attach the meaning, enjoyment of to-day, exemption from suffering on to-morrow. Present health and an easy death are the uniform perquisites of those who obey the Scripture injunction in the love of it.

No less a violation of the inflexible law of our being is it to wear out the throat by vociferous preaching; or the voice organs by injudicious singing; or the brain by ruthless habits of mental appliances; or the eyes by persistence in night

study; or the imagination by unlicensed delving into the "hidden wisdom," in order to be wise above that which is written; or the stomach by taxing it daily with a labor it was never formed to accomplish; or the hands themselves, or feet, by imposing a task on their capabilities which they were never made to endure; we say these are no less infractions of physical law than are wilful violations of written moral precepts. As to the latter, we have an "Advocate" who can "clear" us; from the former no power can deliver. short of the miraculous, and that it is useless to expect.

It is the regular and temperate who live long. It is the very old who die without sickness or pain — whose lamp of life goes out as gently as the last flicker of an expiring candle. Cornaro died at ninety-six, without the illness of a day. Old Aunt Hay died among the nineties, without the sickness of an hour. The Rev. Mr. Davies, of England, had no disease of any kind during his life except poor sight, and died at the age of a hundred and five years.

If, then, we covet an "easy death" as to the body, let us obey the Book of books in being "temperate in all things."

And more, if we would "die easy" as to the more immortal part, the soul, let us still cling to the guardianship of that sacred volume, and be, like Cornelius, men "without guile," striving "to have always a conscience void of offence toward God and toward men."



SLEEP OF CHILDREN.

MANY a bright and beautiful child is destroyed, or made idiotic for life by their nurses, in one of two ways.

By the administration of laudanum, paregoric, opium, or other form of anodyne.

By teaching self-abuse, in order that the exhaustion it produces should promote sleep.

Medical books abound in cases of this lamentable character. How to guard against them with most efficacy, is worthy of inquiry.

All children, under five years of age, will be made the

better, healthier, happier, and more good-natured, by an undisturbed sleep of one or two hours in the forenoon.

Children under eighteen months may require two day-naps in summer time.

If a child is regularly put to sleep at the same time, for only three or four days in succession, the habit will so rapidly grow upon it, that with the aid of quiet and a little darkening of the room, it will, if well, fall to sleep within a few minutes of the time, for weeks and months in succession: such is nature's love for system and regularity.

We appeal, then, to every mother, as she values the security, the health, happiness, and sanity of her children, to adopt this inflexible rule. Never allow a child to be put to sleep by any servant, on any pretence whatever, nor permit it to go to sleep at any other than the regular time; and then put the child to sleep yourself, and, if properly managed, all that you have to do is, to take the child to a quiet, darkened room, place it in the bed with a few affectionate words, uttered in a kindly tone, leave it, and it will be asleep in five minutes, without rocking, singing, coaxing, or anything else.

It is wonderful how soon a child learns to do a thing as a matter of course, when it is put in a proper habit by a quiet and kindly firmness.

By such a plan of operation, it will be seen that all inducement to make a child sleepy, by either of the fearful practices named, is taken away from the servant. To all mothers we say, you cannot safely trust your children out of your sight with one servant in a million; and, least of all, to one of the plausible sort, who have a ready "O yes, ma'am," to every inquiry or request you have to make.

TROUBLE KILLS.

THE secret sorrow of the mind, a sorrow which must be kept, how it wilts away the whole man, himself all unconscious, meanwhile, of its murderous effect! He cannot feel that he is approaching death, because he is sensible of no pain; in fact he has no feeling, but an indescribable sensation

perceived about the physical heart. Lord Raglan, commander-in-chief of the British army before Sebastopol, the bosom friend of the Duke of Wellington for forty years, — of whom partial friends have often said, "his character seemed without a flaw," — such a man died, figuratively, of a broken heart. In a moment, almost, trouble came like a whirlwind; avalanche followed avalanche, in such quick succession, that no time was left for the torn spirit to rise above its wounds. The British government, quailing before popular clamor, left the brave old man to bear the brunt alone, because it could not afford to recall him, and yet had not the courage to sustain him. While the tone of official communications deprived him of his sleep, weighing heavily upon him and breaking his gallant spirit, the failure at the Redan closely followed. On reaching headquarters, a letter was in waiting, which announced the death of the last surviving member of a large family of brothers and sisters; the next day, the death of a general, his old companion in arms. Next came the news that the gallant son of Lord Lyons was sinking under his wounds. These things, coming so rapidly one after another, in the course of a few hours, as it were, caused such a change in his appearance, all unknown to himself however, that his physician had to request him to take to his bed, and within forty-eight hours he died, without supposing himself to be in any danger whatever.

Within a year a worthy lady in Ohio sickened, in consequence of some wholly groundless rumors affecting her character in the community into which she had recently moved. She knew they were groundless; she knew the motives of the miserable wretches who originated them; but her delicate and sensitive spirit shrunk before the shock, retreated within itself, and, all torn and bleeding, she died!

Within a few months, a most excellent clergyman found the feelings of his people so generally against him that he resigned his office. The resignation was accepted; but all under such circumstances, that it was really a dismissal, and that, too, for causes which ought to have made every member of the community stand up to him like a man. Conscious of his integrity, and feeling that he had been badly dealt with, his sensibilities received a shock which carried him to a premature grave in a few days.

"You are worse than you should be from the fever you have. Is your mind at ease?" said a quick-sighted physician to a sleepless, wasting patient. "No, it is not," was the frank reply, and the last recorded words of Oliver Goldsmith, whose "Vicar of Wakefield" and "The Deserted Village" will only die with the English language. Died at the age of forty-six, of a malady of the mind, from blasted hopes and unkind speeches of the world around him! He was a man whose heart was large enough and kind enough to have made a whole world happy, whose troubles arose from his humanity; yet the base things said of him, so undeserved, so malignant and untrue, "broke his heart."

In view of these facts, let parents early impress on the minds of children, It is not what they are charged with, but what they are guilty of, that should occasion trouble or remorse; that a carping world should not blanch the cheek or break the spirit, so long as there is conscious rectitude within.

And let all learn what the commonest humanity dictates, to speak no word, write no line, do no deed, which would wound the feelings of any human creature, unless under a sense of duty, and even then, let it be wisely and long considered.

CHAPPED HANDS.

THIS is an annoyance in winter-time; while to keep them soft and white is sometimes very desirable. To do this, wash the hands not more than once or twice a day, and always in water a little warm, using the finest, purest white soap. Rinse them well, so that the soap be entirely removed, then wipe them with a soft, dry towel, closing the operation by rubbing the hands with one another very freely until there is a feeling of comfortable softness in them.

At bed-time, especially of the coldest days, a few drops of sweet oil should be most thoroughly rubbed with one hand into the other. If coal must be handled, or fires made or replenished, do not go near the fire until a pair of gloves, lined with some soft material, are put on.

A WIFE WORTH HAVING.

A LADY writes, "At present I do all my own work, cook for five in family, sweep, dust, and build fires; take care of my two little ones, teach eight piano pupils, giving to each two hours a week, give three lessons a week to a class in vocal music, besides classes in the school-room several hours every day. In addition, I canvass for pupils, receive our friends, retire at half past eleven, and rise at five in the morning. But I find my eyes growing heavy, and my bones ache with servitude."

Who does not feel that a woman of such energy ought to succeed? Who does not regret that she should be called to perform labors so multifarious and so incongruous. In view of this, there are multitudes of married women, not "wives," who may well hide their faces in shame, who, with no larger family, have a cook and housemaid, and yet are ceaselessly complaining of how much trouble they have, how they are worn out with work; who can dilate indefinitely on the hardness of their lot, and who, without earning a dollar a week, complain of being tired of living in such destitution, and cry and pout by the hour whenever a coveted silk dress, or beauty of a bonnet, or love of a point-lace collar or cuff is not procured, on the slightest intimation of being wanted — we do not say "asked for." There are women who think themselves descending, to ask their husbands for anything; who want money placed where they can get it at will, without any account of its expenditure; women who, in the vacillation of business, meet the prudent suggestions of retrenchment with impatient reproaches, if not with downright epithet and rage; who never inquire, "Can we afford it?" who cannot brook the delay of a few days, until the "quarter's rent" is paid; who would not fail to be present at the "opening" of an autocratic milliner, even if it risked their husband a bank protest.

What was the manner of the rearing of such wives? As daughters, they were allowed to have their own way; every wish was gratified, every obstacle was removed from their

path without any effort of their own. They were never allowed the opportunity of a self-denial, and were practically taught that the convenience and comfort of mother, father, brothers, everybody, must be sacrificed to their own; hence they grew up selfish, impatient of control, and, too often, to their own undoing and that of their husbands.

THE AIR WE BREATHE.

THE air we breathe is composed of one part oxygen and four parts nitrogen. The former supports life, the latter extinguishes it. The more oxygen there is, the livelier, the healthier, and the more joyful are we; the more nitrogen, the more sleepy, and stupid, and dull do we become. But if all the air were oxygen, the first lighted match would wrap the world in instant flame; if all were nitrogen, the next instant there would not be upon the populated globe a single living creature.

When oxygen was discovered by Priestly, nearly one hundred years ago, there was a universal jubilation among doctors and chemists. The argument was plausible, and seemed perfectly convincing, "If oxygen is the life and health of the atmosphere, as we have found out how to make oxygen, we have only to increase the quantity in the air we breathe, in order to wake up new life, to give health to the diseased, and youth to the aged." But, on trial, it was found that it made a man a maniac or a fool, and, if continued, a corpse. Various other experiments have been made, to improve upon the handiwork of the all-wise Maker of the universe; but they have been successive failures, and thinking men have long since come to the conclusion, that as there can be no improvement upon the cold water of the first creation in slaking thirst, so there can no addition be made to pure air which will better answer its life-sustaining purposes. And, as there is not, in all nature, a still, warm atmosphere, that does not instantly begin to generate decay, corruption, and death, so there is no chamber of the sick, graduated to a degree, that will not hasten the end desired to be averted. Nor is

there an atom in nature which can add to the health and life-giving influence of the pure air of heaven ; for, if it displaces the oxygen, in the same proportion does it diminish its life ; and, if it displaces the nitrogen, just to the same extent does it loosen the conservative power of nature, and kindle up a fever which is to burn up the body.

"FIFTEEN YEARS IN HELL!"

"FIFTEEN years in hell!" as, with a stamp of the foot, he dashed on the table the pen which had just made him a bankrupt and a beggar, was the exclamation of a gentleman of sixty, who had been born and reared in luxury and wealth. This excellent man, in the course of business, had become involved, but was hoping and striving, as honorable men do, to "work out of his embarrassments;" and, for all that long time, he did work, and worked hard,—allowed himself no indulgences, sacrificed his large property freely, whenever necessary to "meet an engagement." But all would not do; and he closed the strife by saying, "I am old, and poor, and have no home!"

Not long ago, a gentleman who had failed in business, but had subsequently paid all his debts, and was now acting in a capacity which, while it involved no pecuniary responsibility, was sufficient to enable him and his family to live comfortably, said, "I am one of the happiest men in New York, and no amount of money could induce me to repeat my former career. I could not do it. The efforts to keep up the name of our firm would now eat out my mind."

Another gentleman, still in active business, who lives in his own house, and who is adding to his fortune every year, said, with the seriousness of a man who, in a moment's retrospection, had lived over the strifes of a quarter of a century of business, "Could I have known, the day I entered New York a poor boy, the cares and anxieties which I have had to encounter, Manhattan Island, and all that is upon it, would not have presented the slightest inducement to undertake the task."

Within a month a gentleman, whose "house," in a single year, cleared six hundred thousand dollars in legitimate business, has been sent to the lunatic asylum, and has since died, at an age but little beyond that at which men are fairly prepared to live to purpose.

Little does the careless, and penniless, and light-hearted passer-by of the splendid palaces of Fifth Avenue, and Union Square, and Fourteenth Street, imagine what storms of passion and of fear, what wrecks of heart and hope, what withering of the sweet joys and anticipations of youth, what a drying up of the better and purer feelings of our nature, these stately mansions have sometimes cost their owners.

"What did that house cost you?" is not an infrequent inquiry. "I am ashamed to tell you;" or, "More than it is worth," is a very common response. The true answer, in too many instances, is, "It has cost me my soul."

To maintain a good name at bank, at the exchange, or on the "street," is an idolatry with many New Yorkers; and to that idol, rather than be sacrificed, men will offer heart, conscience, independence, everything. A good name, certainly, can never be overvalued; it is worth more than millions of money to the man in business; it is as much his duty as his interest to maintain it at any pecuniary cost, at any personal sacrifice; and it is highly creditable to our business community that so honorable a feeling generally prevails. But the error consists in men placing themselves in positions which present the strongest of all possible temptations to sacrifice independence, and heart, and conscience, in order to maintain their standing in the business world. Beyond all question, the great, the most universal error of the age in this country is the disregard of the scriptural warning against "hasting to be rich;" and this neglect brings with it, in multitudes of cases which we never dream of, the *premature* decay of body and mind together, and, in the sweeping ruin, carries with it down to death, truth, manliness, heart, conscience, all! — confirming the saying, "They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; — which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." And again,

"He that maketh haste to be rich shall not be innocent."
"He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him."

TEA DRINKING.

IF the question be narrowed down to "Tea, or no Tea," we advocate the weed. The world will be the happier and healthier by the moderate use of any of the China teas, in their purity, than without them. The immoderate use of cold water is prejudicial to health, whether as a drink or a lavement, and so is the immoderate use of bread and butter. It is the argument of a fanatic to say, that, because the excessive use of anything is injurious, it should, therefore, be discarded altogether.

Chemistry decides that the essential elements of coffee and tea are identical, and are nutritious.

Tea is a stimulant, and so is any other nutritive article. That which imparts no stimulus is not fit for food. An ordinary meal stimulates the pulse to a greater activity by five or ten per cent.

Tea, being used warm, and at meal-time, promotes digestion by its warmth, as any other warm drink would do.

Any cold drink, even water, taken at meal-time, arrests the progress of digestion, until it is raised to a heat of about a hundred degrees, and, if that arrest be too long protracted, convulsions follow, and sometimes death, — as has happened to children many times, by eating a couple of hard-boiled eggs hastily, or upon an empty stomach, or, indeed, eating much of any indigestible article.

Thus it is, that, as far as the use of tea at our meals banishes the use of cold water at meals, it is a safeguard.

Late and hearty suppers destroy multitudes, either outright in a night, or in the insidious progress of months and years. It is almost the universal custom to take tea for supper. It is a stimulant. It aids the stomach in digesting more than it would have done, just in proportion to its stimulating qualities. And, as all eat too much at supper-

time, the general use of warm tea as a drink, at the last meal of the day, is beneficial in the direction just named.

True wisdom lies in the moderate use of all the good things of this life.

It is stated that, at a tea-party of sixty old women, in England, it was ascertained that they were the mothers of eight hundred and sixty-nine children.

The presumption is, that these women were tea-drinkers habitually, and it is equally inferable that they did not drink it very "weak;" yet they were healthy enough to be old, and healthy enough to be the mothers of large families. An isolated fact proves nothing, but this one is suggestive.

It is, then, safer and healthier to take a cup of warm tea for supper, than a glass of cold water.

With our habits of hearty suppers, it is better to take a cup of warm tea, than to take no drink at all.

By the extravagant use of tea, many persons pass their nights in restlessness and dreams, without being aware of the cause of it. We advise such to experiment on themselves, and omit the tea altogether at supper, for a few times, and notice the result.

If you sleep better, it is clear that you have been using too much tea, in quantity or strength.

In order to be definite, we consider the following to be a moderate use of tea: A single cup at each meal, as to quantity; as to strength, measure it thus: put a teaspoonful in a hot teapot; pour on a quart of boiling water; two thirds of a teacup of this, adding a third of cream, or boiling milk, or hot water, with sugar or not; this is strong enough.

We believe that such use of China teas, by excluding cold drinks at our meals, and by their nutritious and pleasantly stimulating character, may be practised for a lifetime to very great advantage, without any drawback whatever; coffee also.

We believe that the world, and all that is created upon it, is for man; and that the rational use of its good things will promote the health and happiness of all mankind.

COLD BATHING.

WE detest cold bathing, in summer or winter, except it be to jump into a river, splurge about for two or three minutes, and then dress, and walk home as hastily as possible. All animate nature, except the hydric, instinctively shrinks from the application of cold water, if in health. Everybody knows that cold water cannot wash the hands clean, and yet whole tomes are scribbled about the purifying effects of cold water. Cold water kills more than it cures. Hundreds of children are killed every year by fanatical mothers sousing them, head and ears, in cold water every day.

We never saw a modern bath-tub until we were thirty years of age, and ever since the sight we have not ceased to hate it with great cordiality, on account of the mischief which it constantly occasions.

The ordinary use of a bath-tub is an indecency. A great deal of stuff is printed about the bathing habits of the ancients, about the Eastern nations, and their love of the bath. What if they did love it? The ancients have all gone to grass long ago, and "Eastern nations" are going to pot as fast as possible, individually and collectively! The average of human life is shorter, by many years, among the Eastern peoples than among the Western. Of three hundred inhabitants in the United States, only four persons die every year, while six die in England, and eight in France, and the farther we go "east" the greater is the mortality. As to the United States, it is the healthiest country on the globe, as a whole; according to the last statistics, Virginia, the very embodiment of the "Great Unwashed," is the healthiest of her healthy sisters, and next comes North Carolina, all smoked with pine knots, and begrimed with coal-dust and tar: and it is doubtful if one in ten thousand of its families ever saw a modern bath-tub.

How many of our grandsires, now hale and hearty at three-score and ten, ever felt a shower-bath, or jumped into a tub of cold water to wash themselves? Who are they, amongst the beautiful women of present or past time, whose cheeks are the softest, and remain the longest free from the wrinkles of

age? They are those who never washed their faces in cold water; and if, indeed, they were washed at all, it was done with warm water, or spirits of wine, as practised in the times of Louis Quatorze. Soft as velvet is the cheek of infancy; and it only grows harsh, and hard, and rough as the practice gains of washing them with cold water.

A pig gets no cleaner by wallowing in a puddle; yet men and women wallow in a bath-tub, diluting the excretions from nameless parts of the person, to come in contact with the cleaner hands and face, and even lips, it may be!

People talk glibly about the bathing habits of Eastern nations, and the cleanliness of the Houris, who grace the Turkish harem, and then we essay an imitation in this fashion: A Turk takes a hot bath, we take a cold one; we jump into a bath-tub, a thing which no decent Turk ever does. We question if there is a single bath-tub in all the dominions of the Sultan, unless it be the pet property of some water-mad Yankee. A Turk washes himself under a stream of running water, after a vigorous first-scrubbing; so that no impure particle, loosened from one part of the body, can, by possibility, come in contact with the body again. We wash ourselves in bath-rooms as cold as Greenland: the Turk cleanses himself in an apartment almost as hot as an oven. We really cannot see how a man can make himself clean in a bath-tub, after the usual fashion.

The sum of the whole matter is this: If we want to cultivate habits of personal cleanliness and health, let us, at rational intervals, say once a week, have a room, in fire-time, which shows seventy degrees of Fahrenheit, and with strong soap-suds and a hog's-hair brush, let the whole body be most thoroughly scrubbed, almost as effectually as if we were rubbing a grease spot out of a plank floor, then let the whole surface be rinsed with warm water, running from the spigot. When that is done, an instantaneous souse in a bath-tub, or better still, a bucket of cold water dashed on the head, falling all over the naked person, and then to be wiped dry and dress in two minutes — that indeed is a glorious luxury to any grown person not an invalid. That "taking a bath" requires the exercise of a sound judgment, and that without this, it is not unattended with fatal consequences, New Yorkers especial-

y have recently had some sad lessons. The lovely young wife of our national representative at Rome went from the dinner-table to a warm bath, and died in a few hours. One of our most distinguished lawyers, the state's attorney, we believe, was found dead in his bath-room. Mortimer Livingston, one of New York's noblest merchants, "took a bath one morning, remaining in the water a long time. On coming out, he complained of cold over his entire person, and all the means made use of to restore warmth failed; he lingered a while, and died in a few days, aged fifty years," in the very prime of life! Bishop Heber, the author of that charming hymn, "From Greenland's Icy Mountains," died from the effects of a bath: and how many thousands of children are annually hurried into the grave by injudicious washings, we will not hazard to conjecture.

Let those who are wise learn from these things a lesson; and let none controvert the statements made but those who know something, and can give whole facts.

WEARING FLANNEL.

Put on, the first week of November, a good, substantial, old-fashioned, home-made, loose, red woollen flannel shirt, and do not lay it aside for a thinner article, at least until the first day of May, even in the latitude of New Orleans. We advise the *red*, because it does not full up, thicken, and become leathery by wearing.

Wear it only in the daytime, unless you are very much of an invalid; then change it for a similar one to sleep in — letting the two hang alternately on a chair to dry in a warm dry room.

If leaving it off at night gives you a cold, never mind it; persevere until you take no more cold by the omission. No one ceases to wear shoes because they caused corns; it is the proper use of things which makes them innocuous. The less you wear at night, the more good will your clothing do you in the daytime. Those who wear a great deal of clothing at night, must wear that much more in the day, or they will feel

chilly all the time; and our own observation teaches us, that the people who muffle up most are the most to complain of taking cold.

But why wear flannel next the skin, in preference to silk or cotton?

Because it is warmer; it conveys heat away from the body less rapidly; does it so slowly, that it is called a non-conductor; it feels less cold when we touch it to the skin than silk or cotton.

If the three are wetted, the flannel feels less cold at the first touch, and gets warm sooner than silk or cotton, and does not cling to the skin when damp as much as they do. We know what a shock of coldness is imparted to the skin when, after exercise and perspiration, an Irish linen shirt worn next the skin is brought in contact, by a change of position, with a part of the skin which it did not touch a moment before—often sending a shivering chill through the whole system.

A good deal has been said and written about silk being best on account of its electrical agencies; but all that is guess-work. We are mere blind leaders of the blind when we talk about that subtle agent; and until we know more of it, it is the greater wisdom to be guided by our sensations.

Another reason why woollen flannel is better is, that while cotton and silk absorb the perspiration, and are equally saturated with it, a woollen garment conveys the moisture to its outside, where the microscope, or a very good eye, will see the water standing in innumerable drops. This is shown any hour, by covering a profusely sweating horse with a blanket, and let him stand still. In a short time the hair and inner surface of the blanket will be dry, while the moisture will be felt on the outside. If we would be wise, we must use our senses, and observe for ourselves.

Some persons prefer white flannel, which may be prevented from fulling up if first well washed in pretty warm soap-suds, then rinsed in one water as hot as can be well borne by the hand. After being once made, a woollen white flannel shirt should never be put in cold water, but always washed as above, not by putting soap on it, but by washing it in soap-suds, not very hot.

HOT-AIR FURNACES.

HOT-AIR furnaces ought not to be tolerated ; they ruin the wood-work of any building, ruin the furniture, and, more than all, impair the health of every person who breathes the atmosphere of houses thus heated by them. Warm air relaxes, debilitates, the world over ; cool air braces up, gives tone, vigor, power, to the whole frame.

Warm air evaporates every article that has moisture in it, — fluids, meats, vegetables — everything : these particles are distributed all through the air of the house, to the exclusion, to that extent, of the life-giving oxygen ; so that not one single breath of pure air is taken into the lungs, as long as the person occupies such a house ; and when it is remembered that during the most inclement season of the year there are days, even weeks, during which the very young and the very old of the family, as also the invalids, do not pass outside the door, it is not to be wondered at that there is not one day, during all the winter, in which health dwells in any household so warmed. But a great deal of the ill effect of furnace-heated rooms may be obviated, if the fireplace is always kept open ; but in very cold weather there should be fire in the fireplace, in order to create a more decided draught towards it, so as to promote a circulation, and carry the bad air more rapidly up through the chimney, and out of the building.

It is a great mistake, and an almost universal one, that sudden changes from one temperature to another are prejudicial to health. If persons will close their mouth, and send all the air to the lungs through the circuit of the head, and thus temper it to the air of the lungs, a positive benefit will result, although there may be a change of forty degrees in a second of time. Only one precaution is needed : *Shut your mouth, and keep moving.*

The proof of all this is, railroad conductors are healthy men, as a class, and yet their changes are fifty degrees. hundreds of times in a day.

In addition, it is known to all persons of observation, that

the inhabitants of the equable and moderate climates are not long-lived. The "Italian skies," and the "South of France," so much boasted of, do not give length of days to those who enjoy their balmy atmosphere.

Our grandsires lived in cosy parlors, and fireplace heated dining-rooms, with passages and halls as cold as Greenland, and yet they boast a higher health than their degenerate sons and daughters. These are facts, and they ought to have a rational consideration. Down, we say, with every hot-air furnace in the land !

BUCKWHEAT CAKES.

BUCKWHEAT cakes and molasses make a favorite dish for multitudes in winter time. Why not in summer, also? We need in winter the food which contains most carbon ; that is, the heat-producing principle, something which will keep up the internal fires, to compensate for the external cold. Meats, everything containing fat, are largely made of carbon ; hence, we instinctively eat heartily of meats in winter, but have small appetite for them in summer. The same instinct receives greedily the buckwheat cakes in winter, and turns from them in summer, while other forms of bread materials, meal and flour, are desired all the year. It is because buckwheat cakes are superior to bread as to fatty matter, while the syrup and butter used with them are almost entirely of carbon ; so that there is nothing more suitable for a winter morning's breakfast than buckwheat cakes and molasses. In New York, where almost every kitchen is under the same roof with the dining-room and parlors, the fumes arising from the baking of the cakes on the ordinary iron instrument, which requires greasing, are not very desirable ; this may be obviated by using a soapstone griddle, which does not require to be greased to prevent the cakes from sticking. Children and delicate persons should use the finest white flour of buckwheat. The robust, who exercise or work a great deal in the open air, should use the buckwheat flour which contains all the bran, because the bran is the richest part, yielding more nutriment and strength.

If any unfortunate dyspeptic cannot tolerate them, such a one has only to let them alone, and there will be more of this luxury left to those who can eat them with pleasure and impunity, having had the wit to avoid eating them like a glutton. The simple fact that any given item of food "is not good for" one man, — does not "set well" on the stomach, — is no proof that it is not positively beneficial to others; it is simply a proof that it is not good for him. This is a practical thought of considerable importance.

THE HUMAN HAIR.

BALDNESS is considered a great calamity by many. It is brought on, in many cases, by wearing the hat too constantly, or by any other means which keeps the head too warm. Another cause of baldness is the filthy practice of keeping the hair soaked in various kinds of grease, or allowing the scalp to remain unwashed for weeks and months together. Instead of throwing money away for any of the thousand inert, if not hurtful "hair restoratives," which meet the eye in every paper, our readers would do well to at least try the following wash: Pour three pints of hot water on four handfuls of the stems and leaves of the garden "box," boil it for fifteen minutes in a closed vessel, then pour it in an earthen jar, and let it stand ten hours; next strain the liquid, and add three tablespoonfuls of cologne water; wash the head with this every morning. It is cleansing and tonic, and if the root-bulbs of the hair are not destroyed (which is the case where the scalp looks smooth and shiny, and then there is no remedy), the hair will begin to grow with vigor. If this wash fails after a few weeks perseverance, the baldness may be considered incurable, because the structure of hair growth is destroyed, the cogs and wheels are gone, and no power can replace them short of that which made them first.

But a more certain and more easily understood method of restoring the hair, when such a thing is possible, is to strive to secure a larger share of general health; keeping the scalp clean, in the mean while, by the judicious application of a

moderately stiff brush, and a basin of plain, old-fashioned soap-suds; for, as a general rule, baldness arises from one of three things, — inattention, which brought on a decline of health, dirt, or stupidity. What, for example, could a woman expect better than an unsightly broad path of skull along the line where the hair is parted in front, when she has kept each particular hair on a constant strain at the root, at the same identical spot, from earliest “teens” to thirty, instead of changing the line slightly every month or two, or giving entire rest, by having no parting at all, but to carry the hair backward for a month or two at a time, or adjust it in any way which a correct taste and a sense of appropriateness will readily suggest to a quick-witted woman. In this way the delicate line of parting may be made to look rich and young to the confines of old age.

The judicious cultivation of the hair — that natural ornament, of which, when possessed in its abundance, richness, and beauty, all are pardonably proud — is most unaccountably neglected; for we are all conscious of the fact, that if the hair is plentiful, and is handled with a pure taste, it will add to the impressiveness of any set of features.

As it is, the hair begins to fall before our girls are out of their “teens.” In a room full of them, not one in a half dozen can boast of anything on the “back head” but a knot about the size of a hickory nut. If appearances are to the contrary, it will be found that it is a borrowed ornament, whose original owner is in the grave, or has parted with it for a few pennies, or glazy ribbon, or gaudy handkerchief, to “raise another crop” just as rich and beautiful. The girls of Brittany, and the lower Pyrenees, repair to the annual “hair fairs” in droves, where each one waits her turn for shearing, with her rich long hair combed out, and hanging down to the waist. The most valued head of hair brings five dollars, and down to twenty cents, according to quantity and quality. One dollar, in fiery ribbons, violent colored calicoes, and the like, is the average, bringing double these prices when taken to the Paris and London wholesale dealers. The weight of a marketable head of hair, when first taken from the head, is from twelve to sixteen ounces, or from three quarters of a pound to a pound; under twelve not being “accepted,” and

over a pound, or sixteen ounces, especially if silken and long, bringing fabulous prices. Rare qualities have been sold at double the price of silver, weight for weight. Two hundred thousand pounds of hair are shorn from the heads of young girls every year, to supply the demands of the Paris and London markets, and from these we derive our supplies.

The hair "growers" seem to be rather a degraded set of people, living in mud huts, in filthy community, garments so patched and worn as to scarcely hold together by their own weight. For once, at least, fashion bows to profit, and the richest and most luxuriant head of black hair is accounted an incumbrance. Caps are worn by these people, so as to conceal the hair almost entirely. So, as far as personal appearance is concerned, it would seem of very little consequence whether they had any hair or not. But an important practical hint may be taken from this historical fact. Caps being thus worn, there is no need for combs and pins, and plaits and ties, and as a consequence no hair is strained at its roots, nor is it distorted by being pulled against the grain — against its natural direction.

The Manillans have the longest, blackest, and most glossy hair in the world. They do not wear caps at all, but allow the hair to fall back behind in its own natural looseness. Taking these two facts together, it would seem that one condition for having a fine head of hair is, that it should never be on a strain, and should hang pretty much in the direction of its growth, or if diverted at all, as from over the face, it should be in a gentle curve over and behind the ears, with a loose ribbon to keep it from spreading too much at the back of the neck, the hair hanging its length down the back.

The girls of Brittany wear their hair under their caps, so as to conceal it entirely, and those of Manilla, having theirs still longer, more glossy and abundant, wear no caps at all, but allow it to fall loose over the shoulders. One instructive circumstance connected with this richness of female ornament is, that in both, one condition is present; the hair is not strained against its natural direction, nor indeed is it strained at all. But there is one or other condition in the case of the Manillans, which may aid in causing that superiority in length, glossiness, and abundance — it is not braided or tied, or

knotted up in any way, but floating in perfect freedom: a thorough ventilation is allowed. It has been found by observant ladies, that when nature is aided in respect to ventilation, by redding the hair very gently and freely night and morning with a fine-tooth comb, its richness, glossiness, silkiness, and length are all increased, as the following incident, related by a traveller, strikingly illustrates. He stated that he fell in with a man, whose bearing indicated that he was a gentleman, one of position, and of unusual scholastic attainments; but without these, there was a singularity about him which would have forcibly arrested the attention of the most careless observer: his hair was the longest, most abundant, the most silkenly beautiful, that he had ever observed in man, or woman either; and more, he seemed to bestow a large share of his attention upon it, and he was evidently proud of it. He spent a great part of his time, when not necessarily engaged otherwise, in combing it, exhibiting in the operation a carefulness, a delicate and gentle tenderness, amounting almost to an affection. At night, he bound it up, so as not to be strained or tangled in any manner. Our traveller's curiosity was excited, and he rested not, until he learned that the gentleman in question was a minister of some religious sect, and that his order was debarred every personal adornment, except that of the hair, which was allowed to be cultivated and worn to any desired extent. The priest gave, as his opinion, that the success of his cultivation depended on gently combing it a good deal in the direction in which it grew, and preventing all strain beyond that of its own weight.

This mode of treating the hair is strikingly opposed to that prevalent among us; the practice being to begin, in almost infancy, to part the hair in front, and plait it, and knot it, and strain it, almost to pulling it out sideways, crossways, and upwards; the ingenuity being taxed apparently to strain it in every direction, so it be contrary to that which it would naturally take; not only so, but the meanwhile it is kept saturated with any and every kind of grease, tallow, hog's fat, and rancid butter, disguised, intermixed, or partially purified, and then with a flourish of trumpets and certificates, written by knavery, signed by stupidity, and published abroad unblushingly to the end, that while the fabricators and falsifiers

make money, our daughters' heads become mangy, the hair dropping out, the scalp becoming diseased, giving headaches, dulness, smarting eyes, and a dozen other correlative symptoms. Then comes a subterfuge and a degradation both together, in order to make up for the deficiency, and some dead corpse is robbed, or some filthy Breton or Manillian is despoiled, the deception not being known until the marriage ceremony has made it too late to be remedied. Out upon it, we say! these stains of ivory, and cotton batting, and hair of people dirty or dead. Why, most of us young men, if we marry at all, have to risk marrying parts of half a dozen people at once.

The lessons learned by these statements, are, —

1. The hair of children should never be plaited, or braided, or twisted, or knotted.

2. Nothing should ever be put on it except simple pure water, and even this not until the scalp is cleaned.

3. The hair should be kept short. It would be a valuable accomplishment, if, when a woman becomes a mother, a few lessons were taken from a good barber, so that the child's hair, after the third year, might be trimmed by its mother once a week, only cutting off the longest hairs, by ever so little, so as to keep it of a uniform length. This practice is proper for male and female, old and young.

4. The hair should be always combed leisurely and for some considerable time, at least every morning, and neither brush nor comb ought to be allowed to pass against the direction of the hair growth.

Pomatus and hair oils, and washes of every description, are wholly pernicious and essentially disgusting, because they detain on the hair and scalp that dust and those animal excretions, which otherwise would fall off or be blown away. The most perfect cleanliness of the scalp should be sedulously labored for, the first step being that of pure soft water (rained or distilled), applied by rubbing it in upon the scalp with the "balls" of the fingers, thus avoiding wetting the whole mass of hair when long; after it is thoroughly dried, then it should be patiently followed by a brushing in its dry state, in the direction of its growth. This is most assuredly the best way to give the hair all that beauty and polish of which it is

susceptible. It is abundantly soon to allow the hair of girls to begin to grow long, on entering their fourteenth year; nor should it be allowed to be parted in front sooner than two or three years later, if there be any desire to have the "parting" delicate, beautiful, and rich. But all this while, there should be secured the same perfect cleanliness of scalp; the same daily ventilation at the roots; the same daily redding and brushing in its dry state, it being done leisurely and long; while the clipping should be made every fortnight, but only of those hairs which have outgrown the others, or which may have "split" at their ends. Do not "thin" the hair, only cut off the smallest length of the straggling or most lengthy; the object being a greater uniformity as to length, preventing thereby any undue or irregular straining in handling.

As the hair of most persons tends to curl in some direction, that direction should be noticed and cultivated when a beautiful curling is desired.

As a general rule, we would discourage any application to the hair; but if, on some rare occasion, we may desire to give greater firmness or durability to any particular adjustment of it, in curling or otherwise, a very weak solution of isinglass is the best thing that can be employed.

And if at times any "falling off" is observed, and it is desirable to arrest it sooner than mere cleanliness and improved health would do it, one of the most accessible washes is boiling water poured on tea leaves, which have already been used, and allowed to stand twelve hours; then put in a bottle, and used as a wash to the scalp: it should be of moderate strength. Another good wash is one grain of spirits of tannin, and six ounces of spirits of Castile soap, well rubbed in the head every morning, a tablespoonful or two at a time, until the hair ceases to fall off.

Curling tongs and papers are destructive to the hair. If anything is used on an uncommon occasion, it should be silk, or the very softest paper, as near the color of the hair as possible. The hair should not be tied at any time with a string, but loosely with a thin soft ribbon, or carried in a loose twist on the part of the neck about the line of the hair, so as to avoid all straining, especially against the direction of the hair growth. The almost universal custom of our women to draw-

ing it up from behind, for the purpose of wearing it at the back of the head, or at the top, is contrary to good taste and physiological wisdom, the great point being to wear the hair without any strain upon its roots beyond its own weight, and loosely, so as to afford a constant, free, and thorough ventilation. It is a great mistake that water "rots" the hair; it is accumulated dust, and dirt, and grease which does that. Water lightly applied to these accumulations becomes hurtful, by merely softening them, but if pure soft water is cleansingly applied, it is in every way beneficial.

SELF-MEDICATION.

OF any four persons met successively on the street, three will strongly inveigh against taking medicine and against the doctors, and multitudes of publications are scattered through the land every day by a class of persons as reckless and impudent as they are ignorant, assuming to themselves the name of "reformers," their papers being the vehicles of their trumpery, making all sorts of imaginary and impossible statements as to the ravages of what they call "druggery," and fighting under the popular banner of "temperance," with maudlin professions about "progress," "human amelioration," "elevation of the masses," "equality," "fraternity," and all that; and last, but not least, pandering to the passions of a depraved nature, they stab secretly, and behind and under cover of false garbs, the fundamental principles of our holy religion, and indeed of all religion, and by these means have got up such a hue and cry against physic, that even medical men, despicably weak-minded, of course, take up the refrain, chime in with the prejudices of a gullible community, and are getting into the way of prescribing almost no medicine at all, in cases where it was urgently demanded; doing violence to their own better judgment, rather than incur the hazard of censure, in case the disease should take a fatal turn. On the other hand, as among the people themselves, there is a most extraordinary paradox, in that they have fallen into the habit of swallowing medicine on their own responsibility, or by the

advice of any ignoramus or knave who may happen to fall in with them, and this, too, for ailments so trifling sometimes, that simple rest and warmth for a few hours would restore them to usual health.

Not long ago a lady near us gave a little girl a dose of castor oil for what appeared to her to be a little cold. This acted on the bowels freely, and, by weakening the system, took from it the power of throwing out the real disease on the surface, and the only child of wealthy parents died in forty-eight hours of undeveloped scarlet fever.

More recently, a man felt unwell, and concluded to cure himself by mixing with a pint of beer a tablespoonful of salt, a raw onion, and twenty-five cents worth of quinine. Soon after taking it, vomiting set in, and he died in twenty-four hours. Fools cannot die off too soon; but we earnestly advise all whose lives are of worth in the community in which they live, that in any case where, in their own opinion, they are ill enough to require medicine, swallow not an atom by anybody's advice, however simple the remedy may appear, but send at once for a respectable physician. The remedy advised may do no harm, if it does no good; but even in that event, it may cause a loss of time in waiting for its effects which no medical skill may be able to make up for.

SOFTENING OF THE BRAIN.

SOFTENING of the brain is a disease for which there is no known remedy; its progress is slow, steady, and resistless as an avalanche, and body and mind go out together. It generally comes on with a gradual loss of sight, while the health of the remainder of the body is usually good. The younger son of the "Iron Duke" died of this disease, which is becoming of more frequent occurrence than formerly. For eight long years he had been totally blind, and had amused himself with making willow baskets. It usually attacks men who have overworked their minds. But Lord Charles was neither a student nor a *roué*; but, being a man of great wealth, he lived at his ease. There were no sufficient inducements to

mental and bodily activities — hence mental and physical stagnation first, then disorganization; and he died prematurely, in the midst of his millions.

Multitudes think it a hard necessity to tug and toil for daily bread, or that it should require their undivided energies of body and mind in planning, and contriving, and laboring to maintain their position. This is not a hard, but a happy necessity, as these very activities are not only the preservatives of body and mind, but are productive of those utilities which hasten human progress, develop our powers, elevate the people, and happyfy mankind.

DIETING FOR HEALTH.

DIETING for health has sent many a one to the grave, and will send many more, because it is done injudiciously or ignorantly. One man omits his dinner by a herculean effort, and thinking he has accomplished wonders, expects wonderful results; but by the time supper is ready he feels as hungry as a dog, and eats like one, fast, furious, and long. Next day he is worse, and “don’t believe in dieting” for the remainder of life.

Others set out to starve themselves into health, until the system is reduced so low that it has no power of resuscitation, and the man dies.

To diet wisely, does not imply a total abstinence from all food, but the taking of just enough, or of a quality adapted to the nature of the case. Loose bowels weaken very rapidly — total abstinence from all food increases the debility. In this case food should be taken, which, while it tends to arrest the disease, imparts nutriment and strength to the system. In this case, rest on a bed, and eating boiled rice, after it has been parched like coffee, will cure three cases out of four of common diarrhoea in a day or two.

Others think that in order to diet effectually, it is all-important to do without meat, but allow themselves the widest liberty in all else. But in many cases, in dyspeptic conditions of the system particularly, the course ought to be

reversed, because meat is converted into nutriment with the expenditure of less stomach power than vegetables, while a given amount of work does three times as much good, gives three times as much nutriment and strength, as vegetable food would.

REASON AND INSTINCT.

THE Power which sets all stars and suns in motion, ordained that it should be kept in continuance by inherent properties : we call it Gravitation. That same Power started the complex machinery of corporeal man, and endowed it with regulations for continuance to the full term of animal life ; and we call it Instinct.

The irresponsible brute has no other guide to health than that of instinct ; it is in a measure absolutely despotic, and cannot be readily contravened.

By blindly and implicitly following this instinct, the birds of the air, the fish in the sea, and four-footed beasts and creeping things, live in health, propagate their kind, and die in old age, unless they perish by accident or by the warfares which they wage against one another ; living, too, from age to age, without any deterioration of condition or constitution ; for the whale of the sea, the lion of the desert, the fawn of the prairie, are what they were a thousand years ago ; and that they have not populated the globe, is because they prey on one another, and man, in every age, has lifted against them an exterminating arm. Man has instinct, in common with the lower races of animal existence, to enable him to live in health, to resist disease ; but he has, in addition, a higher and a nobler guide — it is Reason. Why he should have been endowed with this additional safeguard, is found in the fact that the brute creation are to be used for temporary purposes, and at death their light goes out forever ; but man is designed for an immortal existence, of which the present life is the mere threshold. He is destined to occupy a higher sphere, and a higher still, until, in the progress of ages, he passes by angelic nature ; rising yet, archangels fall before him ; and leaving these beneath and behind him, the regener-

ated soul stands in the presence of the Deity, and basks forever in the sunshine of his glory.

Considering, then, that such is his ultimate destination, it is no wonder that, in his wise benevolence, the great Maker of us all should have vouchsafed to the creature man the double safeguard of instinct and of a diviner reason; that by the aid and application of both his life might be protected, and protracted too, under circumstances of the highest advantage and most extended continuance, in order to afford him the fullest opportunity of preparing himself for a destiny so exalted, and for a duration of ceaseless ages.

IN THE BLOOD.

DYED in the wool, radical, inherent, of a piece, — these are various forms of expression intended to convey one and the same idea, to wit a part of a chip of the same block. But by the expression “in the blood,” we desire here to convey a moral idea, by the aid of a medical phrase; an idea repudiated by multitudes, abhorred by not a few, but true for all that, as the following narration may illustrate: A city merchant wanted a small boy in his store; one, aged ten years, was highly recommended by a lady, who guaranteed his good conduct, she having befriended and aided the family materially, for several years, since their arrival in this country. The youth was not known to have been in a place of trust before. He proved to be diligent and attentive; small pieces of money were brought to the proprietor from time to time, as picked up from the floor in sweeping out, and there was an evident effort to please. Within a week of his entrance, stolen property and money were found in his pocket, which, at the instant before discovery, he declared contained nothing whatever; but it did contain the proprietor’s pocket-book, with money, papers, &c. Here was a systematic effort of a mere child, begun from the very first day of entering the store, by an appearance of strict honesty and integrity in trifling matters, to throw the proprietor off his guard, to enable the child to steal from the shelves and cash-box

without suspicion. We personally knew the facts of the case, and can account for such precociousness in crime, such adeptness in deception, such facility and aptitude for perpetrating thefts, in no other way, than that both father and mother were thieves and liars, and had never been anything else, having been indoctrinated thus for perhaps long generations preceding. We know that persons are born with the physical characteristics of their parents — born with their parents' diseases. Napoleon's mental nature was impregnated from his mother before his birth, when she rode by her warrior husband, at the head of armed bands, for days, and weeks, and months together; while, at the same time, he inherited the disease of his father, and likewise perished with it. It is notorious that three fourths of the idiotic are born of parents, one or both of whom are drunken; shadowing the state of mind of the parent, bestial, stupid, low, at the instant of conception, as the mould in which the child is cast. Some practical use may be made of these things, but not, we presume, until the human mind becomes more generally, more thoroughly, more supremely religious from principle, high, uniform, abiding. What, therefore, physiology teaches of corporeal man, the Bible repeats as to his moral nature, in the stern declaration, that "the wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." That it is just as natural for man to sin, as it is for the sparks to fly upward, or for a duck to take to the water the instant it breaks from the shell. Sin and crime bring destitution, disease, and death. From another direction, then, we come to the practical conclusion, that the time for impressing the future child, with the greatest certainty, with a high moral character, is during the months preceding its birth, just as certainly as a high state of physical health, kept up during gestation, is one of the most certain means of insuring a good constitution to the coming being.

It, therefore, seems to follow, that all modes of human reform, in order to be successful, must be founded on truth, and that the million plans which have been spawned forth on the world, with only a butterfly life, have had their foundations laid in error, in false doctrine, and that false doctrine has colored almost every system of human amelioration which has

ever been presented ; it is the doctrine of human perfectibility as opposed to human depravity, innate and total : a depravity not equally deep as to all, but a depravity of varying shades, pervading all, from the new-born infant to the centenarian. Owen of Lanark, Cabot of Paris, Communism, and the Philanthropy, all foundered here ; and their defeated glorifiers, now crimson not to confess that their systems are only adapted to the unselfish ; which means really, that to succeed, they must have perfect men to begin with ; but ask them how they will make men perfect, and they are either as dumb as the ass, or utter incoherent ravings about education and the elevation of the masses. Then, philosophers, so called, may blunder and flounder, and prate as they please, but it all comes to this at last, that the very first step towards human elevation is in human abasement ; each man for himself must see, and feel, and acknowledge that he is a poor, weak, miserable sinner, and then, in the light of the Bible, look for help in the direction of Him, who is able to elevate and save all who, while looking, believe and live.



HUNGER.

If a man in good health has not eaten anything for some days, he will die if he eats heartily. When persons are found in an almost starving condition, light food, in small quantities, and at short intervals, is essential to safety. The reason is, that as soon as we begin to feel hungry, the stomach rolls and works about, and continues to do so, unless satisfied, until it is so exhausted that there is scarcely any vital energy ; it is literally *almost tired to death*, and, therefore, digestion is performed slowly, and with great difficulty. Hence, when a person has been kept from eating several hours beyond his usual time, instead of eating fast and heartily, he should take his food with deliberation, and only half as much as if he had eaten at the regular time. Sudden and severe illness has often resulted from the want of this precaution, and sometimes death has followed.

MORAL NUTRIMENT.

WHOSE mind does not run far back into the past with sunny memories in reading the dear familiar lines, —

“In works of labor or of skill
I would be busy, too,
For Satan finds some mischief still
For idle hands to do?”

Lazy people eat more than the busy, at least for a while, because it affords them enjoyment; it is a standing source of gratification, until they become dyspeptic, when every meal becomes more or less a torture.

But want of occupation has its attendant moral evils as well as physical. Idlers are nervous, fretful, peevish, cross. Ill-nature becomes a second nature, and they grumble, and complain, and whine from morning until night, with chance intervals of sunshine, but ever so transient.

One of the causes of the deep moral degradation of many sailors, is want of occupation in the interval of their “watches,” especially in long voyages. We have many a time and oft been with them in the forecastle, from the full-rigged ship down through bark, and brig, and schooner, and tiny sloop, and have seen and heard all that was degrading in story, and foul in act, profane and beastly, for want of occupation to lead them to higher things. The knowledge of this has led us for a long time past to preserve carefully all our religious exchanges, our agricultural papers, and the outside half sheet of many weeklies, which, for safety in sentiment, purity of teaching, and courteousness of spirit, favorably compare with the religious press. For these a friend, whose heart is in the right place, comes regularly on the first of every month. No winter’s frost or summer’s fire by any chance keeps him away, although gray hairs are upon him, and his shadow is lengthening for the grave; and going down among the shipping, he hands them to the sailors of such vessels as are just weighing anchor, for the chance that some good sentiment may strike their attention in hours of quietude, and make them think of



JACK TAR AND THE NEWSPAPERS.

home, and sisters, and mother, and minister, the country church, the graveyard close by, and of heaven; for even transient thoughts like these have a restraining, an elevating, purifying power. "These are the best things that come aboard for my men; they keep them out of mischief," said Captain —, of the steamship *Prince Albert*, as the distributor jumped aboard and handed him a large bundle of reading matter. "We don't swear half so much when we have your papers to read," said a hardy Jack tar. These two unvarnished statements are full of meaning; and we trust that our readers will give them a practical turn, by carefully preserving their religious papers for future perusal. A good religious newspaper ought not to be destroyed; nor, as we think, ought it to be laid away, to become moulded and worm-eaten, in the calculation of reading it again; for it is hiding in the napkin — it is hoarding up, instead of putting out at interest. We have many times copied a good article, rather than mutilate the paper which contained it, thinking that, if it did us good, it would be likely to do as great a good to some others, or a dozen others. Further, those who can write well for their favorite paper, who can throw off sentiments sparkling and pure, and short, terse, striking, and do not do it, are responsible to humanity and to God for the default.

The making of a religious newspaper interesting, useful, influential, by reason of the sterling character of its reading matter, ought no more to be left to the editor, than the building up of an active, efficient church society should be left wholly to the minister. Every man, woman, and child ought to help him in all ways possible; and so ought the editor to have the sympathy, encouragement, and literary help of every reader who can thus contribute; for, next to the minister, a well-conducted religious newspaper is an instrument for present, extensive, enduring good, and they are essential to the times, as counteracting the malign influences which are scattered with a reckless hand by anonymous writers, who can stab from behind and in the dark, or by those who, leaving foreign countries for their country's good and their own safety, boldly solicit to be made the paid contributors of our best papers; and, having left home disap-

pointed and depressed, take refuge in "liberal" views in doctrine and in drink, and pour out their infidelities and atheisms as largely as a sleepy public will allow; when, at length, having lived up to their principles for a year or two, or more, their death and their *nom de plume*, with "real name," are, for the first time, made public; the "report" being, "Died" of mania a potu, delirium tremens, drowned, run over by the cars at midnight; "died" by his own hand, by the visitation of God! Such are not a few of the men who, through the daily, the weekly, the monthly, and the quarterly, enter our parlors, and talk to our wives, and sons, and daughters, in gingerly infidelities, in gilded whoredoms. Men of a true humanity and a true progress! look to it that you write to counteract these poisons, and write as splendidly; look to it further, that your centre-tables be cleared of all this worse than trash, and assert and practise your right of a proper supervision of what your families are to read. There is "death in the pot," literary and moral, as, in olden time, there was in the culinary, — moral death in many a fascinating novel, and high-sounding magazine, and "popular" weekly. Some reason was there in the declaration made to us lately by one of our sternest, most useful, and aged divines, "I allow no newspaper to be read in my family." Another, of a different profession, who was second to none in position and professional ability, since passed away with years and honors, said, "There is but one daily paper in New York that I consider fit to enter a family of daughters." Therefore, while one part of the community should watch the reading of their families with a jealous care, let those who can write well, pungently, and powerfully, feel it their duty to do what in them lies to insure that the literary *pabulum* of the people shall be unpoisoned, — shall be prepared with materials that are morally pure, safe, and nutritious, — that the reading for the masses be sound, truthful, and divine.

BULL DOGS.

WHEN quite a child, a beautiful big dog came to our father's house, no one knew whose or whence. All the children were wonderfully taken with him; he was fed, and caressed, and played with, from morning till night, and we all thought we had gotten a valuable prize. Before long, however, we discovered a failing, a serious drawback; there was no reliability in his mood; for, in the very midst of our gambols with him, he would sometimes turn round and snap at us so savagely, that we began to avoid him. Strangers would often exclaim, "What a beautiful dog you have!" But we could not join in any commendation of him. We let visitors praise him, and we let him alone.

Later in life we have found bull dogs everywhere, in every party, in every sect, in every profession, and in very many families.

A young man is a suitor; his dress and address mark the gentleman. He is educated, travelled, handsome. His demeanor is unexceptionable, and he wins the hand and trusting heart, and makes them his own. But, on a nearer view, after marriage, unexpected developments are made, startling principles are enunciated, — the principles of the *roué*, of the gambler, of the infidel. With such a one a pure heart can never assimilate, and retires more and more within itself; while the other, left more and more to itself, grows cold and fretful; becomes, daily, more soured; and complaints, and fault-findings, and growls are the order of the day; — that is a Domestic Bull Dog.

A strange physician arrives. He is polished in his manners, plausible in his theories, and confident in himself. Courteous in deportment, agreeable and gossiping in conversation, he wins his way among the people; they forsake the man to whom they have been bound by ties of citizenship and near neighborhood for a dozen or twenty years, and the new-comer is all and all. But time develops character. With a remorseless maw, he snaps at his new patrons' purses, bites out, in merciless mouthfuls, the substance of his patients,

who, just about that time, find out that he is not as good as their "old doctor." But the new one got their purse, and they got their experience by paying the — Medical Bull Dog.

A minister comes among us. We never heard of him before; but he "walks into our affections" unresistingly, for we are carried away with his eloquence. As lavishly as corn grains to a brood of chickens, does he scatter around him the bright jewels of thought; we feel as if we could sit and listen to him always, and he settles among us. But no sooner fixed, than some idea is proposed which we do not like altogether; but, thinking that we must have heard amiss, it is passed over, and, for "a spell," all moves on smoothly as before; then another new idea is thrown out, rather more rousing than before, — in fact, it is disquieting; and, with the charity which many good qualities engendered, we think, perhaps, he did not mean what he said; had failed to express himself clearly; but, before the irritation has subsided, another shot is cast, and another, and another, with shortening intervals, until not a sermon is heard, without some expression is made more or less startling, enough to make us feel that it is nothing short of a desecration of the day, and the place, and the occasion. These things go on until, by degrees, the new-comer is "shied" from by the more reflecting; they cease to wait on his ministrations, say nothing in his praise, and let him alone. Next, the newspapers take him up. They handle him gingerly at first; but his sentiments and his conduct becoming more and more "liberal," in an ungracious sense, he is, after much long-suffering, in consequence of his undenied mental power and other bright qualities, reluctantly "read out," and he settles down among the heterodox and the infidel, where he belonged from the first, and, thenceforward, is regarded as a Clerical Bull Dog.

A daily, a weekly, a monthly, a quarterly publication is left at our doors. A close criticism discovers nothing objectionable, and much to commend. It comes, too, at a low price, and we conclude to give it the support of our patronage and influence. It continues good, and, by degrees, we begin to feel a personal interest in its prosperity; and, about this time, the rise in price to that of others of its class is announced; we wince and bear it. Later still, there is a

latitudinarianism in its editorials not wholly agreeable ; these gradually grow more and more decided, to become in time as dogmatical, as impertinent, as levelling as any of its class, and we tolerate when we do not admire ; and, as we can't better ourselves, we submit, to be aroused to indignation, even, at sentiments uttered every now and then, political, social, religious, which almost determine us not to take that paper another day. But we must have a paper ; it is no worse than the others, while in some things it is better ; and we take it still, forgetting that an arrow poisoned with a false doctrine in politics, in domesticities, in religion, especially when barbed with ridicule, never fails to leave in young minds a venom, which remains, and rankles, and corrupts, to the utter ruin, sometimes, of the whole moral character. Beware, then, of Editorial Bull Dogs.

The dog which came to our father's house had, no doubt, been kicked out of somebody else's ; we, at length, did the same thing, and he slunk off to find another home. He was a peripatetic bull dog ; his prototype is found in those who go about the country lecturing, professionally, on this, that, or the other specified subject ; but, to cut the whole matter short, we will state it, as our observation, that, with very few exceptions, we come away from a public lecture with feelings varying from dissatisfaction to disgust, and, now and then, with horror ; for, no later than last night, having, for the reason above given, almost wholly ceased from attending public lectures, we heard a man discoursing, professedly, on "Fun." We love a laugh ; for we know it to be a better pill for the dispersion of blues, inanity, and the like, than any of our compounding, hence we go willingly where a whole-souled risibility may be expected. The lecturer pleased us hugely at first. He hit off gaming, and profanity, and drunkenness, to a T, closing, however, with the laudification of *Punch*, and Thackeray, and Dickens, making quotations from these men as being superior to any sentiment from any pulpit in Christendom ; and, with a twitting of parsons and people, who were so pious that a smile was considered a profanity, he ceased with the growl of a Bull Dog Lecturer. The lesson of this article is — Beware of new men, of strangers. Take

time to "try the spirits." Of social bull dogs, domestic bull dogs, and bull dogs medical, as also those of the press, the rostrum, and the pulpit, beware !

LIVING AGES.

It has been the aim of our writings to inculcate the idea that man should be in his fullest mental prime at sixty, and ought to live in good health a hundred years, and so would we, as a general rule, if we lived wisely, temperately, every day. We expect to be living a hundred years to come, not bodily, but in influences. This book will influence its steady readers, from month to month, to live more or less according to its teachings, giving them increased vigor of body and of mind, to be perpetuated in their offspring, and they again to theirs. This is what we call "living for ages."

One of the best specimens of a whole man in New York said of our writings, "They ought to be read, they will be read when you are gone." This single expression, in the busiest hum of high noon in New York, threw over our most time sunny heart one of the most sudden and sombre clouds in our remembrance ; not, indeed, a cloud of sorrow or of disappointment, but of responsibility. It came upon us like the weight of an avalanche, starting the inquiry, Have I written truthfully ? invitingly ? Have I, in anything, hoisted a false light, which some foundering brother long afterwards looking trustfully to, shall mislead and make a wreck of ?

Then came the resolve, We will write more carefully hereafter, especially as our readers are more than fivefold what they ever were before. The next moment our thoughts ran away off among our brother editors, and then all the writers and clergymen. Do they feel as fully as they ought, that every line they write, every sentiment they utter, are pebbles thrown on the bosom of the great sea of human life, which shall make waves of influences that, for all times, shall aid in propelling some human brother to glad successes, or to bitter disappointments, to final happiness, or to ultimate despair ? Let us resolve then, one and all, as we must "live

for ages," for good or for ill, that we will live to elevate and bless humanity, by being truthful in every line we write, in every sentiment we utter.

BEAUTIFUL OLD AGE.

"WHAT a lovely old man he was, so simple and modest." Such is a traveller's testimony of a sage in his ninetieth year; a man "whose greatness has not destroyed his nobleness of heart, but nobleness of heart has rendered still greater." The author of "Cosmos" stands out among a million of men in his intelligence, in his age, in his striking physiognomy; the blue bright eye, the "massive forehead, deep, broad, overhanging;" and the heart, too, stands out, in even higher relief, than all the others, and the stranger apostrophizes, "What a lovely old man!"

Religion makes a man lovely in his age; true and deep science makes a man lovely in age; and so does a real great heart: but the imperfections of our nature altogether fail to do it, too often, when there is not sound bodily health underlying the whole. It is good health which moulds the features in smiles, which warms up the affections, and mellows the heart with human sympathies; on the other hand, illness corrugates the brow, freezes up the fountains of lovingness, and despondency and fretfulness reign supreme, unless counteracted by high Christian principles.

With so much depending on bodily health when gray hairs come upon us, who shall not say that, next to securing a Bible piety, it should be the aim of all who are truly wise to do what is possible by study, by observation and steady self-denial, to maintain all the time a high state of bodily health.

To grow kindly as age comes on, is to grow in likeness to, and a fit preparation for, companionship with angels in the mansions where all is love; but to grow cross, and peevish, and complaining, by reason of the irritating influences which a diseased and suffering body exercises over the heart, making it a leafless tree, sapless and dry, when it should have boughs

bending almost to the earth with the delicious fruits of a loving nature, — how wide the contrast ! Old age with religion and health, and old age with neither, let Cornaro and Voltaire be the representative men ; and let every man determine within the hour which portrait he will set to, in what mould he shall be cast, forgetting not that that mould is in process of formation now.

OBJECT OF EATING.

TAKING food into the body is called eating, passing it from the body is called defecation.

Three fourths of all our ailments occur, or are kept in continuance, by preventing the daily food which is eaten from passing out of the body, after its substance has been extracted by the living machinery for the purpose of renovation and growth. A healthy laboring man will eat daily two pounds of solid food, of meat, bread, vegetables, and fruit ; these two pounds, if brought together in one heap, would fill to overflowing the largest sized dinner-plate, and yet there are myriads of grown-up men and women to whom the idea has never occurred, that if this mass is retained in the body, day by day, inevitable harm must accrue. If a man eats two pounds daily, near two pounds daily must in some way or other pass from his body, or disease and premature death is a speedy and inevitable result.

The object of passing food through the body is threefold in youth ; in maturity, two : for growth, sustenance, and repair in the one, in the latter for support and repair only ; that is, nutrition ; and the process by which the system separates the nutriment from the food is called digestion ; the distribution of this digested material to the different parts of the body where needed, for the purpose of being incorporated into bone, flesh, nerve, and tendon, is termed assimilation.

HEART DISEASE.

WHEN an individual is reported to have died of a "Disease of the Heart," we are in the habit of regarding it as an inevitable event, as something which could not have been foreseen or prevented; and it is too much the habit, when persons suddenly fall down dead, to report the "heart" as the cause; this silences all inquiry and investigation, and saves the trouble and inconvenience of a repulsive "post mortem." A truer report would have a tendency to save many lives. It is through a report of "disease of the heart" that many an opium eater is let off into the grave, which covers at once his folly and his crime; the brandy drinker, too, quietly slides round the corner thus, and is heard of no more; in short, this report of "disease of the heart" is the mantle of charity, which the politic coroner and the sympathetic physician throw around the grave of "genteel people."

At a late scientific congress at Strasburg, it was reported, that of sixty-six persons who had suddenly died, an immediate and faithful post mortem showed that only two persons had any heart affection whatever: one sudden death only, in thirty-three, from disease of the heart. Nine out of the sixty-six died of apoplexy, one out of every seven; while forty-six, more than two out of three, died of lung affections, half of them of "congestion of the lungs," that is, the lungs were so full of blood they could not work; there was not room for air enough to get in to support life.

It is, then, of considerable practical interest to know some of the common every-day causes of this "congestion of the lungs," a disease which, the figures above being true, kills three times as many persons, at short warning, as apoplexy and heart disease together. Cold feet, tight shoes, tight clothing, costive bowels; sitting still, until chilled through and through after having been warmed up by labor or a long or hasty walk; going too suddenly from a close, heated room, as a lounge, or listener, or speaker, while the body is weakened by continued application, or abstinence, or heated by the effort of a long address; these are the fruitful, the very

fruitful causes of sudden death in the form of "congestion of the lungs;" but which, being falsely reported as "disease of the heart," and regarded as an inevitable event, throws people off their guard, instead of pointing them plainly to the true causes, all of which are avoidable, and very easily so, as a general rule, when the mind has been once intelligently drawn to the subject.

SLEEPING TOGETHER.

IF a man were to see a quarter of an inch of worm put in his cup of coffee, he could not drink it, because he knows that the whole cup would be impregnated. If a very small amount of some virulent poison be introduced into a glass of water, the drinking of it might not produce instant death, but that would not prove that it was not hurtful, only that there was not enough of it to cause a destructive result immediately.

We sicken at the thought of taking the breath of another the moment it leaves the mouth, but that breath mingles with the air about the bed in which two persons lay; and it is re-breathed, but not the less offensive is it in reality, on account of the dilution, except that it is not taken in its concentrated form; but each breath makes it more concentrated. One sleeper corrupts the atmosphere of the room by his own breathing, but when two persons are breathing at the same time, twelve or fourteen times in each minute, in each minute extracting all the nutriment from a gallon of air, the deterioration must be rapid indeed, especially in a small and close room. A bird cannot live without a large supply of pure air. A canary bird, hung up in a curtained bedstead where two persons slept, died before the morning.

Many infants are found dead in bed, and it is attributed to having been overlaid by the parents; but the idea that any person could lay still for a moment on a baby, or anything else of the same size, is absurd. Death was caused by the want of pure air.

Besides, emanations aerial and more or less solid, are thrown out from every person, thrown out by the processes of nature, because no longer fit for life purposes, because they are dead

and corrupt; but if breathed into another living body, it is just as abhorrent as if we took into our mouths the matter of a sore or any other excretion.

The most destructive typhoid and putrid fevers are known to arise directly from a number of persons living in the same small room.

Those who can afford it, should therefore arrange to have each member of the family sleep in a separate bed. If persons must sleep in the same bed, they should be about the same age, and in good health. If the health be much unequal, both will suffer, but the healthier one the most, the invalid suffering for want of an entirely pure air.

So many cases are mentioned in standard medical works, where healthy, robust infants and larger children have dwindled away, and died in a few months from sleeping with grandparents, or other old persons, that it is useless to cite special instances in proof.

It would be a constitutional and moral good for married persons to sleep in adjoining rooms, as a general habit. It would be a certain means of physical invigoration, and of advantages in other directions, which will readily occur to the reflective reader. Kings and queens, and the highest personages of courts, have separate apartments. It is the bodily emanations, collecting and concentrating under the same cover, which are most destructive to health, more destructive than the simple contamination of an atmosphere breathed in common.

SURFEIT.

SURFEIT in man is called founder in a horse, and is over-eating, eating more than the stomach can possibly convert into healthful blood. Wise men, and careful men, will sometimes inadvertently eat too much, known by a feeling of fulness, of unrest, of a discomfort which pervades the whole man. Under such circumstances, we want to do something for relief; some eat a pickle, others swallow a little vinegar, a large number drink brandy. We have swallowed too much; the system is oppressed and nature rebels; instinct comes to the rescue and

takes away all appetite, to prevent our adding to the burden by a morsel or a drop. The very safest, surest, and least hurtful remedy, is to walk briskly in the open air, rain or shine, sun, hail, or hurricane, until there is a very slight moisture on the skin; then regulate the gait, so as to keep the perspiration at that point, until entire relief is afforded, indicated by a general abatement of the discomfort; but as a violence has been offered to the stomach, and it has been wearied with the extra burden imposed upon it, the next regular meal should be omitted altogether. Such a course will prevent many a sick hour, many a cramp, colic, many a fatal diarrhoea.

CHILDREN'S EATING.

WHEN a child is observed to have little or no appetite for breakfast, sickness of some kind is impending. If in addition to this indifference for food in the morning, there is a uniform desire for a hearty supper at the close of the day, a dyspepsia for life will be founded, which will embitter many an otherwise happy hour; or some other form of chronic disease will result, which medical skill, for many years, will often fail to eradicate.

This want of appetite in the morning, and this over-appetite late in the day, is the creator of disease in multitudes of grown persons who have reached maturity in good health, but whose change of position, of business, or of associations, has gradually led to the perversion of nature's laws.

Young children naturally, in common with the animal creation, are greedy for breakfast, after the long abstinence of twelve hours; this is the natural arrangement, and it is wise.

As persons of any intelligence at all cannot but know that eating heartily late in the day is destructive of health, we need not stop here to prove it; but by pointing out an easy remedy, we will, if it is attended to by every reader, arrest more disease, and save more life, than can easily be computed. The importance of attending to what we shall say is such, that we entreat all parents who have any true wisdom and affection, who have an abiding desire for the future happiness of

their offspring, to give it their mature consideration, their steady and prompt attention.

Allow nothing to be eaten between meals, not an atom of anything, and let the time of eating be fixed, and regular to a minute almost, for nature loves regularity.

On the first evening allow the child just half of his common supper. In three or four days diminish the last allowance one half more. For another week allow nothing at all but one or two ordinary slices of cold bread and butter, and a cup of hot water and milk, with sugar in it, called cambric tea, from its similarity in color to that fabric. Meanwhile the appetite for breakfast will gradually increase, until it becomes a hearty meal, and all the exercise of the day will go to its thorough digestion, and perfect adaptation to the nutrition of the whole system.

It is contrary to physiological law, to nature and to common sense, to eat an atom of anything later than an hour after sundown, and alike contrary to all these is it, to make the last meal of the day the heartiest one, as in the manner of five o'clock dinners.

WELL DONE.

To do anything well, there should be a sound mind in a healthy body. There have been men who were perhaps never well, never for an hour enjoyed good health, and yet they lived to purpose, for their deeds are this day exerting a happy influence on mankind. William the Conqueror was a wheezing asthmatic all his days. Bishop Hall was a martyr to pain as ceaseless as it was severe. Baxter had an infirmity of constitution, and, from early youth to the grave, labored under bodily disease and wearing pains. Calvin scarcely knew, in twenty years, what it was to have a well day. No doubt the sufferings of these men aided in moulding their characters to a form which the age required. The most we can say of these cases is, that their diseased condition was overruled, and good was brought out of it. What greater good might have resulted had they been men of stalwart constitu-

tions, we may never know, but certain it is, that when we are well, thought is a pleasure, and labor is a pleasure, but when sick, both are a burden, and every thought, and every act, is the result of an effort. We shall never do anything perfectly until we get to heaven; but there, pain, and sickness, and disease can never enter. And if health is needed to enable us to do our duty well in a perfect state, much more is it needed to help us perform our parts well on earth. But whether sick or well, let us do what we may towards fulfilling our duty, and that is all that will be required of us. We can readily see how personal afflictions may humble, and subdue, and sanctify, and thus redound to the good of the individual; but for all that, the great cause of humanity must suffer by it. The Almighty may permit disease, as he permits sin, and we cannot believe that he has any agency in sending either; we bring both on ourselves; but for all that, both may be overruled to our good and his glory.

LIQUOR DRINKING.

If men will drink alcohol in some shape, the least injurious time for it is during a regular meal, or within a few minutes after, for then the strength of the stimulus is expended on the digestive organs, and enables them to perform their work more thoroughly; hence an amount of brandy which would make one tipsy on an empty stomach, would have no such effect if taken during dinner. But the amount taken, to be in any way beneficial, must be in proportion to the fat, butter, or oils used at the same meals; in this case, it aids the system to appropriate the fat to itself; in other words, brandy taken with fatty food, tends to fatten quickly, but it does not give strength; fat people are not strong. On the other hand, it is a conceded fact in physiology, that alcohol in every shape impedes the digestion of the albuminous portion of our food; that is, brandy makes no flesh, makes no muscle, gives no strength. The prize-fighter does not want fat; one main object in his training is to get rid of it, and replace it with substantial muscle, with flesh; hence, when in training, he

never touches liquor. The advocates of brandy triumphantly point at a ruddy-faced drinker, with his apparently well-developed muscle and well-filled skin; but fat is a disease, is a puff; he has no agility of limb, no activity of body; there is no power in his arm, no courage in his heart; for he knows, and we do too, that a lean stripling, or a ploughboy of twenty, who was never drunk in his life, "could whip him all to pieces in five minutes." Away, then, with all the nonsense about brandy strengthening anybody; it weakens the head, it cowers the heart, and wastes away the whole man.

DANGERS OF SPRING.

ABOUT one fifth more persons die in New York City in May than in November. After being pent up in the winter, it might be supposed that the ability to go out and exercise in the luscious air of spring-time would be productive of increased vigor and health of body; but this is simply not the case, as evidenced by the ably-prepared and valuable reports of our City Inspectors. This difference of mortality between the last month of spring and the last month of fall, arises from causes which are under the control of the people, or beyond; two of each will be mentioned. The natural causes are, — 1. The increased dampness of the atmosphere, proven by the fact that doors which shut easily in winter do not do so in summer. 2. Nature takes away the appetite for meals, for heat-giving food, in order to prepare the body for the increased temperature of summer. But two errors in practice, at this time, interfere with wise nature's arrangements, and induce many, and painful, and dangerous diseases. First, the amount of clothing is diminished too soon. Second, the conveniences of fire in our dwellings are removed too early. All persons, especially children, old people, and those in delicate health, should not remove the thickest woollen flannel of midwinter until some time in May, and then it should be merely a change to a little thinner material.

Furnaces should not be removed, nor fireplaces and grates cleaned for the summer, until the first of June; for a brisk

fire in the grate is sometimes very comfortable in the last week in May ; that may be a rare occurrence ; but, as it does sometimes take place, it is better to be prepared for it, than to sit shivering for half a day, with the risk to ourselves and children of some violent attack of spring disease. By inattention to these things, four causes are in operation to chill the body, and induce colds and fevers.

First. The dampness of the atmosphere in May.

Second. The striking falling off in appetite for meats and other "heating" food.

Third. The premature diminution of clothing.

Fourth. The too early removal of the conveniences of fire.

And, when the very changing condition of the weather of May is taken into account, it is no wonder that, under the influence of so many causes of diminution of the temperature of the body, many fall victims to disease.

In November, the healthiest month in the year, we have put on our warmest clothing, we have kindled our daily fires, we have found a keen relish for substantial food, while the dampness of the atmosphere has been removed by the condensation of increasing cold. The wise will remember these things for a lifetime, and teach them to their children.

PURE FOOD.

It is no economy to use inferior food. It is a saving of money, and time, and health, to give a higher price for what we eat, if it be fresh and perfect, than to obtain it for less, on account of its being wilted, or old, or partially decayed.

Some people prefer to make their meat tender by keeping ; which means, that decomposition is taking place ; in plainer phrase, it is rotting. Such meats require less chewing, and may appear very tender ; but it is a physiological fact, that they are not digested as easily, or as quickly, as solid fresh meat.

When a vegetable begins to wilt, it is no longer that vegetable, because a change of particles has taken place, and, in such proportion, it is unnatural, — it is dead, — and to eat it tends to death.

One of the most horrible forms of disease is caused by eating sausages which have been kept a long time; more common in Germany than elsewhere. Scarcely anything saddens us so much, in passing through some of the by-streets and the more eastern avenues, as the sight of the long-kept meats and shrivelled vegetables which are sold to the unfortunate poor at the Dutch corner groceries.

But the poverty-stricken are not the only sufferers: the richest men come in for their share, for themselves and for their families, in proportion as the mistresses of their splendid mansions are incompetent or inattentive to those household duties, the proper performance or neglect of which makes all the difference between a true wife and a contemptible doll.

With all the high-sounding advantages of high-sounding "Young Ladies' Boarding Schools," and "Institutes," and all that; with all the twaddle about learning French and German, and music and æsthetics, how many of these paint-like girls are any more fit to take charge of a man's household than to navigate a ship, or calculate a parallax? Does one in a million of them know the philosophy and uses of that now indispensable article of household furniture, a refrigerator? If taken to Bartlett's, on Broadway, how many of them can tell why he places the ice on the top of his Polar refrigerator, and, by so placing, gives the greatest cold to the articles below? why it is there is no wood on the inside to become saturated with dampness and the fumes of butter, and lard, and milk, and meats? why it is that a particular kind of metal, of a particular shape, by the aid of ten pounds of ice a day, will give a large family all the ice-water needed, and will keep the bottom, and sides, and area of the refrigerator dry, by attracting all the dampness to a particular spot, and by an interior arrangement gives no dark corners for dirt, but makes the whole as light as day; and thus combining dryness, coolness, and cleanliness, every article is kept fresh and perfect for any reasonable time? The study of an article of a practical nature of this kind will give a "young lady," about to be married, a better idea of the philosophy of things of this sort, than she has learned from all the books skimmed over, or learned by rote or mere memory, through her whole "course" of study, and would save her husband more money, than, without that

knowledge, she is worth ; for the woman who does not know how, and does not make it her business, to take care of what her husband brings into the house, is not worth a button, even if she could smatter a dozen languages, dance every indecent polka ever devised, and play all the tunes in the music-book.

The study of milk, its nature, qualities, and uses, might well be made a branch of education in every school for girls. Studied aright, it is a fruitful and very extensive field of most interesting investigation ; i. e. — The nature of swill milk, and that of the pure article. How long milk remains pure. What part of any vessel of milk is richest, and what part the most inferior, and why. Why it is that warming milk, or freezing it, decomposes it and changes its nature. How to keep it in its pure state for a long time together. The knowledge of these things, on the part of our wives, would save the money, and promote the happiness and health, of every family in the land.

WEAKLY YOUTHS.

WITHIN one week, three persons have complained that their lives have been made lives of suffering, by the ignorance of parents, thus : They grew up rapidly, almost as tall at sixteen as at mature age. The rapidity of their growth was attended with great debility ; while the parents, judging of the ability to work by the size, required more of them than they were able to perform, and a strain was imposed upon their constitutions which made them a wreck after ; not, indeed, destroying life, but leaving the body a shell, and all its functions so impaired, as to their capabilities, that none of their work was well performed, resulting in disease of the whole system, making life a torture ; and, in one case we know of, there is a never-failing reprehension of parental memory.

Persons who are healthy and hearty themselves, do not know how to sympathize with a rapidly growing child, and its complaints of weariness are unheeded, blamed, or scolded at. To all parents, then, especially to farmers and mechanics, we give the advice, when a child has grown up

rapidly, impose but little labor, and that never violent, nor long-protracted; it should be light, short, steady, not by fits and starts; never drive, always encourage, and, when they go to bed at a regular, early hour, let them have all the sleep they will take; never allow them to be waked up, let nature do that, and she will do it regularly, and in due time. We know a man who almost daily execrates his father's memory, although he left him a handsome fortune, and a lady who, at seventy-five, thinks hard of her mother's severity and want of sympathy in this regard.

BOTTLED WRATH.

BOTTLED wrath, like pent up steam, is all the better and safer for being "let off." If a little boy "stumps his toe," he grits his teeth, hisses out a malediction, gives the offending stone a savage kick, and straightway feels better. A groan is the healthful vent, the anodyne of pain; and tears relieve and save the almost breaking heart. It is he who cannot cry, who dies with sorrow. There is neither sense nor safety in uncomplaining suffering, as to the repression of its instinctive exhibition. There is no pain where there is no nerve. The more nerve, the greater the susceptibility to suffering. The nervous influence, as it is called, is a fluid, just as blood is a fluid; and as the blood flowing along the blood vessels gives life, so the nervous influence flowing along the nerve channels gives sensation. If the blood has no outlet, we become diseased in a few hours. If a wound is inflicted, it will get well, ordinarily, the sooner if blood flows or is taken. So in the infliction of pain, it is relieved instantly if the nervous influence has vent. That vent, the scapement, the water-way, is in every movement of a muscle, in every wink of the eye, in every crook of the finger, in every thought we think; for we can no more think, or move, or feel, without the expenditure of nervous influence, than would a telegraphic record be made without the expenditure of electricity, or the locomotive would move an inch without the consumption of an amount of steam.

If, then, pain is inflicted as to mind or body, the sooner we

can give an outlet to the nervous influence, the more immediate will be the relief therefore nature, in her philosophy, has implanted an instinct which complains on the very instant the harm is done ; hence the groan, the cry, the shriek, and these before second thoughts have time to come and whisper it is not dignified to cry, or shriek, or groan ; and many a one has exclaimed in mortification, at the supposed weakness of so doing, " What a fool, to have made such a racket ! " So it does seem that at almost every turn of life, we attempt to thwart wise nature, and hedge her up by bald reason, in her attempt to soothe and save. To put all this in plainer phrase, the louder you groan in sickness and suffering, the sooner will you get well. Hence, to a certain extent, when a person complains a great deal, we have fallen into the habit of saying, O ! there's not much the matter with him ; he is more scared than hurt. We have insensibly fallen into the habit of drawing such conclusions, because we have noticed that persons who complain a great deal, complain a long time ; they don't die, and very often get well in a few days.

And here let us make an earnest appeal for infancy and early childhood. When a child is hurt, never hush it up ; it is an inexcusable barbarity ; it is fighting against nature ; it is repressing her instincts : and for the same reason, if physical punishment is inflicted on a child, never repress its crying ; it is a perfect brutality ; cases are on record where children have been thrown into convulsions in their efforts to silence ; and very little less hurtful is it to hire them to silence. A thousandfold better is it to soothe by kindly words and acts, and divert the mind by telling stories, or by explaining pictures, or by providing with new toys. We have many a time in our professional experience as to sick children, found more benefit to be derived from a beautiful or interesting toy, than from a dose of physic. The greatest humanity a mother can exhibit in respect to her sick child is to *divert it*, DIVERT IT, DIVERT IT, in all the pleasing ways possible, as we ourselves, who are larger children, feel sometimes really sick, when a cheerful-faced and much-loved friend has come in, and before we knew it, we had forgotten that anything was the matter with us.

We have sadly wandered from what we intended when the

heading of this article was written; and not to detain the reader longer, we will sum up as concisely as possible, that if any man has a fretful wife, one who does not fail to greet him, on his return from the business of the day, by pouring out her complaints with overwhelming volubility, who never sits down to a family meal without some whine or doggish growl, let him adopt the following plan for letting out the "bottled wrath" before he comes in gunshot of home.

Let one of the servants be very little, very lazy, very fat, and very stupid, in fact, pretty much of a fool. Such a girl can no more be excited into a passion than she could be stimulated to hurt herself by hard work, and she will bear a great deal of verbal pummelling. You can't make her saucy. She is too lazy to give "warning," and too wise to get mad, for there is no fool but has some redeeming quality; she will stand the fire of verbal abuse by the hour, for she knows words don't hurt. So while the boy kicks the stone, let the wife blaze away at the lump of dough, and all the ammunition being expended before you get home, the steam being exhausted, "reaction" takes place, and the hyena of high noon will be a lamb at sundown, at the tea-table, at the parlor fire, and at bed-time.

COOLINGS.

To make water almost ice cold, keep it in an earthen pitcher, unglazed, wrapped around with several folds of coarse linen or cotton cloth, kept wet all the time. The evaporation from the cloth abstracts the heat from within, and leaves the water as cold as it ought to be drunk in summer, consistent with safety and health.

Cooling rooms: the least troublesome plan is to hoist the windows and open the doors at daylight, and at eight or nine o'clock close them, especially the external windows and shutters, if there be any, except to admit barely necessary light.

Churches may be kept delightfully cool in the same way, and thus greatly add to the comfort of public worship, leav-

ing the windows open, but the lattice shutters closed on the north side of the house, which will secure a thorough ventilation.

Still greater coolness may be produced by having a large, heavy cotton or linen sheet hung near each open window or door, and kept constantly wet; the evaporation produces a vacuum, and a continual draught of air is the result. In India and other eastern countries, common matting is used; long grass plaited answers a good purpose. In Germany, a broad vessel or pan is kept in the room, nearly filled with water, — the pan not the room, — the surface of the water being covered with green leaves.

To have delightfully hard butter in summer, without ice, the plan recommended by that excellent and useful publication, the *Scientific American*, is a good one. Put a trivet, or any open flat thing with legs, in a saucer; put on this trivet the plate of butter, and fill the saucer with water; turn a common flower-pot upside down over the butter, so that its edge shall be within the saucer, and under the water. Plug the hole of the flower-pot with a cork, then drench the flower-pot with water, set it in a cool place until morning; or if done at breakfast, the butter will be very hard by supper time. How many of our city boarding-school girls, who have been learning philosophy, astronomy, syntax, and prosody for years, can, of their own selves, write us an explanation.

To keep the body cool in summer, it is best to eat no meat, or flesh, or fish, at least not oftener than once a day, and that in the cool of the morning; making a breakfast dessert of berries of some kind. Dinner, light soup with bread; then vegetables, rice, samp, corn, cracked wheat; dinner dessert of fruits and berries, in their natural state, fresh, ripe, and perfect. Touch nothing later than dinner; taking nothing at all at supper but a piece of cold bread and butter, and a single cup of some hot drink, or, in place of these, a saucer of ripe berries, without sugar, milk, cream, or anything else, not even a glass of water, or any other liquid, for an hour after.

To keep the head cool, especially of those who live by their wits, such as lawyers, doctors, editors, authors, and other gentlemen of industry, it is best to rise early enough to be dressed and ready for study as soon as it is sufficiently light

to use the eyes easily without artificial aid, having retired the evening before early enough to have allowed full seven hours for sound sleep ; then study for about two hours ; next, make a breakfast of a piece of cold bread and butter, an egg, and a cup of hot drink, nothing more ; then resume study until ten, not to be renewed until next morning ; allowing no interruption whatever, until the time for study ceases, except to have the breakfast brought in. The reason of this is, the brain is recuperated by sleep ; hence its energies are greatest, freshest, purest, in all men, without exception, immediately after a night's sleep, and every moment of thought diminishes the amount of brain power, as certainly as an open spigot diminishes the amount of liquid within. Nature may be thwarted, and her plans wrested from her, and habit or stimulation may make it more agreeable to some to do their studying at night, but it is a perversion of the natural order of things, and such persons will be either prematurely disabled, or their writings will be contrary to the right and the true. As the brain is more vigorous in the morning, so is the body, and vigor of both must give vigor of thought and expression, that is, if the head has anything inside.

FANATICISM.

FANATICISM is seeing the seeming as if it were real, and acting accordingly ; hence the fanatical merit our pity, instead of receiving our sneers, and our severer reprobation. In a radical sense, a fanatic is one who treats a phantom, a fancy, an apparition, a figment, as if it were a fact, and giving a wider scope, it is the exaggeration of a fact, or principle, or practice. It is on this latter that the success of many of the greatest enterprises of all ages have succeeded. A kind of fanaticism seems essential to any great success. It is a quality belonging to the ardent, to the highly imaginative, to the hopeful. But it may be well questioned, whether the world would not have made a steadier, a safer, and a farther progress, without the aid of this mental characteristic, with the advantage of having prevented the wasting of energies

in a wrong direction, the blasting of highly cherished but unauthorized hopes, the utter ruin and wreck of many a fine intellect, the breaking of many a warm and noble heart.

In truth, fanaticism is a mental weakness ; it arises from an unbalancing of the faculties, an exaggeration of some, a deficit in others. Now and then the fanatical succeed ; but oftener, or at least more happily do they succeed, who have what is called "well-balanced minds." Such do not accomplish things as rapidly, but they do it with greater certainty, with greater durability, and with far less waste of power. In this equable adjustment of the high qualities, the English is a representative nation, while we find the type of the fanatical in the Frenchman : the American is between the two.

As far as health and disease are concerned, we have instructive examples of the practical failure of fanaticism in the lives of Priessnitz, of Shew, of Graham, and Alcott. As citizens, all of them, as far as we know, were good men, honest, well-meaning, benevolent, and humane ; but when we look for the practical good effect of their theories, as exhibited in their own persons, and we may well suppose under the very highest advantages of correct, intelligent, and thorough application, there is confessedly a sad failure. Dr. Shew, the American champion of Hydropathy, died a comparatively young man. Priessnitz did not live to be old. Graham, who gave name to the famous "Graham bread," died at the age of fifty, and Alcott only completed his threescore years ; all of them frittered away their lives in attempting to foist their crude notions upon public acceptance, with loud assurances of a serene and healthful old age. They exhibited great goodness of heart in their self-denials and their severe sacrifices in attempting to prove the truth of their vagaries ; but this does not sanctify their own destruction, and the destruction of multitudes of weaker-minded persons, who took hold of their half facts, and ran them into the ground, to their own undoing. Their sincerity, their honest belief in the truth of their theories, did not extend their own lives to an encouraging limit ; while, on the other hand, there is reason to suppose they shortened them by their ill-advised experiments. Alcott drank no water for a whole year, and lived many years on fruits and vegetables, never tasting meat, or milk, or butter,

or yeasted bread, only to die at a time when both body and mind ought to have been in their highest prime.

Let these melancholy results learn us, who still live, the true wisdom of avoiding extremes, remembering that a kind Providence has given us all things richly to enjoy, only enjoining to be temperate in the use of them, and in this is enduring health, an effective life, a serene and happy old age.

LONGEVITY PROMOTED.

To a very great extent, our life is in our own hands, although it is the prevailing fashion of the times to regard death, especially if it is premature, or if the person dying, of any age, occupies a position of influence and usefulness, as a "mysterious dispensation of Providence," when, in reality, "Providence" had nothing to do with it; had no direct agency in the matter; only indirectly, in having founded the laws of our being. When men die short of eighty or a hundred years, it is the result of violated law, and almost always on their own part.

If a sedentary man eats a hearty meal late in the day, or a laborious man does the same thing after long fasting and protracted exertion, ending in great bodily fatigue, and is attacked in the night with cramps, colic, or cholera morbus, or other form of looseness of bowels, ending in death next morning, there is no "mystery" in that. The man is his own destroyer, and in that destruction his Maker had no agency.

A man in the prime of life enters a crowded omnibus, after a long or rapid walk, which has induced free perspiration; the air appears alone to him almost suffocating, and with an insanity resulting from detached scraps of knowledge about the advantage of pure air, he opens the window, and the breeze is delicious; but before he is aware of it he finds himself chilled, and wakes up in the morning with acute throat disease, or inflammation of the lungs, or violent fever; or the magazine of impending consumption has been fired, and he wilts, and wastes, and dies — by his own hand, from ignorance of the fact, that no air of any coach, or conveyance, or

crowded room, is a thousandth part as injurious or dangerous to a new comer as the purest air that was ever breathed, if it comes with a draught upon one who is perspiring, and remains in a still position.

The most talented and useful clergyman in the land, whose influence is widening and deepening every day for good, carrying all before him by the power of his eloquence, after an unusual effort, in which the heart, as well as brain and body, all have been brought into an exhausting requisition, all heated, and perspiring and debilitated, feels it his duty to attend some urgent call, and hastes away into the cold, raw, damp air, the bleak wind whistling fiercely by, and in a week, in the midst of his usefulness, he is laid in the grave, by peritoneal (abdominal) inflammation, or quinsy, or pleurisy — his own destroyer, for he acted as if he were made of iron, instead of flesh and blood. He threw his life away, in an indistinct impression, that as he was doing a good work, a miracle would be wrought for his protection; and because the laws of nature were allowed to take their usual course, it is deemed a "wonderful and mysterious dispensation of Providence," and we cry, "His ways are past finding out."

A woman holds on her lap a lovely child. It was born perfect, fair, and beautiful, but the aristocratic mother has not the stamina to feed it, for the natural fountain is short of a full supply, and ale and beer, and the universal milk-punch, are swilled by the pint and quart a day, to "make milk." But just in proportion as it is alcoholic, it is innutritive; it creates an appearance of flesh, and strength, and thrift, but all as unreal and transient as Jonah's gourd, and the child, by the excitement thrown to the head, dies of water on the brain; or if, by virtue of the father's more robust and vigorous constitution and temperament, infancy and youth are survived, the instinct for excitement planted in the first year wakes up again at maturity, and the young lady wastes her intellect in the stimulus of novel reading, or the young man destroys intellect and body too, in yielding to the fires of liquor and of license; and suddenly as the bank deposit of a spendthrift heir gives out, so suddenly is exhausted the vital force; and he dies at his toilet, in his chair, at the table, or on the street, — of heart disease, so the coroner's jury reports; a "mysterious dispensa-

tion of Providence" is the response from another direction. The true verdict is, "Died by a mother's folly, committed twenty years ago!"

Great men are gentle. God is Love. His way of removing his children from their lower home is in tenderness, for he has appointed that, in the habitual exercise of moderation all the parts of the human machine shall wear out equally, one not faster than another; one no sooner than another; all gradually cease, all fail at the same instant; one worn-out function does not cease its operation, while another, in its full vigor, strives to go on without it; hence the universally observed fact is, that the very old die gently, without a struggle, and scarce a pang; die as an infant falls to sleep amid its mother's lullaby; "like as a shock of corn cometh in his season."

"So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."

WHY CHILDREN DIE.

I HAVE seen persons who gather for the parlor their choicest flowers, just as they begin to open into full bloom and fragrance, lest some passer by should tear them from the bush and destroy them. Does not God sometimes gather into heaven young and innocent children for the same reason? — lest some rude hand may despoil them of their beauty."

Some weak brother has been trying his hand to see what a beautifully sounding sentence he could make out of a whopper. The reason why children die is because they are not taken care of. From the day of birth they are stuffed with food, choked with physic, sloshed with water, suffocated in hot rooms, steamed in bed-clothes. So much for in-doors. When permitted to breathe a breath of pure air once a week in summer, and once or twice during the colder months, only the nose is permitted to peer into daylight. A little later they are sent out with no clothing at all, as to the parts of the body which most need protection. Bare legs, bare arms, bare

necks; girted middles, with an inverted umbrella to collect the air, and chill the other parts of the body. A stout, strong man goes out on a cold day with gloves and overcoats, woollen stockings and thick, doubled-soled boots, with cork between and rubbers over. The same day, a child of three years old, an infant in flesh and blood, and bone and constitution, goes out with soles as thin as paper, cotton socks, legs uncovered to the knees, arms naked, necks bare; an exposure which would disable the nurse, kill the mother outright in a fortnight, and make the father an invalid for weeks. And why? To harden them to a mode of dress which they never are expected to practice. To accustom them to exposure, which a dozen years later would be considered downright foolery. To rear children thus for the slaughter-pen, and then lay it on the Lord, is too bad. We don't think that the Almighty has any hand in it. And to draw comfort from the presumption that he has any agency in the death of a child, in the manner of the quoted article, is a presumption and a profanation.

CONSTITUTIONS CREATED.

To build up a good constitution, we must take good care of what we have, and add to it, by pretty hard work and moderate thought, until the age of forty-five; then, there should be less work and more thought.

Bodily labor consolidates the constitution up to forty-five; then mental labor preserves it, keeps it good to the verge of fourscore years, if the bodily activities are very moderate. As witness Humboldt, who was a great traveller in early life; but from fifty to ninety a great student. Many similar instances will occur to intelligent minds. The general idea is of great practical importance. Work hard until forty-five; think hard after, and all the while be "temperate in all things." This is to live long.

KILL OR CURE.

"KILL or cure, neck or nothing," are favorite saws with some people, and with other some, a little more daft, there is a still more dearly-hugged comforter, "so simple," that it can't do any harm, if it does no good; and armed with that philosophy, multitudes daily swallow poisons to an incredible amount, with the result of losing the last remnant of health, if not life itself. They start out on the assumed fact, that what is "simple" can't injure. If this is applied to men, we think it rather unfortunate, for there are "simple" men and women in myriads, who are doing hourly more harm to themselves, their friends, their neighbors, their children, than any arithmetic can compute; so simple in eating, in dress, in opinion, in conversation, in judgment, in conduct, that often the expression escapes themselves in reviewing the past, "What a fool I am!"

But this is a moral simplicity. The simplicity of remedial agents is the subject more immediately in hand. The people who are so marvellously fond of what they call "simple" things, start out on the unwarrantable supposition, that what is "simple" is synonymous with the fact that they are "familiar" with it. Whiskey, for example, is a familiar, and we might say, a very familiar article with some people; verily it is with them an old acquaintance, a bosom friend, an inseparable companion; their testimony is uniformly that it is good for the "insides" and good for the out; that it not only never did them any harm, but always did them good; they "always felt better after taking it."

We are very well acquainted with tobacco. Look at the virginian, for example: he talks of tobacco, he dreams about it, he eats it, he smells of it; the very dollar in his pocket is redolent with its hateful fumes; it is wedged in under his finger nails, it spots his shirt bosom, it stains his vest, its juice is scattered over his pants, it cakes at the corners of his mouth, and the long streaks of colored saliva dribble from his lip, and stripe his cheeks. As he uses it more, the necessity for its use is greater, until finally he goes to sleep with a lump of it

in his mouth. Next he begins to dry up, his flesh shrinks away, his face is gaunt, his body slab-like, his legs spindles, his gait is tottering and unsteady, and head and fingers and arms shake like the palsied or the agued. Next comes the wasting of the life powers; digestion ceases, appetite fails, the nervous energies are exhausted, and dulness, and stupor, and the sleep of death come on.

Coffee and tea are very "simple," very familiar things, and have been used for a lifetime by multitudes without any noticeably injurious effects which could be fairly and conclusively attributed to them; but "simple" as they are, their injudicious use has made many a one miserably nervous and dyspeptic for life. "Simple" would it seem to rub a little candle grease on a trifling pimple, and yet death followed from the poisonous corrosion of the brass candlestick.

Then again, what may be "simple" and safe for one, may not be simple and safe for another. The tired donkey found his oppressive load of salt lightened, and himself greatly refreshed, by swimming a swollen stream; but his brother donkey, loaded with a huge sack of wool, was delighted at the instant relief afforded to him by the same means, but it was a transient and deceitful remedy, for no sooner did he begin to emerge from the stream, than the increased weight of wool and water crushed him hopelessly.

A newspaper writer, as green as the grass he treads upon, recommends what he considers a very "simple" remedy — ice. Hear him: —

"Attacked with pneumonia, salivated, broken down in constitution, subject to hemorrhages from the lungs, digestion totally deranged, and rheumatic neuralgia, he tried in vain the remedies prescribed by American physicians, the effects of foreign travel, the most rigid diet, and the most careful and systematic habits of life. The most learned physicians of London, Paris, Genoa, Milan, Florence, Pisa, and Rome could do no good."

In this condition he began "the use of ice, first melted in water, and then applied it in the solid cake to the person." At first he "took a sponge bath in a bowl of water, in which was dissolved a piece of ice the size of a walnut; from day to day larger lumps were used, and applied directly to his body,

until finally he dissolved five or six pounds of ice upon his person every morning."

In a time not stated, the following changes occurred : —

"He gained sixty-five pounds of flesh, was restored not only to perfect health but to a state of vigorous energy, physical strength, vital power, unwasting glow of feeling, and an ability to endure any amount of fatigue and exposure with apparent impunity. His description of his present condition is ravishing. Unbroken sleep, perfect control of his nervous system, mind always serene and cheerful, muscles firm and hard, no consciousness of the existence of his internal organs, ability to do with half the sleep he formerly required, appetite always good, digestion perfect, no taste whatever for unhealthy food ; in short, a supernatural state of mind and body, in which "every moment of his waking existence seems to be consciousness of physical, intellectual, moral, and social happiness."

With the wisdom of his brother named above, he declares that to numerous pale, lean, sallow, dyspeptic, tobacco-using, excess-indulging authors, teachers, editors, clergymen, &c., the same remedy will bring unwonted power of mind and body, constant cheerfulness, a power of moral control, "a blessed clearness of thought," absence of all nervousness ; in fine, an ability to "walk farther, stand up longer, work harder, and do everything better than he could do it before." "Existence will grow brighter, and the flame of life will burn with more calmness, serenity, glow, and splendor than you ever dreamed of."

He attributes these wonderful transformations to the action of "certain chemical properties and the electrical heat which the ice contains," which explanation of the *modus operandi* of the matter is as philosophical and as lucid as could be given by an — ignoramus.

We would not advise the application of solid ice to old people or infants, or to any person of a frail constitution, without consulting a physician, for it would with great certainty hurry many to their graves. To have made the communication practically valuable, the writer should have stated the time it required to give him an increase of sixty-five pounds in weight ; what he did in addition to the ice applications ; what

he did to place him in the deplorable condition described, and what bad practices he abandoned. Meanwhile, let the reader remember that applications or remedies which benefit one man may be reasonably expected to benefit another one, in proportion as the conditions of the two are alike, not merely in effect, but as to cause. No wise man would experiment on his own body and health and life on the loose statements of anonymous newspaper writers.

After all, when a reasonable allowance has been made for the evident exaggerations of the writer, there is not much that is unusual or remarkable in the changes. We have never known a man to gain sixty-five pounds in weight on ice, in a short time; but there are a good many who have "in the course of time" gained that much on vulgar beer. Salivated people have before now got well, by letting themselves alone; dyspeptic and lean folks, by simply ceasing to be pigs; and many a "bilious" man, as yellow as a pumpkin, has become as "heartly as a buck," by being simply compelled to go to work and make an honest living, which, by the way, is more health promoting than the icebergs of a thousand poles. The trial will demonstrate this to almost any reader.

SUMMER SOURS.

PHYSIOLOGICAL research has fully established the fact that acids promote the separation of the bile from the blood, which is then passed from the system, thus preventing fevers, the prevailing diseases of summer. All fevers are "bilious;" that is, the bile is in the blood. Whatever is antagonistic of fever, is cooling. It is a common saying that fruits are "cooling," and also berries of every description; it is because the acidity which they contain aids in separating the bile from the blood; that is, aids in purifying the blood. Hence the great yearning for greens and lettuce, and salads in the early spring, these being eaten with vinegar; hence, also, the taste for something sour, for lemonades, on an attack of fever.

But, this being the case, it is easy to see that we nullify the good effects of fruits and berries, in proportion as we eat them

with sugar, or even sweet milk, or cream. If we eat them in their natural state, fresh, ripe, perfect, it is almost impossible to eat too many, to eat enough to hurt us, especially if we eat them alone, not taking any liquid with them whatever. Hence, also, is buttermilk, or even common sour milk, promotive of health in summer time. Sweet milk tends to biliousness in sedentary persons; sour milk is antagonistic. The Greeks and Turks are passionately fond of sour milk. The shepherds use rennet, and the milk dealers alum, to make it sour the sooner. Buttermilk acts like watermelons on the system.

LIGHTNING STROKE.

It is said that exposure to the rain, or being drenched with buckets of water, seems to have some agency in restoring persons to life who have been prostrated by lightning.

It is better to take some precautions against the lightning, which will be the more easily remembered, and the better applied, if some explanations are given as to the nature of lightning.

There is a stillness in the atmosphere, when all parts of it are of equal temperature, whether cold or hot, for the air is then in equilibrium. But if one part be hot, and the other be cold, as in two adjoining rooms, the moment the door between is opened there is a commotion, and the cold air rushes into the warmer room.

If two vessels of water adjoin, and are connected by a hollow tube under the surface, both bodies of water are still, if each vessel is filled to an equal height. But if one vessel has a greater depth of water than the other, there is a commotion until an equilibrium is secured.

When the atmosphere about us is uniformly filled or saturated with electricity, there is quiet, safety, equilibrium. But if a layer, either side, has more or less electricity than the one about us, there is a passing of the electricity from one to the other, until each body of air is alike filled, or equally saturated. But, with this passing, there is noise; as the passing of air makes the noise of wind, and the passage of water

causes roaring, so the noise made by the passage of electricity is called thunder; the force of it is the lightning, as the force of wind, or moving water, carries us away, according to its rapidity; but lightning, like a cannon-ball, moves so swiftly, that the body which it strikes has not time to have motion imparted to it, and it is shivered or perforated; the comparison, however, does not hold good at all points.

But the electricity of the fuller section or body of air gets to the other which has less, with greater or less facility, according to what is between them, or connects them. If a pointed piece of metal—gold, silver, or iron—connects these bodies of different fulness of electricity, the communication or stream is conducted so constantly and steadily that there is no noise or commotion, there is no obstruction. But if wood is used, it does not conduct the electricity quick enough, hence wood is not so good a conductor as iron. Hence, where there is more electricity above us than on the earth, it comes down quietly and unnoticed, if there are a great many iron communications or conductors, such as lightning-rods; but if trees, only, extend from one to the other, or tall chimneys, there is noise and destruction. Hence, it is best to keep away from chimneys and trees, or tall objects, in thunder-storms in warm weather; therefore, if in the house, keep as near the centre of the room as possible.

But the course or direction of the lightning is always from the fuller air to that which is less full, as water runs from the fuller vessel towards the other. Hence, if the air in the clouds has most electricity, the "stroke" comes from above; if, however, the air on the surface is fuller of electricity, then the stroke is upwards; this is the reason, in many cases, why men and animals are killed by lightning in the open fields, or on prairies.

But these unequally filled bodies of air may be parallel with each other, and, if a house is between them, it will be a conductor, and a person sitting at an open window will be killed. If the window had been down, he might have been saved, for glass repels lightning, -- that is, it can keep it from passing; hence, if a man stands on the ground and takes hold of an electrical wire, the electricity will pass freely through his body into the earth; but if he stands on a glass block, the

electricity does not go through, but collects in the man himself; he gets full of it, and fire flies out of him every time you touch him.

Lightning, or electricity, has a love, so to speak, for metals, has an affinity for them, or seeks for them; hence, the less of iron, or steel, or other metals, you have about your persons during a thunder-storm in summer, the safer you are.

OCCUPATIONS OF LIFE

WHEN a youth is about determining what he shall follow for a living, the first rule is to select the employment which he likes best, — one which he can follow *con amore*, that is, with the most satisfaction to his inclinations, tastes, or desires, always presupposing that it is not merely an allowable calling, but one that is useful and honorable.

The second inquiry should be, Will health admit of it? Sickly, or even merely feeble persons, should not think, for a moment, of any indoor occupation. It is worse than suicidal; because, besides the risk of destroying their own lives, there are chances of this being done not soon enough to prevent the introduction of a diseased progeny, to be life-long miseries themselves, and to be a burden to others. Of the indoor occupations, some of the most trying to the human constitution are working in cotton, hemp, paints, dyeing furs, tobacco, lucifer matches, manufacturers' trimmings, and the like, involving the filling of the air with minute particles.

Blondes, — that is, persons with light hair, fair skin, and blue eyes, — as also those having sandy or reddish hair, should, by all means, select some active, outdoor vocation.

Brunettes, persons having a dark skin, indicating the bilious temperament, accompanied, usually, with black hair and dark eyes, should select a calling, which, whether indoor or out, will require them to be on their feet, moving about nearly all the time, in order to "work off" the constantly accumulating bile.

The mixed temperaments can best bear sedentary, indoor occupation; such as a combination of the bilious and nervous.

Spare persons, not having much flesh, but enough of the nervous and sanguine temperament to give them a wiriness of constitution, — these can bear indoor occupations best; their activity, arising from the nervous temperament, keeping them in motion (the tongue, anyhow, if women), while their hopefulness, arising from the sanguine temperament, keeps up their spirits, which is an element as essential to success as it is to health.

But, of all human occupations which do not render a man amenable to the laws of his country, the most universally and invariably destructive to the health of the body, as well as that of the mind and heart, and yet coveted by many, although it is the hardest work in the world, — is that of having nothing to do.

NOSEOLOGY.

SOME persons have an ugly habit of jerking out the little hairs growing inside the nostrils; the surface from which they grow is exceedingly sensitive, and the slightest touch of one of them causes an itching, or titillation, which is quite sure to arrest the attention, and thus an effectual guard is placed against insects and worms crawling in during sleep.

In addition, each individual hair resists the passage of air, and, altogether, they make a valuable respirator, by detaining the very cold air from rushing into the lungs, — the fruitful cause of deadly pneumonias (inflammation of the lungs). And more than all, being so near the gristle, the skin has very little vitality, very little power of healing, and if this healing is baffled at too short intervals, by the tearing away of these hairs, that power is soon lost, and a cancerous sore is the result.

Some persons are deluded into the belief, that drawing water up through the nose to wash it out is beneficial; it can only result in clearing off that bland fluid which nature throws out for the lubrication of the parts, and to prevent their becoming dry by the constant passage of the air over them; all are familiar with that uncomfortable dryness in a common cold. The purest water has great harshness compared with the soft fluids which nature manufactures for her own purposes.

Bleeding from the nose, when spontaneous, should, in almost all cases, be let alone. It is an effort of nature to relieve herself of internal congestions, of a surplus of blood, often giving instantaneous and grateful relief from headache and other ailments. A teaspoonful of blood from the nose has prevented many a fatal attack of apoplexy; hence a nose bleeding is sometimes the safety-valve of life.

We once saw an infant apparently dying from an overdose of paregoric, given by an ignorant mother to keep it quiet while travelling in a stage-coach; but, by the gushing of blood from the nose, it at once revived and was saved.

It is time enough to interfere with a bleeding from the nose, when a tablespoonful has dropped, or when it is seen to come out in a continuous stream; then the patient should sit upright, and have cold water poured on the head, or a cushion of fine ice kept over the whole scalp; if more is needed, snuff up powdered alum, or alum-water, or the fine dust from a tea-canister, or the scrapings of the inside of tanned leather. A spontaneous bleeding at the nose is nature declaring that there is too much blood in the body; then, not an atom of food should be eaten for twenty-four hours.

WELL AND SPRING CLEANING.

As spring approaches, we earnestly advise all persons who use well water and spring water, to have both wells and springs thoroughly cleaned out, and then washed out in early May, and also during October; as there is strong reason to believe that the settleings which have accumulated, including decayed vegetation, impart their disease-engendering qualities to the water, and thus originate some of the most dangerous forms of low or typhoid fever, at a time of the year when the weather is so cool as to preclude the idea of their arising from vegetable decomposition. The stench of the *débris* at the bottom of wells should induce all cleanly persons to expurgate them thoroughly, aside from considerations of health.

PRESERVATION OF FOOD.

It is the common air which sustains the life of all that breathes or grows; but when breath and growth cease, that same air is the agent of destruction, and reduces all to ashes and dust. But in proportion as we can successfully exclude the common air from anything which has parted with life, whether animal or vegetable, it may be indefinitely preserved. Meat begins to decompose after a few hours' exposure to a warm sun, but human ingenuity has devised means for keeping it fresh for weeks, and months, and years even in warm climates. Milk begins to decompose within an hour after it is drawn from the cow, but the genius of Gail Borden has laid New York under contribution by supplying it with a concentrated article which maintains its freshness for weeks, and even months. This gentleman is also the unacknowledged instrument in the preservation of Dr. Kane and his men, on their mission of humanity for Sir John Franklin, for they were rescued from imminent starvation by food prepared by a process of his own devising. It is not known whether he is still pushing his experiments in that direction, but it is very certain if government had extended to him a modicum of the moral countenance and material aid bestowed on experiments in the construction of murderous fire-arms, humanity might have been benefited to an incalculably greater extent.

The secret of the success of the self-sealing cans in preserving fruits, berries, and vegetables, lies in the perfection and handiness with which common air is excluded. Yet, after all, they are but a questionable improvement of the plan of our grandmothers, who used to fill common bottles with the desired fruit, then pouring in hot syrup to fill up the interstices, the cork was put in loosely, and the whole placed in boiling water for a minute or two; the cork was then driven home, the bottles placed neck downwards in a trench in the earth, in the cellar, covered over and let alone for use in after months, or years.

Sir John Ross states, that a tin case of preserved beef was landed from the "Fury" in August, 1825, and taken by him

in July, 1833. This case he presented to a friend several years later, and in April, 1859, it was opened at a bachelor's party. "Along with the entrées came the contents of the tin case of boiled beef, which proved to be as sweet and fresh, and containing as much nourishment as it formerly did, when carried to the Arctic regions in the unfortunate *Fury*, in 1825." Taking this statement as true, and there is no reason to doubt it, food carefully put up can be preserved thirty-four years.

The old-time plan of bottles buried, is safer and better than any other for the preservation of fruits and berries for domestic use. Tin cans and glazed crockery are liable to be acted on by the acid of fruits and berries, so as to produce poisonous effects, but glass is indestructible by such chemical agents; it is cheap, and can be had anywhere; besides, it is more readily and more perfectly cleaned, and the mode of preparation is simple and easy.

Those who prefer to use the patent self-sealing cans or jars, should give the glass ones the preference; next, the glazed stoneware; and tin, the last. It would greatly promote the health and comfort of families, if bushels of fruits, and berries, and tomatoes were put up for winter use, instead of quarts and gallons; not in the costly and laborious method of old-time "preserving," but on the more simple plan of the present day, by which they can be preserved in their nearly natural state, little or no sweetening being required.

AUTUMNAL DISEASES.

THESE are diarrhœas, dysenteries, and fevers. Diarrhœa is when the evacuations are thin, frequent, and weakening. Dysentery is when there is blood in the discharges, accompanied with a distressing straining without accomplishing anything, called "tormina and tenesmus" by physicians. Fever needs no description.

Diarrhœa, dysentery, fever and ague, bilious fever, congestive fever, typhoid fever, yellow fever, are all one and the same disease, in the opinion of many eminent physicians,

differing only in degree, commencing with diarrhœa; this appears earliest in the season, and attacks those who are the weakest, or are most susceptible of disease.

Those who have a stronger constitution hold out longer, but the causes of disease being still and steadily in operation, their effects are concentrated, and at last manifest themselves in the more aggravated form of dysentery in September.

In October, bilious fevers become the ruling disease.

Persons still more robust, who hold out until November, fall under the terrible congestive chill, or typhoid fever, to perish within a few days.

Yellow fever is the result of a more rapid generation of the causes of these ailments, and in a more concentrated or virulent form, but being more speedy in its manifestations, is not, in proportion to the number of persons attacked, as certainly deadly as fevers of the typhoid or congestive type; hence yellow fevers begin in July and August.

Multitudes of lives would be saved every fall if the people could be induced to give the subject a little examination, and follow it up by the timely observance of a few precautions.

These ailments arise from the decomposition of vegetable matter, requiring, however, three conditions.

There must be vegetable matter.

There must be moisture.

There must be heat.

When these three conditions meet, a gas is always the result; that gas is called *miasm*, which means an emanation, but it is an emanation of a particular kind — it is that which arises from decaying vegetation alone. The emanations from other things, as a carrion, or a sulphur spring, or privy, are denominated *malaria* — simply “bad air.”

Miasm, the destructive emanation from decaying vegetation, as wood, leaves, weeds, and the like, has one marked distinctive feature, although a negative one, — it has no smell, it is unseen and unfelt; chemistry, with all its power, cannot detect its presence.

But worse than all this, while the carrion drives us with a power from its neighborhood, miasm not only gives no intimation of its deadly presence, but comes in an atmosphere so cool and so delightfully refreshing, that the temptation to

indulge in taking in delicious draughts is as irresistible as the lusciousness of yielding to sleep on the point of being frozen to death.

But here is an apparent contradiction. It is apparent only. Investigation not only confirms the statements, but points out the path of safety, uniform, and infallible.

Miasm is generated by heat of over eighty degrees Fahrenheit, but this so rarefies the atmosphere, that it shoots up into the sky as instantly as an inflated balloon, and as long as the weather continues hot it is kept among the clouds.

But the cool nights of the fall condense this atmosphere; by which condensation, it descends at sundown to the surface of the earth, where it is breathed until the weather becomes warm enough next day to carry it up again. Hence the popular prejudice against night air.

The Roman authorities do not station officials to caution travellers against stopping in the Campagna during the daytime, but in the night, when its swamps are reeking with disease and death.

For the same reason, forty years ago the Charleston merchants in summer were not afraid to ride to the city at mid-day and transact their business, but a night's rest there was almost certain death.

But not to make this article too long for universal quotation, which ought to be accorded to it, it suffices to point out its practicalities in all places where autumnal diseases prevail, especially if they are epidemic.

1. Sleep with the outer doors and windows closed, especially if the chamber is on the first floor or story, or even second. This keeps the atmosphere of the room so warm, that the miasm is kept at the ceiling.

2. Take supper at sundown, and breakfast at daylight, or at least before leaving the house in the morning, even to go outside of the door, or sit at an open window; this has the effect to prevent the stomach from absorbing the deadly miasm, as it is preoccupied by taking something more material and substantial. No doubt the Dutch custom of eating breakfast by daylight, and of the Creole, that is, the native population of Louisiana, taking their coffee in bed, were founded on observations in this connection without knowing the reason.

3. If a fire is kindled in every dwelling at sundown and sunrise, and the family sit in the same room until bed-time, with all outer doors and windows closed, and kept closed during the night, all autumnal diseases, as epidemics, would become impossible of occurrence, because it would be contrary to physical law.

4. A large lump of ice suspended in a sleeper's room, so as to keep the air at the level of his breathing, at seventy-five degrees, would be equally effective in this regard, because miasm cannot be held in solution in an atmosphere of that temperature. It would, as it were, be precipitated to the floor of the room, as we know carbonic acid gas is thrown to the floor by a certain degree of cold.

It is greatly to be regretted that these things are not more thoroughly known among physicians, as well as the people, for practical and rational attention to them would avert an incalculable amount of human suffering.

DYSENTERY.

MULTITUDES of lives are lost by ignorance of the nature of simple diseases at their first appearance. Few know the essential difference between diarrhœa, which is ordinarily a trivial disease, and dysentery, which is often a speedily fatal malady.

Diarrhœal discharges always afford a feeling of relief, without pain necessarily, or blood. Dysentery, on the contrary, is always attended with painful gripings, with distressing and ineffectual straining, and more or less blood.

In dysentery, too much blood is thrown in upon the bowels, and nature attempts to relieve herself by passing it off. If she is interfered with, and the mouths of the little tubes which are throwing off the blood are suddenly closed up by styptics, such as alum, or sugar of lead, or logwood, and the like, or by opiates in any form, which, in effect, operate in the same way, then the blood takes another direction, and goes to the brain, oppresses it, weighing down all the powers of life, and there is delirium, stupor, death. These are vital facts, known

to all educated physicians ; and yet the very first effort made in the cure of dysentery is to stop the blood, and its diminution is considered encouraging by the ignorant. There is intolerable heat and thirst in dysentery ; this heat extends from the tip of the tongue all through the body ; this attracts more blood, just as a mustard plaster attracts blood. The true cure is to cool the internal surface of the bowels, and nature calls ravenously for this cooling ; yet every swallow of ice-water increases the pain, but ice broken up in pieces small enough to be swallowed whole, and taken to the fullest desire and capacity of the patient, cools off the inner surface of the intestinal canal, just as certainly as small lumps of ice, constantly placed on a red-hot iron surface, will, at length, cool it. As an aliment, raw beef, in the shape of mince-meat, given in quantities of two tablespoonfuls four times a day, at equal intervals, facilitates the cure, while it sustains the patient. These things are advised as domestic expedients only, until a physician can be had.

Dysentery is very generally caused by a sudden cooling of the skin, especially after exercise ; or, in weakly persons, a sudden change in the weather is all-sufficient, particularly when, with a greater coolness, there is a raw dampness in the atmosphere. Thus it is that this serious ailment is so common in the fall of the year, — midday being hot, and the cool nights closing, abruptly, the pores of the skin, which the heats of the day had relaxed. The best preventives are wearing woollen flannel shirts, and having fires kindled in the family room at sundown, especially in valley situations, and those otherwise damp, beginning these on the first cool night of the fall.

SCROFULA.

THIS is a term which takes its name from a Latin word, which signifies sow ; while the Greeks used a word of the same meaning for the same disease, possibly because both Greeks and Romans found that those families suffered most with scrofula who lived after the brutish manner of swine, although the elevated and refined are not exempt from the

taint. Scrofula is an error of nutrition, and hence may attack all colors, constitutions, and temperaments; but those who have light hair and fair skin are most subject to it.

All through the body there are little bunches of vessels, called "glands," which, in their natural state, are not seen; but, if diseased, they swell, and, when near the surface of the skin, form protuberances of irregular shapes, always rounded; hence, the ancients, who often named things from an apparent quality, called them glands, from their resemblance to an acorn, or a bunch of them.

Our aliment, that which nourishes the body, must pass through what is called the absorbent glands before it is fit for nutrition; in these glands it undergoes considerable changes; but, if they are in an unnatural condition, are hardened or swollen, the changes made are not perfect, — are not healthful; hence it is that scrofula is, essentially, an error of nutrition; the food does not give all its strength; the person may eat a great deal, and may even look stout and robust, but the appearance is deceptive, — there is no endurance.

Scrofula, then, is manifested in an abnormal condition of the glands, giving a name to the disease according to the locality of the part affected; if in the sides of the neck, it is called king's evil, because, in earlier ages, the touch of a king was thought a cure; if the glands of the joints are affected, it is white swelling; if in the lungs, it is consumption; if in the bowels, it is *tabes mesenterica*, or consumption of the bowels; the person wears away to skin and bone, and is literally consumed to death, without any cough whatever.

Why the glands of one part should become more particularly diseased than elsewhere, is simply because that part has been weakened by some violence offered to it.

But how do the glands become diseased at all, or what is the cause of their unnatural condition? In other words, What causes scrofula?

Most generally, persons are born scrofulous, in consequence of one or both parents being diseased in some way or other; but scrofula may be originated in any constitution by protracted wrong living, such as a want of personal cleanliness, or a continued dwelling in low, or damp, or filthy localities, or in habitual excesses as to the animal appetites and passions.

Scrofula, like insanity or family resemblances, may pass over a generation. A man may be scrofulous; his children may not have a trace of it, yet his grandchildren may be decidedly so.

A person may be very slightly scrofulous, — only a mere trace of it, — so little of it as to be scarcely perceptible, or it may be of such an aggravated character as to distort the whole body.

As a general rule, scrofula shows itself in some kind of breaking out on the skin, or in some affection of the eyes. As scrofula is, essentially, an error of nutrition, by which the food does not impart its full strength to the system, it is characterized by a want of endurance, by a lack of power of resistance, of warding off disease, or averting "colds;" hence, scrofulous persons take cold very easily, and often describe themselves as "always taking cold," or "the least thing in the world gives me a cold," and that "cold" "settles" in the weak part; if in the tonsils, they swell internally; if the lungs are the weak part, a bad cold is the result; if in the head, — and a great many have a weakness there, — it is described as a cold in the head. Under certain conditions, a scrofulous person has a greater chance of long life than one who is entirely free from it, especially if well-informed and well to do; because, being conscious of a want of robustness of constitution, common sense dictates carefulness, and a systematic avoidance of those causes of ailment which observation indicates as the uniform precursor of particular symptoms, while the fact of being "well to do" gives the means of nursing, and of guarding against those exposures, over-exertions, and deprivations, which are the fruitful sources of sickness to the unfortunate poor.

A person born scrofulous, or becoming so after birth, need not necessarily remain so to any specially hurtful extent. If, for example, a man suffers from white swelling, or a long and tedious "running" in the neck from king's evil, the "ill humors" of the system, as they are called, seem to find vent there, leaving the constitution comparatively healthy, and a long life of reasonable health is the result.

Scrofula may be almost entirely "worked" out of the system in another way, as by a great and protracted change in

the habits of life,—such a change as involves large outdoor activities for the greater part of every twenty-four hours. The same thing may be accomplished, to a great extent, indoors, as, where a sedentary life is followed, by spending a large portion of each day in active employment on foot, especially if the mind is deeply and pleasurably interested in that employment; more decided results will follow, if the aid is given, meanwhile, of judicious personal habits, such as scrupulous cleanliness of body and clothing, of regular, full, and sufficient sleep; of plain, simple, and nutritious food, eaten at regular intervals of five or six hours, and nothing between, with that daily regularity which is essential to health under all circumstances.

A scrofulous person should eat fresh meats largely, and bread, and fruit, and berries of every description, using vegetables sparingly.

In short, whatever promotes high bodily health, promotes the eradication of a scrofulous taint; hence it is the greatest wisdom, on the part of those who are scrofulous, to study how and what gives to them the greatest general good health, and to live accordingly.

Scrofula manifests itself externally in some, as in lumps, or a variety of breakings out on the skin; in others, it causes some internal malady. In either case, the essential disease is the same; it is in the system, in the blood, and the attempt should be to eradicate, not to cover up.

If there is an external manifestation, external appliances can never radically cure, can never eradicate; their tendency is to suppress, to drive inwards, or elsewhere; generally, if not always, to find refuge in some more vital part; and the whole history reads, "cured, then died." Hence, external manifestations of scrofula are not, indeed, signs of health, but they are signs of safety. It is when measles "strike in" that there is danger.

Salt-rheum is scrofula, and afflicts persons for many years, then sometimes disappears for "good and all," to the great gratification of the patient. The next report is "consumption," if in grown persons; "water on the brain," if in young children.



RICHES AND POVERTY.

As to taking internal remedies, one of three things is the uniform result : —

First. The medicine gradually loses its power.

Second. The system is benefited only while it is taken ; or,

Third. The remedy gradually poisons the system, or impairs the tone of the stomach, thus aggravating the " error of nutrition," and hastening a fatal result.

It is greatly to be regreted that these things are not generally known ; an incalculable amount of human suffering would thereby be prevented, and the unfortunate poor saved many a hard-earned dollar.

The most that can be expected, as to the cure of scrofula, is, that it may be kept in abeyance, — may be kept under by wise habits of life, such as regularity, cleanliness, temperance in all things, and daily industry in the open air, living, the meanwhile, on plain, simple, nutritious food, of which fresh meats, ripe fruits, coarse bread, and cold water, are the main. We believe that no medicine ever eradicated scrofula, or kept it under any longer than while it is taken.

THE LONGEST LIVERS.

THE longest livers are they who dwell in palaces and poor-houses. As contradictory as this appears, it is not the less true. The reason of it is in the fact, that, knowing they are provided for, the mind is at rest, and is wholly disencumbered of that eating anxiety, that care for to-morrow, which press so heavily upon the mass of mankind. The very rich and the very poor are not the healthiest ; on the contrary, they are seldom entirely well ; this indisposition takes away what little appetite a loafing life allows them, hence, for a short time, they eat almost nothing ; this gives the stomach time to recuperate, while nature works off the surplusage, and, by this double operation, they are made as well as ever in a few days. Hence, the best " Life Insurance " is to secure for yourself, at the earliest possible day, a moderate, uniform, and CERTAIN income.

AGRICULTURE.

NINE times out of ten the best answer which a physician can give to the patient, who, with direful look and dolorous tone, inquires, What shall I do? is, *Go to work.*

The most important injunction that can be given to this fast age, whether in regard to solid financial prosperity, or to enduring personal enjoyment, or to gladness of heart, or health of body, is, Be content with a slow and moderate increase of your substance.

The crying educational error of the age is, allowing so many boys and girls to reach adult life without the knowledge of some handicraft, by which they might earn a living in any country, in case they were reduced to penury. There are scores of thousands of persons in this country who are living from hand to mouth, whose loss of a single day's labor would be followed by a dinnerless day, who might live in careless comfort on a single acre of land, but for the want of a little patient industry and self-denial. Look at it: —

A single acre of land will readily afford room for forty apple trees, and forty bushels to a tree is not an uncommon product, making sixteen hundred bushels of fruit, which, in midwinter, in any of our large cities or large towns, will readily bring, if in good order, half a dollar a bushel, and sometimes a dollar, by the barrel. A plain, industrious, and economical family in the country can live comfortably on half that amount of money.

Nicholas Longworth, of Cincinnati, to whose industry, sagacity, and enterprise this nation owes a large debt for what he has done to promote the culture and perfection of the strawberry and the grape, writes, that in Germany an acre of grapes will yield eight hundred gallons of wine, whose lowest value is one dollar, and that the same yield can be had here; and when once in bearing, one half is clear profit.

A New England farmer, of forty years' experience, writes, that he raises six hundred bushels of onions on an acre of land; that at the last weeding, in August, he sows turnip-seed, and gathers a crop of four hundred bushels; each of

these sell in New York, and other large cities and towns, and sell readily, by wholesale, for eighty cents a bushel, in almost any year.

An acre of cold, marshy, sandy land will yield forty barrels of cranberries, which often sell for thirty dollars a barrel.

An acre of the common white bean, which is easily cultivated, requires but little skill, and which is not affected by frost or rot, and which is always a salable article, will yield an equally profitable crop, if well managed.

J. W. Manning says he cultivated a piece of ground "on which was an orchard of apple trees, some of them four inches in diameter; one hundred and fifty grape vines, part of them in bearing; a hundred and thirty currant bushes in bearing; fifty hills of rhubarb, and one third of the whole in the Cutter strawberry, which, in a season of thirty-five days, yielded five hundred quarts. And all on one fifth of an acre of ground!"

With these facts before us, we say to all, if you want to live long in health, and quiet, and independence, go to work in the love of it, be satisfied with moderate gains, cultivate moderate ambitions, practise self-denials, and you will reap a rich reward here and hereafter.

WEARING RUBBER SHOES.

THE tendency of India-rubber shoes is to make the feet cold, and in such proportion endanger health; hence, they are useful only in walking when the ground is muddy or sloshy with melting snow — in these cases they are invaluable, and there is no equal substitute. Two rules should be observed whenever it is possible: when rubbers are on the feet persons should keep moving, and remove them on entering the house, if it is intended to remain over a few minutes. If the rubbers have been on the feet several hours, both shoes and stockings are necessarily damp by the condensation and confinement of the perspiration, therefore all should be removed, and the naked foot held to the fire until warm and dry

in every part ; if then a pair of dry stockings are put on, and a pair of warmed and loose slippers or shoes, there will be a feeling of comfort for the remainder of the day, which will more than compensate for the trouble taken, to say nothing of the ailments averted. But it must not be forgotten that as India-rubber shoes are impervious to water from without, and ought not to be worn except in muddy weather, and only then while the wearer is in motion, so leather shoes, rendered impervious to water, by blacking or by any other means, should be used like India-rubbers, temporarily, and when walking in mud or slosh. For common purposes the old-fashioned leather boots and shoes are best, if kept well blacked, with several renewals of dry socks during the day if the feet perspire profusely. As cold and damp feet are the avenues of death to multitudes every year, a systematic attention to the above suggestions would save many a valuable life.

MORALS OF SICKNESS.

THERE are certain forms of disease which, while they waste the body, depress the mind, and stupefy the moral sentiment ; hence, the wise physician often feels compelled to address his remedies to the mind, to bring the religious element into requisition, in strong appeals to a sense of duty. Sometimes there is not left energy enough for an effort at restoration. This is often the case with clergymen, literary men, and professors in colleges. One of these is like a man just entering the current above the falls of Niagara : he is sensible of his danger, feels that in a short time all effort will be unavailing, yet he has not the moral energy requisite to make use of the means necessary for his deliverance. This condition is in nearly all cases the result of dyspepsia ; that is, it is the result of a want of thorough digestion of the food, a defect which is brought on by injudicious eating. Persons who use opium, tobacco, liquors, or strong coffee and tea, eventually fall into this same state. No Christian man will have any difficulty in saying that the use of liquors should be given up as a duty, under such circumstances. But let the physician

of acknowledged science and ability press upon that same man the duty of abandoning the use of tobacco, or of adopting a plainer mode of feeding, he will find his appeals powerless. Can a man be guiltless who condemns his neighbor for drinking errors, but does not condemn himself for errors in eating? In other cases, where comparatively little is needed beyond a pill or two a month for a short time, except judicious exercise, the prescription is met with, "Well, I cannot spare the time; my professional duties are such that I have not the leisure." But suppose you die, what then? You cannot lose *now* an hour a day, *then* ALL time is lost!

Physicians well know that three fourths of the ordinary attacks of sickness are the result of imprudence; that if men lived wisely, the average age would be full threescore years and ten, instead of half that term, as it now is.

We know that if human life is valuable to all, the increase of its duration would increase its value. That if any man is useful to the church or the world from thirty to forty, he would be still more useful from fifty to sixty; and that it is his duty to protract his usefulness, there can be no doubt.

Again, none will deny that a man in robust health is more available in any calling than he would be if he were an invalid. If, then, it is the duty of every one to do the largest amount of good possible for him to do, he is doing a wrong to society, and to his Master in heaven, if he fail to use the means to avoid disease, and to keep him in robust health; that is, if he fail to inform himself as to the best method of accomplishing such results.

The most terrible of all spiritual conditions, as well as the most utterly hopeless, is for a man to be conscious of his going to perdition, and yet to feel a total indifference to his situation, so much so, as to be incapable of making any effort to escape the ruin. Such is the bodily condition of many persons; they are not sufficiently alive to their situation to be stimulated to proper efforts for their deliverance by any appeals to duty, — whose end is death!

THE FEET IN WINTER-TIME.

No person can be well long, whose feet are habitually cold; while, securing for them dryness and warmth, is the certain means of removing a variety of annoying ailments.

The feet of some are kept more comfortable in winter if cotton is worn, while woollen suits others better. The wise course, therefore, is, for each one to observe for himself, and act accordingly.

Scrupulous cleanliness is essential to the healthful warmth of the feet; hence all, especially those who walk a great deal out of doors during the day in cold weather, should make it a point to dip both feet in cold water on rising every morning, and let them remain half ankle deep, for half a minute at a time, then rub and wipe dry, dress and move about briskly to warm them up. To such as cannot well adopt this course from any cause, the next best plan is to wash them in warm water every night just before going to bed, taking the precaution to dry them by the fire most thoroughly before retiring; this, besides keeping the feet clean, preserves a natural softness to the skin, and has a tendency to prevent and cure corns. Many a troublesome throat affection, and many an annoying headache, will be cured if the feet are kept always clean, warm, soft, and dry.

The moment the feet are observed to be cold, the person should hold them to the fire, with the stockings off, until they feel comfortably warm. One of the several decided objections to a furnace-heated house, is the want of a place to warm the feet, the registers being wholly unsuited for that purpose. Our wealthy citizens do themselves and their families a great wrong if they fail to have one room in the house, free for all, where a fire is kept burning from the first day of October until the first day of June, on a low grate, on a level with the hearth, after the pattern of Dixon, of Chestnut Street, Philadelphia; for the closer the fire is to the hearth in a grate, or to the floor in a stove, the more comfortable is it, and the less heat is wasted. This is one of the delights of the good old-fashioned wood fires, the very thought of which

carries so many of us away to the glad scenes of childhood and early homes. It ought to be known in New York, where hard or anthracite coal is burned, that with one of the grates named, filled with hard coal and a few pieces of Liverpool or cannell put on top, nearly all the advantages of a wood fire are secured, at least as far as cheerfulness, comfort, and warmth are concerned.

Some feet are kept cold by their dampness from incessant perspiration; in such cases cork soles are injurious, because they soon become saturated, and maintain moisture for a long time. Soak a cork in water for a day or two and see. A better plan is to cut a piece of broadcloth the size of the foot, baste on it half an inch thickness of curled hair, wear it inside the stocking, the hair touching the sole; remove at night, and place before the fire to dry, until morning. The hair titillates the skin, thereby warming it some, and conducts the dampness to the cloth.

Scrupulous cleanliness of feet and stockings, with hair soles, are the best means known to us of keeping the feet warm when they are not cold from decided ill health. A tight shoe will keep the feet "as cold as ice," when a loose-fitting one will allow them to be comfortably warm. A loose woollen sock over a loose shoe will maintain more warmth than the thickest soled tight-fitting boot. Never start on a journey in winter, nor any other time, with a new shoe.

THE BIRDS OF THE WOOD.

THE true uses of the beautiful are to happyfy man; hence we shall never fail to find, throughout the wide empire of the beneficent Father of us all, that beauty has its uses; or if those uses are not known to us now, a closer observation will discover them. Then spare, O, spare, the beautiful birds of the early spring-time, and of the maturer summer; for while they delight us with their sweet, glad twitterings, they perform a toil all day, which sturdy man, with all his wisdom and all his power, would be wholly inadequate to accomplish. Time out of mind have we been told that the birds were the

worst enemies of the hard-working tiller of the soil, and with that impression, millions of these loving warblers have been remorselessly, yes, gladly destroyed. But not long ago, a farmer, as observant as he was humane, shot a yellow-bird in his field, in order to convince a neighbor that birds were actually useful rather than destructive. On examining its little stomach, they found it contained two hundred weevils and only four grains of wheat. Birds, like our domestic fowls, thrive on flesh, and are the voracious destroyers of insects.

But as sweetness of character is the steady attendant of benevolence in men, so there is a kindness in the little bosom of the feathered songster, which well accords with its bonny plumage, its beautiful voice, and its sterner utilities.

The correspondent of a Washington paper relates, that noticing an extraordinary commotion near a bird's nest, he found that a mother-bird had been caught by the wing among the twigs of a tree; her cries brought others; and when her efforts for release were unavailing, the other birds flew away, but after a while returned, each bearing an insect of some kind, or other article of food, in its bill; some gave to the mother, others gave to her half-grown nestlings near by. When the gentleman released the mother, there seemed to be a universal jubilation for a short time, when the others flew away, and the mother-bird nestled among her young ones.

Who that reads this beautiful incident will ever hurt a bird again, or allow children, or any person under them, to do it?

And if the little birds thus help one another in trouble, let not man, with his high relationship to angels, ever fail in aiding an unfortunate brother in his sorrow, in his poverty, or in the hour of crushing trial, or wasting illness.

ANAL ITCHINGS.

THIS is a malady which is never referred to, except in professional works, and yet it is an ailment which gives an incredible amount of annoyance, coming on as it does on retiring to bed, and continuing nightly for many years, making sleep

impracticable, sometimes for many hours together. It is sometimes a dyspeptic symptom, at others, it arises from a multitude of small worms at the parts. As an unprofessional man is not likely to know the real cause, and yet may not like to ask for advice, strict cleanliness and frequent ablutions are essential; then regulate the diet, living mainly on cold bread, fruits, and fresh meats. But for instantaneous relief, inject a teaspoonful of camphor water, or dip the fore-finger in the water, and apply it. One or two applications are often sufficient.

Or apply, twice a day, an ointment made of sixty grains of calomel and a heaping teaspoonful of hog's lard, then powder with camphorated starch, made by mixing intimately a dram of camphor with four drams of starch

WINTER RULES.

NEVER go to bed with cold or damp feet.

In going into a colder air, keep the mouth resolutely closed, that by compelling the air to pass circuitously through the nose and head, it may become warmed before it reaches the lungs, and thus prevent those shocks and sudden chills which frequently end in pleurisy, pneumonia, and other serious forms of disease.

Never sleep with the head in the draught of an open door or window.

Let more cover be on the lower limbs than on the body. Have an extra covering within easy reach in case of a sudden and great change of weather during the night.

Never stand still a moment out of doors, especially at street corners, after having walked even a short distance.

Never ride near the open window of a vehicle for a single half minute, especially if it has been preceded by a walk; valuable lives have thus been lost, or good health permanently destroyed.

Never put on a new boot or shoe in beginning a journey.

Never wear India-rubbers in cold, dry weather.

If compelled to face a bitter cold wind, throw a silk hand-

kerchief over the face : its agency is wonderful in modifying the cold.

Those who are easily chilled on going out of doors, should have some cotton batting attached to the vest or other garment, so as to protect the space between the shoulder-blades behind, the lungs being attached to the body at that point ; a little there is worth five times the amount over the chest in front.

Never sit for more than a minute at a time with the back against the fire or stove.

Avoid sitting against cushions in the backs of pews in churches ; if the uncovered board feels cold, sit erect without touching it.

Never begin a journey until breakfast has been eaten.

After speaking, singing, or preaching in a warm room in winter, do not leave it for at least ten minutes, and even then close the mouth, put on the gloves, wrap up the neck, and put on cloak or overcoat before passing out of the door ; the neglect of these has laid many a good and useful man in a premature grave.

Never speak under a hoarseness, especially if it requires an effort, or gives a hurting or a painful feeling, for it often results in a permanent loss of voice, or life-long invalidism.



WAYS TO DRUNKENNESS.

A BEAUTIFUL Knickerbocker custom is it for a gentleman on New Year's Day to call on his lady acquaintances as a token of respectful remembrance, intimating thereby that he desires this acquaintance to be continued, and he judges from the manner of his reception whether such a continuance would be agreeable or not. Some ladies vouchsafe the pleasurable certainty by returning the call, the next day, to those whom they specially desire to remain their recognized friends.

With this commendable custom has grown up a usage of questionable expediency, that of having a table spread with various delicacies — wines, cordials, and brandies being considered by some as indispensables. The result being, that in

the joyousness of the interview, not lasting, generally, over two or three minutes, a sip is taken of this, that, and the other, and being repeated at every dwelling, gentlemen, ere they are aware of it, find themselves unmistakably drunk, and the Rubicon once crossed, the ice once broken, the *morale* once lost, life ends in the gutter.

Seeing these objections, some thoughtful persons have for years removed the wine-cup, and replaced it with coffee, lemonade, or pure cold water, the eatables remaining the same. Let every mother who has a son who might be misled, be equally considerate; and if she have not a son herself, let her remember that some other sister woman has a son to be lost or saved, and act accordingly.

Aside from this objection, the custom is a beautiful one, beautiful morally, beautiful socially, especially in large cities, where the press of duties and the rush of business insensibly defer intended calls on prized friends until weeks and months have passed away, when the shame of the delinquency comes in, excuses are framed, and finally it is concluded the interval has been so long that the acquaintance may as well be dropped, and the parties meet indifferently ever after. But when a day in a year is fixed by common consent for "adjusting these arrears," for making out a list of pleasant faces whose remembrance it is not wished should pass away, the very work of casting about for the names of the prized has a sweetness about it which of itself is worth much.

But when a lady lays her head on her pillow on New Year's night, the gladness of the day is very liable to be followed with recollections which are painfully sad. Some faces she expected to see did not present themselves; a year before, how merry they were, how joyous was the greeting! But one has removed to a distant part of the country; to another, reverses have come, pecuniary or social; a third has gone upon the returnless journey; while here and there one is found who has chosen to drop the acquaintance without any assignable reason.

Then there are maiden ladies, who, some years ago, numbered their callers by dozens and scores, and even hundreds; but for a few years past they have fallen off in geometrical progression, and now the diminution is really frightful.

Formerly, when youth and beauty were theirs, the door-bell began to tingle as soon as the clock struck nine of the morning, with scarcely an intermission until it verged towards midnight. But now how great the change! Merry voices are heard outside, but they do not greet their ears; brisk footfalls sound on the pavement, but they do not stop at their doors; and a weary forenoon has almost passed away, with only one or two visitors to break the disturbing monotony, and former visions begin to assume more tangible shapes, and the embodied idea stands out in high relief — *Passée!*

But yonder comes a poor unfortunate bachelor; his hat is faultlessly sleek, as faultlessly shine his boots. Cristadoro has supplied him with one of his most natural wigs, and to the whiskers Phalon has imparted the deepest, glossiest black. Allen has given him teeth, whose perfection of finish vies with Dame Nature herself; in fact, at a short distance, the man is without a fault; but, on a nearer view, it is seen that youth has fled from the face; the eye is no more joyous; the nimble step, the supple joint, the rollicking air, all are gone, and as for the poor heart, why, there is nothing in it! it is as hollow as his head; for in the heyday of youth, when he had his pick and choice of a hundred, he was soft enough to imagine that he was entitled to a piece of perfection; and while he was looking around for it, this one, whom he thought almost so, was caught up by a wiser man; then the second best, and the third best, and so on, until the remnant were so common, in his judgment, that he went off on other explorations, where the same fatality followed him, and now he has come back to the old stamping-ground, confident that he will receive the greetings as of yore. But he has got old in the mean time, changes have come, new names are on the doors, and if now and then the name is the same, the once merry occupant has mated with another, and anon his face becomes a mile long; the corners of his lips are turned downward; in his meditations he has forgotten the day and the occasion; he walks along, a veritable "abstraction," and, when too late, soliloquizes in reality, —

"I feel like one who treads alone
Some banquet-hall deserted;
Whose lights are fled, whose garlands dead,
And all but me departed."

Let it be then the wisdom of the reader, whether man or woman, if as yet unmated, to resolve that the first day of January, eighteen hundred and seventy, shall be the last New Year's which shall find them out of the bonds of steady and happy wedlock; for out of it there is no pure enjoyment, while in it there is bliss or — otherwise! according to the circumstances of the case and the wisdom of the parties. But, inasmuch as out of wedlock there is no rest, and much that is calculated to wilt and wither the finer feelings of our nature, while in married life there is, for the most part, in the aggregate, a world of enjoyment in cherishing the highest and most refining qualities of the human heart, it is wise to wed.

HOMINY.

WHEN that kind of Indian corn called "flint corn" is broken into three or four pieces with a wooden pestle, as is done in the West and South-west, it is called hominy. The outer skin, which answers to the "bran" in grinding wheat, is removed by steeping or boiling it in the ley of wood ashes. In the North, this corn, broken coarsely, is called "samp," while that which is denominated "samp," in the South, is the same corn prepared in such a way that each particle, as it appears on the table, is not larger than a grain of rice, and is quite as white, but it has not the juiciness and sweetness of the coarser preparation.

Next to the common white bean, hominy is the most nutritious, the most economical, and the most healthful article of vegetable growth which can be placed on our tables. The usual mode of preparing it is to cover it an inch deep with water over night, and let it soak until the morning; then boil it slowly and steadily six, eight, or ten hours, until it is quite soft enough for being eaten easily. After it has thus been boiled, a part of it may be taken, prepared with a little milk and butter, and placed on the table, to be eaten as a vegetable, or with syrup or loaf-sugar, as a dessert. The portion laid away can be cut in slices, about half an inch thick, and fried brown for breakfast, with or without the addition of syrup; or

it may be warmed up just as it is, or, with a little milk, or a tablespoonful or two in a bowl of good milk, will, of itself, make a sufficient meal. A bowl of milk and hominy, thus prepared, would make a sustaining and healthful dinner for a day laborer. If prepared fresh every day, it can be taken for weeks together with an appetite and a relish, while it is, perhaps, not inferior to cracked wheat as an agency in the healthful regulation of the system.

THE VICTIM.

SHE was just eighteen, the only child of a retired merchant. Never was there a more indulgent father, never a more dotting mother. That father had spent thirty long years bending over his desk. How sedulously had he made every entry! How late in the night of every day was it that he found himself running over his "blotter," to see if he had forgotten an item! How, to the latest verge of conscience, had he gone every Saturday night over the balance-sheets. How, through wind and rain and storm and snow, he had regularly "gone on" to purchase goods twice a year! How many heartaches he had endured in that "age" of business, in the failure of customers to "pay up," in their questioning the correctness of some of the entries, in listening to interminable excuses for want of promptness. How often did it happen, when, after having done all that he could possibly do to "meet his own notes," the announcement was made, just before the clock struck "three," that he must "take up" a customer's paper, on the faith of which he had obtained a "discount," or go to protest? How many nights he had slept not a wink, in the apprehension that he might not be able to meet the "calls" of the coming day? How many times he had come home at nightfall more dead than alive, hungry, tired, dispirited, and sad, soliloquizing, "What's the use of all this?" and yet, turning his eye on his patient, quiet, beautiful wife, and the more beautiful blossom which nestled by her side, would find a new inspiration in the thought: "It's not for me, — it's for these!"

How many times such things occurred in the course of that thirty years of mercantile life, none can say ; the number was, doubtless, large, very large. But the sun of prosperity shone in a cloudless sky. Money multiplied on itself ; and, at the age of fifty-eight, he found himself a rich man, retired from business, the owner of a splendid mansion, the husband of as good a wife, the father of as sweet a child, as any reasonable man could wish to have. On the second day of June, eighteen hundred and fifty-eight, we were consulted as to the health of that daughter. She was at school in a distant city. The "examination" was coming on. She had maintained a high position in school. Hers was the glory of being at the "head of her class." Her ambition was to maintain that position to the end. On inquiry, it appeared that she was so much "interested in her studies," that she would not give any time to recreation. She would even take her food in her hands, hurry off to school, eating and studying on the way. The moment she returned from school her face was buried in her books ; and thus it had been for weeks, months, may be years. Great nature never allows an outrage against herself to be committed with impunity ; neither youth, nor beauty, nor position, nor gold, ever bribed her ; her laws are as immutable as adamant. The danger appeared imminent. It was counselled to abandon school ; but, as this was not assented to, we declined special advice. It was intimated, that, when the examination was over (and it would only be a few weeks), she could give full attention to herself. Not having seen her, we hoped that our fears were exaggerated. Still we felt as if every book had better be thrown in the fire ; that not one single day should be allowed to be passed in a school-room. not an hour in study ; that every moment in the beauteous outdoors was a treasure to her, and that the early morning and the later evening should find her in the saddle, scouring the hills of her own beautiful New England. Only a few weeks ! Why, it seemed to us, in its necessities, to be a million years' duration, — in fact, an interminable time, irredeemable !

But she was anxious to graduate with honor. Parental kindness overreached itself. Moral firmness was wanting. And the school kept on. She graduated with great honor.

and in the following June she died. The desolation of that household was immeasurable. "I see my error now," said the stricken father.

How many of our readers will take warning from this unvarnished narration of facts, and look with horror on those murderous stimulations of pride and ambition which are practised at almost all our schools? Practised always, to show off the teachers, without ever bringing one single benefit to the child. The price we pay for the education of our sons and daughters is, in ten thousand instances, the price of blood, paid for by the blasting of the hopes of a lifetime; the penalty, — an age of desolation, a going down to the grave in an awful loneliness; for it is not merely to be alone, but the being attended with a remorse which death only can wipe out.

The victims to ill-advised applications at school, and academy, and college, and seminary, are numberless. Not, indeed, the applications themselves, but the injudicious habits and modes of life in connection with them.

We are all too much in a hurry to have our children graduate; to hasten their studies; to expedite their entrance on professional life, with the result of an utter failure; or, if the professional goal is reached, let the experience of the myriads of sufferers from various forms of disease testify, which torture the body and harass the mind for the remainder of life, making it a martyrdom, instead of a glory, a gladness, and an enduring joy.

SUCCESSFUL MEN.

Who are they? They are those who, when boys, were compelled to work, either to help themselves or their parents; and who, when a little older, were under the stern necessity of doing more than their legitimate share of labor; who, as young men, had their wits sharpened by having to devise ways and means of making their time more available than it would have been under ordinary circumstances. Hence, in reading the lives of men who have greatly distinguished themselves, we find their whole youth passed in self-denials of food, and rest, and sleep, and recreation. They sat up late,

and rose early to the performance of imperative duties ; doing, by daylight, the work of one man, and, by night, the work of another.

Said a gentleman, the other day, now a private banker of high integrity, and whom we knew had started in life without a dollar, "For years together I was in my place of business at sunrise, and often did not leave it for fifteen and eighteen hours."

Let not, therefore, any youth be discouraged, if he has to make his own living, or even to support, besides, a widowed mother, or sick sister, or unfortunate relation ; for this has been the road to eminence of many a proud name. This is the path which printers and teachers have often trod, — thorny enough at times, at others so beset with obstacles as to be almost impassable, — but the way has cleared, sunshine came, success followed, then the glory and renown !

A young man writes us, "I am a humble school-teacher ; with the duties belonging to half a hundred pupils, I issue a monthly printed nine miles away, and do all the folding, stitching, binding, and mailing, of three thousand copies, with a deep feeling that good may be done. I hope I will succeed."

Certainly he will succeed ! For he has the two great elements of success, — a will to work, and a heart in the right place, — a heart, whose object is not glory, but good.

But too often has it happened that there comes in, between the manly effort and a glorious fruition, disease, crippling the body, depressing the mind, and wasting and wearing away the whole man. Who does not remember grand intellects, which have gone down in the night of a premature grave ? Who has not seen young men, with magnificent minds, standing on the borders, looking wistfully — O, how wistfully ! — over, but unable to "go in and possess the land," only for the want of bodily health ? A health, by no means wanting originally, but sacrificed — pitilessly, remorselessly sacrificed — by inattention and sheer ignorance ; learned in everything else ; critically informed in everything else ; perfect masters of everything else, except the knowledge of a few general principles as to the care of the body, — principles which could be perfectly mastered, in any twenty-four hours, by a mind accustomed to think.

Within a few months two men have died in the very prime and vigor of mental manhood, being not far from fifty, — one, the first scholar of his time ; the other, one of the very best and most useful men of the age ; both of them the victims of wrong habits of life, — habits framed in youth, and utterly repugnant to the commonest dictates of common sense. Some of the most useful rules for the preservation of the health of the young, while obtaining an education, are these : —

1. Keep the feet always dry and warm.
2. Eat thrice a day, at regular times ; not an atom between meals ; taking for supper only a piece of cold bread and butter, with a single cup of any warm drink.
3. Go to bed not later than ten o'clock ; and never remain there longer than eight hours at farthest, not sleeping a moment in the daytime.
4. Cool off with the utmost slowness after all forms of exercise, never allowing an instant's exposure to the slightest draught of air while in a state of rest after that exercise.
5. If the bowels fail of acting daily, at the regular hour, eat not an atom until they do, but drink all that is desired, and give more time than usual to outdoor exercise for several days.

These five rules can easily be remembered ; and we appeal to the educated physicians of all lands for confirmation of the truth of the sentiment, that a judicious habitual attention to them is essential to the preservation of sound health, and the maintenance of a good constitution, the world over. Their proper observance would add a young lifetime to the average age of man.

LAUGHTER AND MUSIC.

LAUGHTER and music are alike in many points, — both open the heart, wake up the affections, elevate our natures. Laughter ennobles, for it speaks forgiveness ; music does the same, by the purifying influences which it exerts on the better feelings and sentiments of our being. Laughter banishes gloom ; music, — madness. It was the harp in the hands of the son

of Jesse, which exorcised the evil spirit from royalty ; and the heart that can laugh outright does not harbor treasons, strata-gems, and spoils.

Cultivate music, then ; put no restraint upon a joyous nature ; let it grow and expand by what it feeds upon, and thus stamp the countenance with gladness, and the heart with the impress of a diviner nature, by feeding it on that " concord of sweet sounds," which prevails in the habitations of angels.



AVERTING DISEASE.

THE very instant the scientific engineer observes anything wrong on ship, or train, or engine, he cuts off the supply of steam ; so the very moment there is any sensation about the body sufficiently decided to attract the attention unpleasantly, that very moment should all supply of food be cut off ; not an atom should be swallowed, at least until there has been time to ascertain the nature of the trouble.

If cutting off the supply of steam is not adequate to the rectification of the mischief, the next step taken is to work off the steam already generated ; so, if abstinence from food is not sufficient to remove a given symptom or ailment, means should be taken to diminish the amount of that which the food previously eaten has made, that is, blood, including waste.

Pain is a blessing ; it is the great life-preserver ; it is the sleepless, faithful sentinel which gives prompt warning that harm is being done. All pain is experienced through the nerves ; they telegraph it to the brain, and there the mind takes note of it. Pain is the result of pressure on or against a nerve ; that pressure is made by a blood-vessel, for there is no nerve without a blood-vessel in close proximity. A blood-vessel is distensible, like an India-rubber life-preserver — both may be full and yet may be fuller. In health each blood-vessel is moderately full ; but the very moment disease, or harm, or violence, by blow or cut, or otherwise, comes to any part of the body, nature becomes alarmed, as it were, and sends more blood there to repair the injury — much more than is usually required ; that additional quantity distends the

blood-vessels, and gives disquiet or actual pain. In these cases this increased quantity of blood is called "inflammation;" and if there is not this increased flow to the injured part, there is no healing, and that part dies, unless some stimulating application is made.

But pain comes in another way. If a man eats too much, or is constipated, or by some other means makes his blood impure, it becomes thickened thereby, and does not flow through its channels as freely as it should; hence it accumulates, dams up, congests, distending the veins, which in their turn make pressure on some adjoining nerve, and give dull pain. This congestion in the arteries gives a sharp or pricking pain.

Pain, then, is the result of more blood being determined to the part where that pain is, than naturally belongs to it. The evident alternative is to diminish the quantity of blood, either at the point of ailment or in the body in general. Thus it is that a mustard plaster applied near a painful spot, by withdrawing the blood to itself, gives instantaneous relief. Opening a vein will do the same thing; and so, but not as expeditiously, will any purgative medicine, because that by all these things, by diminishing the amount of fluid as to the whole body, each particular part is proportionably relieved. On the same principle is it that a "good sweat" is "good" for any pain, and affords more or less relief. Friction does the same, even if it is performed with so soft a thing as the human hand, for any rubbing reddens, that is, attracts blood to the part rubbed, and thus diminishes the amount of pain at the spot where there is too much blood.

But the safer, more certain and durable method of relieving pain is to do it in a natural way, without the violence of the lancet, or the blister-plaster, or the purgative; and that is, by diminishing the amount of blood in the body, by cutting off the supply of its manufacture. The blood is made out of the food we eat, and it is just as easy to make a world out of nothing as to make more blood in the body without eating more. Ceasing to eat would be of itself a negative remedy — its only effect would be not to increase the pain; but nature's forces are always in operation; she is constantly engaged in unloading the body of its surplus fluids — unloading it in a

million places at the same time, and in a million ways; every pore of the skin, at every instant of our existence, is discharging its portion of the substance of the body in the shape of insensible perspiration; and besides this, every breath we breathe, every emotion of the mind, every movement of a muscle, down to the crook of a finger or wink of an eye, is at the expense of atoms of the body; it contains less, weighs less, than at the instant before. Thus it is, that if, in any pain, we instantly stop eating, and thus stop adding to the quantity of blood already in the body, nature will perform the other part, and diminish the supply every instant. So that the great remedy for pain is to lie still, wait and do nothing—the very course which blind instinct, by the wise and loving Father of us all, points out to wounded bird and beast and creeping thing, and they get well amain.

The great thing, then, to do, in order to ward off serious disease (and sickness never comes without a friendly premonition in the distance, only that, in our stupidity or heedlessness, we often fail to make a note of it), is simply to observe three things.

1. The instant we become conscious of any unpleasant sensation in the body, cease eating absolutely.
2. Keep warm.
3. Be still.

These are applicable and safe in all cases; sometimes a more speedy result is attained if, instead of being quiet, the patient would, by moderate, steady exercise, keep up a gentle perspiration for several hours. And an observant person will seldom fail to discover that he who relies on a judicious abstinence and moderate exercise for the removal of his "symptoms," will find in due time, in multitudes of cases, that the remedy will become more and more efficient, with increasing intervals for need of its application, until at length a man is not sick at all, and life goes out like the snuff of a candle, or as gently as the dying embers on the hearth.

NEGLECTING COLDS.

EVERY intelligent physician knows that the best possible method of promptly curing a cold is, that the very day in which it is observed to have been taken, the patient should cease absolutely from eating a particle for twenty-four or forty-eight hours, and should be strictly confined to a warm room, or be covered up well in bed, taking freely hot drinks. It is also in the experience of every observant person, that when a cold is once taken, very slight causes, indeed, increase it. The expression, "It is nothing but a cold," conveys a practical falsity of the most pernicious character, because an experienced medical practitioner feels that it is impossible to tell, in any given case, where a cold will end; hence, and when highly valuable lives are at stake, his solicitudes appear sometimes to others to verge on folly or ignorance. A striking and most instructive example of these statements is found in the case of Nicholas the First, the Emperor of all the Russias. For more than a year before his death, his confidential medical adviser observed, that, in consequence of the Emperor "not giving to sleep the hours needed for restoration," his general vigor was declining, and that exposures, which he had often encountered with impunity, were making unfavorable impressions on the system — that he had less power of resistance. At length, while reviewing his troops on a January day, he took a severe cold, which at once excited the apprehensions of his watchful physician, who advised him not to repeat his review.

"Would you make as much of my illness if I were a common soldier?" asked the Emperor, in a tone of good-natured pleasantry.

"Certainly, please your Majesty; we would not allow a common soldier to leave the hospital if he were in the state in which your Majesty is."

"Well, you would do your duty — I will do mine;" and the exposure was repeated, with the result of greatly increasing the bad effects of this original cold, and he died in a week afterwards.

It is not the weakness of a few great men to transfer their superiority in other things to their knowledge of health and medicine. The self-reliant or self-opinionated have been often heard to exclaim, "I believe I know about as much as the doctors. A doctor don't know more than anybody else." One of the most eminent clergymen of his sect recently died, learned above any of his fellows, could write and converse in some half a dozen languages. An intimate friend and panegyrist said of him, that he held medical science in a kind of contempt, had little or no confidence in medicines or physicians. These are not the exact words, but they embody the impression which the exact words would make on ordinary minds. The result was, that he kept ailments to himself for more than a year; ailments whose nature is to go on steadily and become more and more aggravated, to a fatal issue; but which judicious remedial means have a thousand times eradicated. He died in the very prime of intellectual manhood.

The pilot, who has a thousand souls aboard, is many a time almost crazed with a sense of his responsibility, when he is steering his vessel over dangerous places, while the passengers themselves see nothing but unrippled waters and the clear blue sky; at the same time, a quarter's turn of the wheel, more or less, would, in the briefest space, send them all unannealed and unshriven into the presence of their Maker. Hence, in a well-regulated ship, a passenger is never allowed to address a word to the man who is at the wheel. Thus it is with an intelligent physician in reference to his patient, and he is wise who will read the lesson well by remembering that it is his business to do and not to babble; for the people's ignorance of Nature, and her operations as to the human body, is amazing to those whose stock of amusement has not long ago been utterly exhausted in the contemplation of the stupidities of mankind.

SPRING DISEASES.

ANY housekeeper would be considered demented who would keep up as fierce a fire on the hearth in the spring as in mid-winter. On the contrary, as the days grow warmer, less and less fuel is used, until the fire is not kindled at all. One of the two main objects of eating is to keep the body warm; and it need not be argued that less warmth is required in summer than in winter; but if we eat as heartily as the spring advances as we did in cold weather, we will burn up with fever, because we have made too much heat. The instincts of our nature are perfectly wonderful. To our shame is it, that we not only do not heed them, but oppose them, fight against them with an amazing fatuity. As the warm weather comes on, we are all conscious of a diminution of appetite, and we either begin to apprehend we are about to get sick, or set about stimulating ourselves with tonics, and bitters, and various kinds of teas, with a view to purifying the blood. How many swills of sassafras tea has the reader taken to that end! No such purification would be needed, if we would follow Nature's instincts, and eat only with the inclination she gives us, instead of taking tonics to make us eat more, when we actually require less.

Observant persons have noticed that, as spring comes on, there is less relish for meats of all kinds, and we yearn for the early spring vegetables, the "greens," the salads, the spinage, the radishes, and the like. Why? Just look at it? Meats have more than fifty per cent. of carbon, of the heat-forming principle. Vegetables and berries have ten per cent., five per cent., one per cent. of heat! Potatoes have eleven per cent., turnips three per cent., gooseberries only one.

Literally incalculable are the good results which would follow a practical attention to these facts. Those who are wise will take no tonics for the spring, will swallow no teas to purify the blood, nor imagine themselves to be about getting sick, because they have not in May as vigorous an appetite as in December; but will at once yield themselves to the guidance of the instincts, and eat not an atom more than they

have an inclination for, to the end of a joyous spring-time and a summer of glorious health; while those who will eat, who will stimulate the stomach with tonics, and "force" their food, must suffer with drowsiness, depression, and distressing lassitude; and while all nature is waking up to gladness and newness of life, they will have no renovation, and no well-springs of joyous and exuberant health.

INFANTS AND AIR.

PARLIAMENTARY returns show that, of twenty-eight hundred infants annually sent to various hospitals to be taken care of, twenty-four out of twenty-five died before they were a year old! A law was immediately passed that they should be sent to the country thereafter, when it was found that only nine of twenty-five died the first year; that is, instead of twenty-six hundred and ninety dying, there were only four hundred and fifty, a difference of twenty-two hundred and forty.

This simple, unvarnished statement of an indisputable fact, ought to impress the mind of every parent deeply, with the importance and the duty of using all practicable means for securing to children the habitual breathing of the purest air possible: being careful to avoid a radical, mischievous, and most prevalent error, that warm air is necessarily impure. Warmth is as essential to infantile health as pure air. How best to secure both, should be our constant study. There are more deaths under five years of age, in cities generally, than there are from five to sixty years, owing to three things, — a want of pure air, of suitable warmth, and proper food. In these three wants are found the overwhelming majority of causes for the fearful statement above named. Let every parent in city or country, in hovel or mansion, mature these things.

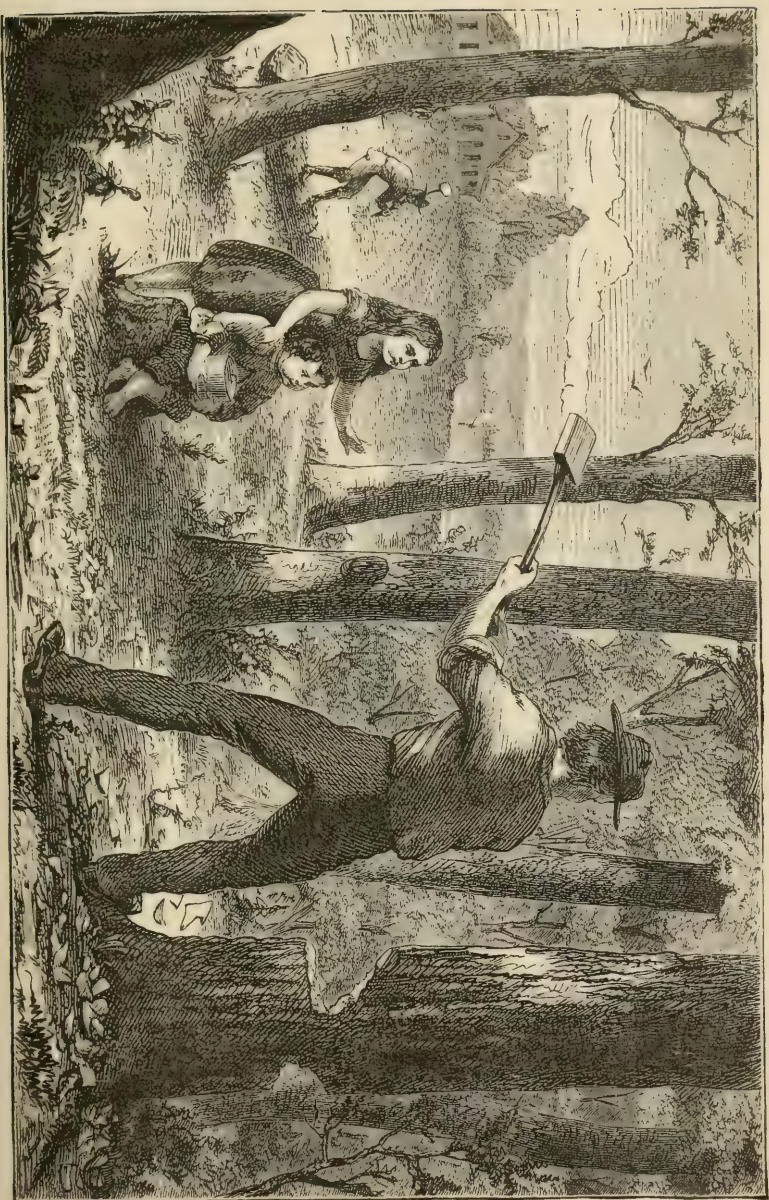
To die childless, after having been once blessed with dear children, must be one of the most terrible of all calamities of the heart; yet, in countless multitudes of cases, the sufferers are the authors of their own crushing sorrows, by reason of their unpardonable ignorance or more criminal neglect.

GYMNASIUMS.

WHAT is the use of eating like a pig, and then have to work like a "slave" to get rid of it, or explode? The best gymnasium is a wood-yard, a "clearing," or a cornfield. There is some sense in these things, because a valuable object is accomplished by the efforts, and the healthful influence of the same thrown in, thus killing two birds with one stone, which is Nature's method of procedure in many beautiful instances. The saliva, the tear-drop, and the perspiration lubricate the mouth, and eye, and skin, and, at the same time, carry out from the body a large proportion of its waste and impurity. The breath which comes from the lungs is so loaded down with the *débris* of the system, that, if inhaled in the state in which it leaves the body, it would produce instantaneous death; so impure, that, if kept a single minute longer in the lungs than ordinary, we fairly gasp for life; and yet that same foul breath, under the name of carbonic acid gas, makes, in its outward passage, the soft whisper from beauty's lips, the ravishing notes of delicious music, or the thunder-tones of resistless oratory.

Suppose a fellow learns in time, and by labor enough to earn a small farm, to climb a greased pole fifty feet high, what is he to do when he gets there but to slide back in double-quick time to the place he started from, and then go about his business?

What if he can jump sky-high, or turn a dozen somersets without stopping, or lift a calf bigger than himself, or hold, at arms' length, for two or ten minutes, a heavier weight than his own soggy head, what does he get by the "operation"? We hear of some "doctor" going about the country lifting up enormous weights, and exhibiting feats of strength which make a practical man feel what a pity he wasn't employed in felling trees, or mauling rails, or grubbing potatoes. It is stated that he has lifted, with his hands, a weight of one thousand one hundred and thirty-six pounds, and that he was sanguine, in twenty days more, of being able to lift twelve hundred pounds. The more he can prove himself to lift, the



bigger fool he is, and the more fit for an asylum; for the next thing will be that he has ruptured a blood-vessel, and then, for the remainder of life, he won't be able to earn his salt, and somebody will have to support him.

Are our embryo doctors, and lawyers, and clergymen, going to make Tom Hyers and Bill Pooles and Yankee Sullivans of themselves? Does the ability of a jurist depend on the amount of beef he carries? Is a physician's skill to be determined by the hardness of his muscles? Is a clergyman's efficiency measured by the agility of his monkey capers, by his dexterity in hanging on to a beam by his hind-leg, and swinging up to touch his nose against the big toe of "t'other foot?"

A man's intellectuality does not depend on the amount of brute force which he possesses. It does not require a giant's strength to write a sermon, or make a book, or "clear" a thief, or feel a pulse. Of an assembly of French *savans*, on a certain occasion, Humboldt, being present, was found, by an accurate mode of measurement, to have the least muscular strength of the whole company, of which he was the greatest and the oldest. Small men, fragile men, men of little muscular vigor, may have good bodily health, and among such are found a vast excess in numbers of the opposite class, and in all ages and countries, who are the brightest of the world's bright stars. As a very general rule it holds good,—the bigger the man the bigger the fool is he. Who ever saw a giant who was remarkable for anything beyond the size of his body; while the smallness of his head, and the little that is in it, is a notable thing. Both body and brain need vital force; the mind is great in proportion as that vital force is expended in the brain; but, if it is used up in developing the muscles, the brain must suffer. If one expects to make his living by the exercise of muscular strength, let him, as a boy and a youth, develop that strength by steady labor, and a regular and temperate life; if it is his wish to make money by legerdemain, by monkey capers, by rope-walking, by miraculous poises, and astonishing feats of ground and lofty tumbling, then the gymnasium is a very proper place for him, and it is well that the energies of the system should be expended in the direction of the muscles; but if he aims at a

professional life, — one which is to be followed as a means of living, — he must exercise the mental, not the muscular, powers; to the brain, not to the beef, must the energies of the system be sent, in order that, by their exercise, the brain may be developed, and the mind work with power.

To sedentary persons, violent, sudden, and fitful exercise is always injurious, and such are gymnastic performances. Soldiers die early. To-day, they are doing nothing; to-morrow, the forced march, the terrible battle, summon up to the very dregs the employment of dormant energies. The disabilities and deaths of a campaign are many times greater by disease than by the bullet; for shocks, great alternations, always cause disease.

The exercise of the student should be regular, gentle, deliberate, always stopping short of felt fatigue. One hour's joyous walk with a cheerful friend, in street, or field, or woodland, will never fail to do a greater and a more unmixed good, than double the time in the most scientifically conducted gymnasium in the world. There are individual cases where the gymnasium is of the most undeniable benefit; but the masses would be the better for having nothing to do with them. A million times better recipe than the gymnasium for sedentary persons is, —

Eat moderately and regularly of plain, nourishing food, well prepared.

Spend two or three hours every day in the open air, regardless of the weather, in moderate, untiring, and useful activities.

THE PANACEA.

THE great cure-all, the catholicon for the removal of untold human ills, physical and mental, which will make of life a summer sky, which will replace the darkest clouds with the gladdest sunshine, which will put a budding rose where erst flourished the ragged thorn, is the blessed habit of an implicit reliance on the wisdom and the love of Providence in every occurrence of life; of humble gratitude if it is gladsome; of uncomplaining resignation if it is adverse; abiding in the

firm faith, that, if it is dark to-day, it will be bright to-morrow ; saying and feeling of every dispensation, "Not as I will, but as Thou wilt." This is the balm of Gilead ; this is perennial health ; it is happiness, it is bliss.

EARLY BREAKFAST.

BREAKFAST should be eaten in the morning, before leaving the house for exercise, or labor of any description ; those who do it will be able to perform more work and with greater comfort and alacrity, than those who work an hour or two before breakfast. Besides this, the average duration of the life of those who take breakfast before exercise or work, will be a number of years greater than of those who do otherwise. Most persons begin to feel weak after having been engaged five or six hours in their ordinary avocations ; a good meal reinvigorates, but from the last meal of the day until next morning, there is an interval of some twelve hours ; hence, the body, in a sense, is weak, the stomach is weak, and in proportion cannot resist deleterious agencies, whether of the fierce cold of midwinter, or of the poisonous miasm which rests upon the surface of the earth, wherever the sun shines on a blade of vegetation or a heap of offal. This miasm is more solid, more concentrated, and hence more malignant, about sunrise and sunset, than at any other hour of the twenty-four, because the cold of the night condenses it, and it is on the first few inches above the soil in its most solid form ; but as the sun rises, it warms and expands, and ascends to a point high enough to be breathed, and being taken into the lungs with the air, and swallowed with the saliva into the stomach, all weak and empty as it is, it is greedily drank in, thrown immediately into the circulation of the blood, and carried directly to every part of the body, depositing its poisonous influences at the very fountain head of life. When in Cuba, many years ago, we observed that the favorite time for travel was midnight ; and the older merchants of Charleston may remember that when deadly fevers prevailed in hot weather, they dared not ride into town in the cool of the morning or evening, but

midday was accounted the safest. We know, from many years' living in New Orleans, that it was when the evenings and mornings were unusually cool, balmy, and delightful, the citizens prepared themselves for still greater ravages of the deadly epidemic for the first few days following.

If early breakfast was taken, in regions where chill and fever, and fever and ague, prevail, and if, in addition, a brisk fire were kindled in the family-room, for the hour including sunset and sunrise, these troublesome maladies would diminish in any one year, not tenfold, but a thousand-fold, because the heat of the fire would rarefy the miasmatic air instantly, and send it above the breathing-point. But it is "troublesome" to be building fires night and morning all summer, and not one in a thousand who reads this will put the suggestion into practice; it being no "trouble," requiring no effort, to shiver and shake by the hour, daily, for weeks and months together. such is the stupidity of the animal, man!

THE TEETH.

SAID Dr. Ostrander (at the head of his profession in his own State), "If dentistry had reached its present perfection when I was a young man, the whole tenor of my life would have been altered."

Why?

"I was addressing a young lady of great moral worth, of unusual personal attractions, and the heiress of a large fortune. She had not reached her twentieth year. In a state of repose, her face was perfectly beautiful. But when she smiled, a set of teeth were presented, so discolored, so uneven, so defective and decayed, and the breath was so offensive, that I could not possibly reconcile it to myself to be linked for life to circumstances so repulsive. The very thought of it was abhorrent to me, so I gradually withdrew my attentions, and wedded poverty, with a sweet mouth."

Charity may cover a multitude of sins; and a great estate may veil as great a multitude of personal defects, to the uneducated and the vulgar, but the wealth of Cræsus could not

reconcile a man of culture and refinement to wed a snagged-tooth and an odoriferous breath. In the matter of lovability, nothing can compensate for the absence of beautiful teeth and a sweet breath. Hence, parents will perform towards their children most important service by doing what they may to secure to them perfectly sound teeth, not only as an important means of preserving health, but as an invaluable aid in forming desirable alliances.

Two things are indispensable: First, from the age of four years until marriage, have a good dentist to examine every tooth most minutely, several times a year. Second, begin quite as early to impress the child with the importance of keeping the teeth clean, and how best to do it.

A child has ten teeth in each jaw; all these, and these only, are shed; generally, in healthy children, two teeth are shown at eight months, at least eight in fourteen months, and the whole twenty at two and a half years.

From five to six years of age the first permanent teeth appear; and from that time the frequent and vigilant services of a sharp-eyed dentist ought to be secured. The eye-teeth appear between the eleventh and twelfth year; at fourteen the large double-teeth present themselves, and the wisdom teeth at about twenty.

Hot and cold drinks should be avoided, particularly at the same meal.

The teeth should not be washed in cold water, especially after eating, because the contrast between it and warm or hot food is too striking, and chills them.

Each person should have two tooth-brushes, one moderately stiff, to be employed the first thing in the morning; the other, which may be a morning one, which has been used for some time, should be softer, and should not be used in rubbing across the teeth much, lest it might cause the gums to recede, and thus pave the way for their falling out, but should be twisted up and down, so that each bristle may act as a tooth-pick, to dislodge any particles between the teeth.

These softer brushes should be used immediately after each meal, taking care, at the end of the operation, to pass the brush across the back part of the tongue, and then gargle the mouth and throat well with water.

For cleaning the teeth and mouth, warm water, always at hand in cities, should be used, but never employ water so hot or cold as to cause uncomfortableness to the teeth, for they will soon be destroyed thereby. When it is very inconvenient to have warm water, hold the cold water in the back part of the mouth, keeping it from the teeth with the tongue as much as possible, until it is warmer, and then use the brush.

It is frequently advised to clean the teeth the last thing at night; a much better plan is to do it the first thing after supper, and then they are in a clean condition for four or five hours longer out of every twenty-four, while the trouble of cleaning the teeth a second time would tend to prevent eating anything later than supper.

The tooth-brush should be always used leisurely, for a slip or inadvertence may scale or break off a valuable tooth. Once or twice a week, the first or last brushing should be with pure white soap, thus: Wet the brush, and draw it several times across the soap, then put it in the mouth, rubbing the teeth until the mouth is full of foam, and for a minute or two employ the brush on the side of the teeth next the tongue, above and below, for it is there that tartar collects, to the eating away of the gums, and eventual falling out of the teeth. In most cases this tartar is deposited by a living creature, which is instantly destroyed by soap-suds, when tobacco-juice and the strongest acids have no effect.

Charcoal, even when made of the bark of wood, is one of the most destructive of all tooth powders. Eminent dentists agree in this; it finds its way between the teeth and the gums, and destroys both.

Almost all the tooth powders have a strong acid of some kind, and this cleanses the teeth, but destroys their texture; this may be obviated to a great extent if, immediately after using any tooth powder, the teeth are well brushed with soap, to antagonize any acid which may be left about them.

If the brush is used as above, powders will not be necessary more than two or three times a year; in our own case, common salt, once in two or three months, seems to have answered an excellent purpose, put on a damp brush, rubbed across and up and down the teeth. It is not advised to keep

the teeth always of a pearly whiteness, for they may be cleaned so much as to be worn away. It would be a good plan for a dentist, once a year, to go over every tooth with powdered pumice-stone and a piece of soft wood. Bad teeth induce dyspepsia, from insufficient chewing of the food; they also corrupt the breath, and are frequently the causes of serious and distressing disease; while good teeth not only beautify the face, but promote health and long life; hence, special care expended on their preservation will be repaid an hundred-fold in the course of a lifetime.

TABLE MANNERS.

A SAD thing it is to have a husband, or wife, or child come to the table, only to fret, and growl, and complain, and sulk. It is horrible to think of. And yet it may be presumed that the happiness of quite as many excellent wives is marred, if not wholly eaten out, by husbands who come to the table with a terrible dignity; or with a selfishness so predominant, that it places everybody else, and every thing, under tribute to its supreme gratification; moroseness stamped on every feature; a belittling querulousness in every uttered sentence. Here one comes now, as stately as a turkey-cock, as cross as a bear, and as rough as a corn-cob. He speaks in short, crusty words; the innocent prattle of his children is an apparent torture to him; there must not be a whimper nor a whisper, for he is poring over a newspaper, or in the midst of some plan or project for gain or fame. His very presence is felt as a cloud, an incubus, an iceberg, and there is only gladness when he is gone; it is then only that the sunshine of family affection and love comes out, and filial and motherly sympathies well up from loving hearts.

To meet at the breakfast-table father, mother, children, all well, ought to be a happiness to any heart; it should be a source of humble gratitude, and should wake up the warmest feelings of our nature. Shame upon the contemptible and low-bred cur, whether parent or child, that can ever come to the breakfast-table, where all the family have met in health,

only to frown, and whine, and growl, and fret! It is *primæ facie* evidence of a mean, and grovelling, and selfish, and degraded nature, whencesoever the churl may have sprung. Nor is it less reprehensible to make such exhibitions at the tea-table: for, before the morning comes, some of the little circle may be stricken with some deadly disease, to gather around that table not again forever! Children in good health, if left to themselves at the table, become, after a few mouthfuls, garrulous and noisy; but, if within at all reasonable or bearable bounds, it is better to let them alone; they eat less, because they do not eat so rapidly as if compelled to keep silent, while the very exhilaration of spirits quickens the circulation of the vital fluids, and energizes digestion and assimilation. The extremes of society curiously meet in this regard. The tables of the rich and the nobles of England are models of mirth, wit, and bonhomie; it takes hours to get through a repast, and they live long. If anybody will look in upon the negroes of a well-to-do family in Kentucky, while at their meals, they cannot but be impressed with the perfect *abandon* of jabber, cachinnation, and mirth; it seems as if they could talk all day; and they live long. It follows, then, that, at the family table, all should meet, and do it habitually, to make a common interchange of high-bred courtesies, of warm affections, of cheering mirthfulness, and that generosity of nature which lifts us above the brutes which perish, promotive as these things are of good digestion, high health, and a long life.

REGIMEN.

RIGHT well hath some old gentleman of the ancient time written in respect to health and its preservation; doubtful are we that any man of this diluting age could possibly comprise so much sound sense in as few words as those which follow:—

“There is a wisdom in this beyond the rules of physic. A man’s own observation, what he finds good of, and what he finds hurt of, is the best physic to preserve health; but it is a safer conclusion to say, ‘This agreeth not well with me, therefore I will not continue it;’ than this, — ‘I find no offence

of this, therefore I may use it ; ' for strength of youth in nature passeth over many excesses which are owing a man till his age. Discern of the coming on of years, and think not to do the same things still ; for age will not be defied. Beware of sudden change in any great point of diet, and, if necessary, enforce it, fit the rest to it ; for it is a secret both of nature and state, that it is safer to change many things than one. Examine thy customs of diet, sleep, exercise, apparel, and the like, and try, in anything thou shalt judge hurtful, to discontinue it little by little ; but so, as if thou dost find any inconvenience by the change, thou come back to it again ; for it is hard to distinguish that which is generally held good and wholesome from that which is good particularly, and fit for thine own body. To be free-minded and cheerfully disposed at hours of meat, and of sleep, and of exercise, is one of the best precepts for long lasting. As for the passions and studies of the mind, avoid envy, envious fears, anger, fretting inwards, subtle and knotty inquisitions, joy and exhilarations in excess, sadness not communicated. Entertain hopes ; mirth rather than joy ; variety of delights rather than a surfeit of them ; wonder and admiration, and therefore novelties ; studies that fill the mind with splendid and illustrious objects, as histories, fables, and contemplations of nature.

DESSERTS.

THESE are the agents which cause a vast amount of human suffering, inasmuch as they tempt the appetite, and bribe nature to a transgression, which never fails of being punished sooner or later. All eat as much as they want of the ordinary dinner before the dessert comes in, and, without the dessert, would feel a comfortable exhilaration for the remainder of the day ; but the tempter comes in ; the satiated palate is tickled, is whipped up ; the man stuffs on, and, for the remainder of the day, is more like a gorged anaconda than anything else ; so full, that he rises from the table with deliberation, strives against coughing, lest he might jolt up his dinner, and then sits down to doze away a whole afternoon under the oppressive influence of an inglorious surfeit.

A large addition would be made to the comfort and health of any family which should discard the whole catalogue of pies, pastries, and puddings, as desserts, and take, in their stead, one or two oranges or apples, or a dish of fresh, ripe berries in their natural state; or, if out of season or unattainable, an agreeable, neat, and healthful substitute may be found in a "mint-stick," a bit of cream-candy, or a piece of pure maple-sugar.

TOMATOES.

THIS is one of the most healthful, as well as the most universally liked, of all vegetables. Its healthful qualities do not depend on the mode of preparation for the table; it may be eaten thrice a day, cold or hot, cooked or raw, alone, or with salt, or pepper, or vinegar, or all together, to a like advantage, and to the utmost that can be taken with an appetite. Its healthful quality arises from its slight acidity; in this, making it as valuable, perhaps, as berries, cherries, currants, and similar articles; it is also highly nutritious; but its chief virtue consists in its tendency to keep the bowels free, owing to the seeds which it contains, they acting as mechanical irritants to the inner coating of the bowels, causing them to throw out a larger amount of fluid matter than would otherwise have been done, to the effect of keeping the mucous surfaces lubricated, and securing a greater solubility of the intestinal contents; precisely on the principle that figs and white mustard seeds are so frequently efficient in removing constipation in certain forms of disease. The tomato season ends with the frost. If the vines are pulled up before frost comes, and are hung up in a well-ventilated cellar, with the tomatoes hanging to them, the "Love-Apple" will continue ripening until Christmas. The cellar should not be too dry nor too warm. The knowledge of this may be improved to great practical advantage for the benefit of many who are invalids, and who are fond of the tomato.

CATARRH

CATARRH is a Greek word, which means a "flowing from," and is synonymous with a common cold. A cold in the head causes a running from the nose; a cold in the eyes makes them water; a cold in the chest or lungs causes an increased expectoration; a cold in the bowels occasions diarrhœa. This "flowing," whether from nose, eyes, lungs, or bowels, is nature's effort to ward off the effects of a previous injury; it is essentially a curative process, and ought never to be interfered with. If this "flowing from" is stopped in any way, whether by external applications or internal medicines, the inevitable effect, always, is to drive it to some other part to seek an outlet, for nature will not rest ever, until the riddance is effected. Within a month, a lady was attacked with a great itching and running in the nose; some ignoramus advised her to use a certain kind of snuff, to "dry it up;" it had the effect in a few hours, and she was charmed with the result; she thought it a wonderful medicine: that night she was attacked with asthma, which confined her to her bed for two weeks, to say nothing of the distressing sufferings which filled the interval, day and night.

A gentleman complained of a cold in the head, with sick headache; some one advised him to have buckets of cold water poured on the top of his head, which was followed by a welcomed relief; the next day he complained of a sore throat, which troubled him as long as he lived.

Many persons have diarrhœa as a consequence of a cold; they cannot rest until they "take something" to "check it," with the certain result of its falling on the liver, to end in a "bilious attack," if not on the lungs, to cause pneumonia, or pleurisy, or other more serious form of disease.

A gentleman had a cold in the head, which affected his hearing; it was ignorantly tampered with, and apparently cured; but the eyes began to complain shortly after, to remedy which he spent two years, and a thousand dollars, under the most eminent allopaths and water-cures, with no efficient result; and his eyes are as troublesome to-day as they were some ten

years ago. All "flowings," "runnings," etc., are the result of what, in common parlance, is a "humor in the blood," and nature is endeavoring to "run it off;" but our reckless and ignorant interferences thwart her in her efforts, and bring on greater calamities.

It is sad to think of how many thousands of money, honestly and hardly earned by persons living in the country, have been lost by treacherous advertisements. Catarrh seldom leads to any serious results, if it is simply let alone, except as stated further on.

In all catarrhs, chronic or acute, long or short, a wise physician will do nothing to stop or repress, but will use means to cause a greater activity of the liver, and prescribe an unstimulating and cooling diet, warmth, and judicious exercise.

For ourselves, we would give physic a wide berth. If we had a "flowing from," a catarrh, a cold, all of which mean precisely the same thing in nature and essence, we would let it flow, and thus have the system relieved of an enemy, whose presence it will not tolerate. But there are three other things which may be done to very great advantage, because they would expedite the cure.

1. Keep the body very comfortably warm by all available means, especially the feet.

2. Take a good deal of exercise in the open air, to the extent of keeping up a very slight perspiration for several hours during the twenty-four.

3. Live on light, loosening, cooling food, — moderate amounts, — such as water-gruel, crust of bread, stewed fruits, ripe berries, and nothing else, until entirely well.

OUR BOYS.

WHAT shall we make of them? What will become of them? These are practical questions, and made every day with serious solicitude by intelligent and thoughtful parents. The rich and the poor have a like ambition to put their sons in good places; they take more pains to select places which

will honor their sons, than to make their sons capable of honoring places. The inquiry should be, not for a place large enough for a son, but how to prepare a son to fill a place with profit to those who may call him to it, and with credit to himself.

An ancient and honored family name in this city has been ineffaceably tarnished lately, by using family influence to get one of its members into a place of very high trust and responsibility; an office for which he was so utterly incompetent, that its accounts have fallen into inextricable confusion, while he himself, charged with a degrading crime, has been led in chains to a felon's cell, in a state of bodily health which melts the hardest heart with pity, while his venerable mother is made to weep tears of blood over the sad misfortunes of the child of her heart.

Inquire, then, what your child is fit for, rather than what will fit him; the Presidency of the Republic is fit for him, but he may not be fit for it; it may receive him, but he may not be able to fill it with ability and honor. That office is fit for any man, the greatest and the best, but your son might not be fit for it; to occupy it and fill it, to discharge its duties with fidelity. You must seek a place adapted to your son's capabilities, for you may not adapt his capabilities to a place. Seek a place for him which he will honor by elevating it, and making it the more influential; but do not seek to put him in a position which is to honor him. You are a rich man. It is neither safe, nor respectable, nor wise, to bring any youth to manhood without a calling, without an occupation by which he could maintain himself in case he should lose his fortune. In looking around for such a calling, instead of making the inquiry what you would like him to become, seek rather to know what occupation is suited to his capacities — what calling his abilities can fill. You might well like him to become an eminent lawyer, but has he that plodding and that tenacity of purpose, which will enable him to investigate and compare and deduce with unerring accuracy for forty years, before he can be fairly able to commence practice? You might like for him to become a physician, but has he the self-denial to cut off the flesh from dead men's bones, to live in the charnel-house for long years together; and then have the patience to

wait for practice for other long years ; and the self-sacrifice to go at every call, of prince or pauper, in the midnights of December, or the fierce suns of July, in rain, or storm, or sleet, or snow ? Will he do this until forty years of age for a bare subsistence, before he can make patients come to him instead of he going to them ?

Perhaps your heart burns to make him a minister, and in rapt imagination peering beyond the shores of time, you see him like some tall archangel leading along his vast battalions to the Great White Throne, saying, " Here am I, the instrumentality Thou hast made, of bringing these immortals here," and then loud pæans come from seraphic legions in glad reply, " Welcome, brother, Home ! " No greater glory than this is there in earth or heaven for any created intelligence. But for such an office, it becomes a man that he have a range of learning beyond that of other men. Has your son made the acquisition ? He must have an abiding feeling that he is less than the least of all who love the Master, and must have the capacity to become all things to all men. Has he these humilities, and these versatilities ? He must be silent when he is scorned ; he must not return a stroke, nor answer to a taunt ; when curses come, he must bless ; when sinned against, he must forgive ; has he the moral courage to meet these debasements, and yet above them all to stand and feel that he is second to no living man ; that he is an ambassador from the court of the King of kings ? Has he the breadth of intellect to compass all learnings ? the humility of heart to feel abidingly before his Maker that he is but a worm, and yet the grandeur of soul in the light of the Lamb to feel, " I heir the universe by right of birth ? "

Instead, then, of determining what you would like your son to be, seek to ascertain what he is capable of being ; what he is certainly competent for. In short, seek not for your child the post he can get, but the post he can fill ; for it is better to be an honor to the hod than a disgrace to the crown — better be an accomplished mechanic than a contemptible king !

NERVOUSNESS.

A WEALTHY Carolina planter, who claims to have "one of the best wives in the world," applied for medical advice some time ago. He was full of the fidgets, was a bundle of nerves, every one of which had some complaint to make every now and then; at another time they would all squall out together, then he would literally faint away; at other times he felt an insupportable "goneness" at the stomach, and often wished it had "gone," for there was such an incessant "gnawing," especially before dinner, that he felt as if he must eat something or die. We sent him some medicine, and advised him to die; or, at least, to make the experiment, to see whether it would kill him or not, rather than to be such a slave to his "belly." At an interval of some months he sends us, — not our fee, that we always take before we give advice, for then we know that we are paid, and work cheerfully and hopefully. We medicate by the month, not by the job, because we want to make our patients spry, and improve their time, and not hang on our hands indefinitely, and run up long bills against themselves. If they don't begin to get decidedly better within a month, it is a "sign" that they would do well to go elsewhere. As we were saying, our quondam patient writes, that he has not had as good health in seven years, and that he attributes it entirely to our advice. Somebody began to sniff a mice just then, — "entirely to your advice!" He took everything — but our pills. We thought of publishing the letter until we came to that part of it inquiring, "Will they keep good until next summer?" This was July, and the pills were sent in April! If he had only left out that part of it, what a good 'certificate' we would have had!

There are, however, several valuable lessons to be drawn by our readers from this narration. First, serious ailments may be cured without physic. Second, yielding to the gnawings of the stomach before meal-times is, generally, a means of fixing the dyspepsia. Third, a judicious system of dieting, that is, eating plain, nourishing food, at regular times, and in moderate amounts, is sometimes happily efficacious in

removing that "nervousness," or "nervous irritability," which not only makes the life of the dyspeptic or the bilious wretched, but makes the members of their families more or less so. The subject certainly merits the consideration of nervous persons.

Nervousness and dyspepsia may be, and are, generally, cured without starvation or medicine; in fact, they are often aggravated thereby. Dieting, starving, is good in its place; but it has been unwisely practised in many cases, and life has paid the forfeit. Exercise, suitably conducted, is an important means of invigoration; but taken injudiciously, it kills rather than cures. But how to order the exercise, and how to appoint the food in quantity, quality, and frequency, when to give medicine and when to withhold it, to the surest benefit and highest safety of the suffering, requires the learning, the experience, the observation, and the comparison of a lifetime. Yet millions daily give and take medical advice from one single experience or observation; and multitudes daily die in consequence.

SMALL POX.

FROM a very wide field of observations, diligently made and carefully collated, European statisticians have arrived at the following conclusions:—

Of one hundred persons vaccinated, and who subsequently take the small pox, six die; while of one hundred unvaccinated, who take the disease, six times that many die, or thirty-six out of every hundred; in other words, the vaccinated man, if he does take the small pox, has six chances of getting well, while the unvaccinated has only one.

Infantile vaccination has, of late years, become less efficient than formerly; not that there is less protecting power in vaccination, but because it is done too negligently, or because there has been remissness in procuring good vaccine matter from healthy sources; and it may be that the vaccine matter has deteriorated since its introduction by the immortal Jenner, three quarters of a century ago; therefore, one of two courses should be followed,—either have the child revaccinated at

the age of ten years, by a careful physician who would take the utmost pains to obtain good matter, or have a cow inoculated with the matter of small pox from a man; then, that which the cow produces will be fresh, pure, and powerful; this would give a new and unadulterated article, sufficient for half a century to come.

The Prussian, more than any government in existence, practices vaccination; and every soldier is revaccinated on entering the army, which numbers several scores of thousands, the result being, that, during 1859, there were only two deaths from small pox. Out of one hundred persons vaccinated in infancy, seventy "take," when revaccinated on entering the Prussian army. Varioloid is when small pox is taken after vaccination.

APPLES.

THERE is scarcely an article of vegetable food more widely useful, and more universally loved, than the apple. Why every farmer in the nation has not an apple-orchard, where the trees will grow at all, is one of the mysteries. Let every family lay in from two to ten or more barrels, and it will be to them the most economical investment in the whole range of culinaries. A raw mellow apple is digested in an hour and a half; while boiled cabbage requires five hours. The most healthful dessert which can be placed on the table, is a baked apple. If taken freely at breakfast, with coarse bread and butter, without meat or flesh of any kind, it has an admirable effect on the general system, often removing constipation, correcting acidities, and cooling off febrile conditions, more effectually than the most approved medicines. If families could be induced to substitute the apple, — sound, ripe, and luscious, — for the pies, cakes, candies, and other sweetmeats with which their children are too often indiscreetly stuffed, there would be a diminution in the sum total of doctors' bills in a single year, sufficient to lay in a stock of this delicious fruit for a whole season's use.

COLD PHILOSOPHY.

WHEN Patrick was asked what he would take to climb a steeple one frosty morning, "I'll take a cold, yer honor, be sure," was the ready reply. Sandy, standing hard by, said he would "take a dollar." It may be practically useful to know how a cold acts on the system. Colds always come from outside agencies. In health, from two to six pounds of waste and impure matter, in the shape of fluid and gas, is passed from the interior body towards the surface; the skin is perforated by millions of little holes, through which this waste is poured outside the body; a good deal of it dries and forms into flakes. In health, these holes or "pores" are open, known by a "soft feel" of the skin; they are kept open by warmth, but close instantly on the application of cold; if the closure has been sudden, decided, or general, a feeling is caused, familiarly known as a "chill;" these waste and impure fluids, not being able to have an exit through their natural channels, retreat and seek a place of escape elsewhere; if they find it instantly, as in an attack of loose bowels, the shock to the system is expended in that direction, and the cold is cut short off; the same if the person is seized with an attack of vomiting, or of violent bleeding at the nose, or an excessive watering at the nose, or of an accidental wound causing the loss of a large quantity of blood. It is as if the natural vent of a steam-engine were closed while in operation; if an equal "vent" is made in another direction, all is well; and the vent must be had, or an explosion is inevitable. But before this vent is made, in case of a cold having been taken, and the arrested outgoing fluids not having as yet found egress, there is that much more of actual matter in the system than it is accustomed to, making us feel "stuffed up," "full," "oppressed." Most expressive and literally true are these phrases, and until a vent is made, the fuller and fuller does the body become. We express ourselves as feeling "bad all over," and no wonder, for every blood-vessel in the body is not only fuller than it ought to be, but it is filled with a fluid made up of the pure blood, mixed with all the impurities which would

otherwise have been thrown out of the system as effete matter ; and the blood of the whole body being impure, imperfect, feeling, taste, appetite, every bodily sense is deranged, the mind participates in the general disorder, and petulance and ill-nature pervade the whole deportment, and what the sufferer feels, others see, — that he is “as cross as a bear.”

If, however, within a few hours after a felt chill, or after a cold has been taken, and before the current has become in a measure fixed in its unnatural direction inwards, the “pores” of the skin are reopened, that current is turned back and harm is avoided ; hence, the efficacy of what is called the “old woman’s remedy,” “a good sweat,” produced by putting the patient to bed, “tucking in” the bed-clothes, and pouring down a gallon, more or less, of hot “catnip tea,” or any other hot drink. We have pleasant memories of the good taste of a “stew,” a mixture of Bourbon whiskey, hot water, sugar, a little butter, and hot spices. O, how good it was ! It’s a medicine we always take with pleasure, but we don’t advise others to do so — it’s dangerous, very ! its ultimate effects have been the death of many a noble-hearted fellow.

But if all the discomfort of a cold is caused by an unusual amount of matter being shut up in the system, is it not the most consummate folly to eat an atom of anything, or drink a drop of water, to increase the “fullness” of the body ? We should, instead, the very moment a chill has been experienced, or that we in any other way become sensible of the fact that we have taken cold, set about doing two things : First, get up a feeling of warmth in the body, even if it requires a room to be heated to two hundred degrees of Fahrenheit, and keep it at that point until perspiration has been induced, and continued for some hours ; in addition, do not eat an atom of food, at least until next day, or until you are conscious that the cold has been broken ; and then, for a few days, live exclusively on soups, crust of cold bread, hot teas, and fruits.

Let it be kept in remembrance that every mouthful of food, even of the mildest, a man swallows from the instant the cold has been taken, only makes a proportional amount of phlegm to be coughed up. “Feed a cold and starve a fever,” is a tremendous lie. Starve them to death, as we would a garrison, by cutting off supplies, and the fortress will be yielded

within thirty-six hours, if the process be begun within twelve hours after the cold has been taken. If a chill has been experienced, begin on the instant to stop supplies, and then to cause an artificial drain, by the means already named for inducing free perspiration; in this manner, the very worst colds will be arrested, will be cut short off in four cases out of five. Unfortunately, the first effect of a cold is to increase the appetite, the indulgence of which protracts the cold to days and weeks, with this result, that after the first two or three days, food becomes an aversion, and there is no appetite for weeks together sometimes; better, then, starve willingly for a day or two than be unable to eat anything for a fortnight, to say nothing of the troublesome coughing and other discomforts during the whole of that time.

THE AIM OF LIFE.

THE chief ambition of most young men of intelligence and energy, on entering the great field of the world, is to accumulate money enough to enable them to retire from business, and pass the latter years of life in quiet comfort. On a minute inquiry as to the meaning they attach to that expression, it will be found that it is to have a plenty of everything, except that of having a plenty to do of what is necessary to be done. They want to be placed in a position which will allow them to do something, anything, or nothing, according to the inclination of the moment. This is an aim at once narrow-minded, selfish, and dangerous; dangerous to soul, body, and estate; dangerous alike to social position and to moral character. That very activity, energy, and enterprise which enables a man to "retire on a fortune" at fifty, and be compelled to do comparatively nothing, will as certainly make a wreck of mind and body, as that the fleetest locomotive in the world will be shivered to atoms if it is instantaneously arrested in its progress. But there is this difference between man and machinery: the magnificent engine may be gradually brought to a perfect stand-still, and can be put in motion again to accomplish other labors new and grand; not so with the man.

chinery of the mind ; in its "connections" with the material body, it has acquired a "momentum" in half a century's progress, a habit of action, which cannot be arrested, cannot be brought to a dead stand, to a position of having nothing to do, and doing nothing, without the wreck of mind or ruin of body, if, indeed, not both.

The only way in which a man can "retire on a fortune" with safety, with comfort, with happiness, and honor, is to lay his plans so that his time shall be fully and compulsorily occupied in advancing the well-being of others, in every way compatible with the safety of his own fortune and health. It may be instructive to know the way to death which many successful business men travel, the steps taken as seen by an observant physician, the little things which lead to grand results, the total subversion of the aims and labors of a lifetime. A man retired on a fortune has nothing to do after he has built his house, laid out his grounds, and arranged his affairs perfectly to his "own notion," according to his own "ideas of comfort." The mind can no more be arrested in its activities, than can a star in space. He gets tired of sitting about ; gets tired of reading ; gets tired of riding around his "place ;" gets tired of visits and visitors ; then the greatest pleasure, the one which can be looked forward to several times every day, is that of eating ; it in time becomes, to a certain extent, the only pleasure ; it is indulged in ; after a while, the surplus not being worked off, the appetite either fails, or discomfort attends its indulgence, and there being nothing to do but for the mind to dwell on these discomforts, they become exaggerated, and nine times out of ten a sip of brandy is resorted to ; nine times out of ten it alleviates, and having an alleviant so easily accessible, it is not at all wonderful that it should be frequently resorted to ; so frequently, indeed, that before the man is aware of it, or even his watchful wife, he is a regular drinker, is "uncomfortable" without it ; the appetite for it grows apace ; he is a confirmed and hopeless drunkard, and "death and hell" his end. That now excellent paper, the Philadelphia Inquirer, narrates the following, and can give the names of the parties : —

"About five years ago an enterprising firm was engaged in a lucrative business on Water Street. Its integrity in

business was beyond suspicion or cavil. The promptness with which its obligations were met was the subject of general encomium, and its paper had, in every case, the value of bank notes, or of specie. The firm was composed of two members, both of them wealthy. With time their riches grew apace, and with cash their kindness and integrity increased. The senior partner resided in a magnificent West End mansion, surrounded by all the luxuries which money could command and taste could ask. The junior partner lived with his family in a rural district, upon a small farm. He passed the business hours in his establishment upon Water Street, and in the cool of the evening rested in his cottage. His children grew up healthy and contented, and all the fireside virtues gambolled about his feet.

"In the lapse of time the firm dissolved. Its purposes had been subserved in the success of its speculations and the preservation of its integrity, and each partner retired to his home to enjoy the profits of his labor. The West End millionaire has forfeited the respect and friendship of his ancient partner. We passed him last evening in a state of bloated intoxication, filthy with exposure and absolute want. The men with whom he once associated would blush to-day to recognize him. His fortune has been squandered in continued excesses, his family is scattered and penniless, and the sole aim of his degraded ambition is to find the where-withal to purchase drink. The junior partner has not changed in circumstances. The home ties have proved stronger with him than the attractions of vice, and he still lives to demonstrate the advantage of retired virtue and contented competence."

Instead, then, of aiming to pass the latter part of life in dangerous, inglorious ease, let the ambition be to spend it in active benevolences, happifying alike the heart of both giver and receiver, thus leaving a name behind, not written in the sands of selfish indulgence, but engraven in imperishable characters on the grateful memories of man, and in the "Book of Life."

HEARTY SUPPERS.

IN this exaggerating age, we think we can safely say, that scarcely a day passes, in which we do not receive, personally or by letter, some manifestation of felt indebtedness to our writings; and if the question is asked, In what direction? it is most frequently answered, "In reference to the benefits derived from abstinence, in whole or in part, from eating anything later than a midday dinner." It was with a feeling of painful disappointment, with, perhaps, some vexation, that we recently read of the death of a brother editor. He died in the very prime of life, — not thirty-one, — in the midst of usefulness, and in the enjoyment of usual good health, until within twenty-four hours of his decease. He was an able preacher, and a fine *belles-lettres* scholar. He was on a journey, on the Master's business, and died from home. So many good people loved him and looked up to him! In less than three lines the whole story is told. "He travelled all day, ate in the evening a hearty supper, waked up in the morning with a headache, became unconscious, and died at five o'clock in the afternoon of apoplectic disease!"

Eating heartily in an exhausted, or even in a greatly debilitated bodily condition, is dangerous at any hour. Many a man has fallen apoplectic at the close of a hearty dinner: but the danger is greatly increased by going to bed soon after; for the weight of the meal — a pound or two — rests steadily on the great veins of the body, arrests the flow of the blood, as a continuous pressure of the foot on a hose-pipe will, more or less completely, stop the flow of water along it. This arrestment causes a damming up of blood in the vessels of the brain, which, at length, cannot longer bear the distention, and burst, causing effusion there, which is instant death sometimes, and certain death always.

There is scarcely a reader, of middle life, who has not more than once been nearer death than he imagined, from this very cause. A man feels in his sleep as if some terrible calamity was impending, some horrible beast is after him, or some fearful flood is about to overwhelm him; but, in spite of every

effort, he cannot remove himself sufficiently fast; the enemy behind is increasing upon him; and, at length, in an agony of sweat, he is able, by a desperate effort, to set the stream of life in motion by uttering some sound fearful to be heard, or only saves himself from falling into some fathomless abyss, by a convulsive and desperate effort. In cases where there is no power to cry out, or no effort can be made, the person is overtaken, or falls, and dies! Eating a hearty meal at the close of the day is like giving a laboring man a full day's work to do just as night sets in, although he has been toiling all day. The whole body is fatigued when night comes; the stomach takes its due share; and, to eat heartily at supper, and then go to bed, is giving all the other portions and functions of the body repose, while the stomach has thrown upon it five hours more of additional labor, after having already worked four or five hours to dispose of breakfast, and a still longer time for dinner. This ten or twelve hours of almost incessant labor has nearly exhausted its power; it cannot promptly digest another full meal, but labors at it for long hours together, like an exhausted galley-slave at a newly imposed task. The result is, that, by the unnatural length of time in which the food is kept in the stomach, and the imperfect manner in which the exhausted organ manages it, it becomes more or less acid; this generates wind; this distends the stomach; this presses itself up against the more yielding lungs, confining them to a largely diminished space; hence every breath taken is insufficient for the wants of the system, the blood becomes foul, black, and thick, refuses to flow, and the man dies, or, in delirium or fright, leaps from a window, or commits suicide, as did Hugh Miller, and multitudes of others, as to whom the coroner's jury has returned the non-committal verdict, "Died from causes unknown;" if not more impiously stating, "Died by the visitation of God."

Let any reader, who follows an inactive life for the most part, try the experiment for a week, of eating absolutely nothing after a two o'clock dinner, and see if a sounder sleep, and a more vigorous appetite for breakfast and a hearty dinner are not the pleasurable results, to say nothing of the happy deliverance from that disagreeable fulness, weight, oppression, or acidity, which attends over-eating. The greater

renovation and vivacity which a long, delicious, and connected sleep imparts, both to mind and body, will, of themselves, more than compensate for the certainly short and rather dubious pleasure of eating a supper with no special relish.

CAUSE OF CONSUMPTION.

Nor by bad colds, nor hereditary predisposition, nor drinking liquor, nor tight-lacing,—for men do not lace, and yet as many of them die of consumption as women; few habitual drinkers die of that disease; and, as for hereditary taint and bad colds, millions of the latter have gotten well of themselves, while the naturally feeble are compelled to an habitual carefulness of themselves, which gives them, in multitudes of cases, an immunity against all disease, except that of old age.

The very essence of consumption is a decline in flesh. Flesh is made of the food we eat; if that food does not give flesh, does not sustain the proper proportion of it, we begin to fade, and fail, and consume away.

But, as there is not one in a hundred thousand who has not a plenty of food, and yet one out of every nine in the Union dies of consumption every year, the cause of that malady is not a want of food, although it is a want of flesh; and yet only food can give flesh. It must, then, be from the fact, that, although we have a plenty of food, that food does not give the amount of flesh and strength which it ought to. The process by which food gives flesh is a double one—digestion and assimilation; in other words, it is the taking of the nourishment from the food, and distributing it to the body at various points.

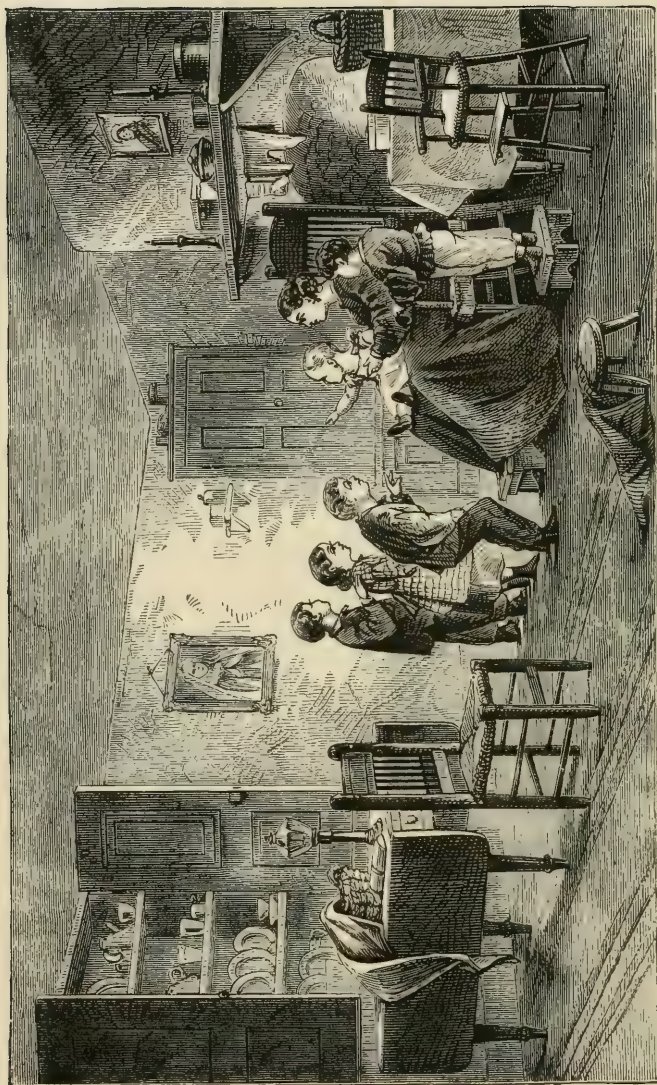
The human body is much like a clock with its many wheels; if one goes slow the others go slow, and bad time is the result; if one little wheel of the body (one organ or one gland) works imperfectly or slowly, all the others are influenced thereby, and lag also. But what is the wheel which oftenest gets out of gear? It is the liver. What infallible telegraphic signal is always made when the liver is out of order? It is constipation of the bowels. In a natural, healthful state of the

human body, the bowels act, at least, once a day; less than that is a certain indication that the liver is halting in its pace, and, if the admonition is allowed to remain long unheeded, disease is as inevitable as the falling of a stone when cast from the hand. The moment constipation commences, that moment the blood begins to become impure and poor; loses its life and heat, and the body chills; "the least thing in the world" causes a chill to run along the back, or gives a cold outright; and a cold being so easily contracted, before one is cured another comes on, and that cold is continued, and this is the synonyme of consumption. This article might, therefore, be closed with the important practical inference, that, by avoiding or correcting constipation, very many of those diseases might be avoided or cured which arise from impure blood. But another step may be taken with great advantage. What makes the liver grow slow in its action? what makes it torpid, or work weakly?

For the same reason that an overworked horse, or servant, or man, becomes slower and slower in every motion.

The liver has a certain amount of bile to manufacture every day. This bile is made out of the blood; if that blood be of a good quality every day, the work is regularly performed and well done, for the space of a hundred years! Any mechanic knows that it is a comparatively easy matter to make a good job out of good materials; but to turn out a good day's work from bad materials is a most tiresome, wearing, wasting thing. The blood becomes of a bad material within six hours after a man eats too much; if that excess is committed three times a day, this bad blood becomes a permanent supply in time; the liver, for a while, does its duty, — longer, according to the greater vigor of the constitution; but, sooner or later, it lags; it is worked to death. In the mean while constipation becomes a habit, and the work of death is done. But this curious fact is not unfrequent, — when consumption is fastened on the lungs by continued colds, all the disease of the body is, in a measure, attracted there, the liver resumes its apparent healthy function, and the bowels remain daily acting until death.

Over-eating, then, three times a day, may be considered as a primary, a radical cause of the great majority of consumptive



BABIES.

diseases, and each reader is advised to take the matter in hand as to himself, by, —

1. Eating moderately every day.
2. By securing a daily action of the bowels.

But if he is so much of a baby — has so little self-denial and manly moral courage, that he "*can't help eating too much!*" then an antagonizer of hearty eating is presented. Work steadily in the open air every day, from sunrise until sunset, with dry feet and dry clothing, singing or whistling all the time.



BABIES.

SOME Rev. Benedictine is ventilating himself through the papers, on the subject of "Baby Talk." He mounts on stilts forty feet high, and then lowers himself by using such strong words as "detestable," "unjust," "ridiculous," "distorted," "mangled," "burlesque," "barbarized," etc. Now, who but a crusty old "bach" could look at a sweet little child, and then go off into such a diarrhœa of sweeping adjectives, not one of which can be thought of without feelings akin to those associated with a mouthful of vinegar. He thinks a great wrong is done a little prattler by teaching it to say "Horsey," and "Mudder." And to call a dog "bow-wow," is awful! He is only mad because he couldn't raise a baby himself, and wants to put a "spider in the dumpling" of those who have a house full of the dear, delightful responsibilities. Only hear the man: "This seems ridiculous, but that is not all, it is unjust to teach pronunciations which he must unlearn, as laboriously as they were learned. You thus double the task. The folly and injustice are the same, when you teach a little child to speak a distorted, mangled, burlesque language, of which, when older, it becomes ashamed. I object to this clipped and barbarous English, because it involves a waste of time, and brain-power, and patience." Surely this man is snuffing the wind. He must have been in a highly imaginative mood when he wrote those lines, or the east wind was blowing, or he had a fit of dyspepsia. Perhaps he had just

received a "mitten." At all events, his mental vision was considerably obfuscated, or preternaturally brightened, since,

"Optics sharp, it needs, I ween!
To see what is not to be seen."

We indite this article for the special benefit of Babydom for now and all time, and desire to crush the error in the bud; and these are the reasons:—

It will not be denied that the most natural language in the world, and the most easily learned, is that whose words express the most characteristic quality of the thing named. The rumbling of the thunder, the hissing of a snake, the barking of a dog, in the bow-wow, are associated in name and nature. It must be manyfold easier for a child to connect bow-wow with a dog, after the first heard bark, than with the word "dog." It can see the connection in the former case, and the memory is aided by the association; in fact, it requires but an instinctive effort of the memory; while to connect "dog" with the noise it makes, requires an abstract effort of the memory, which is burdensome, and in mature life we all avoid it when we can, by thinking of a familiar thing, with a view to its connection with something less familiar, which is desired to be remembered.

The same may be said as to the word mother. It is much easier for the lisping child to say "mudder," for it has not acquired that faculty of tongue and lip movement which is necessary to a distinct pronunciation of the dear name. In fact, it is simply an impossibility for a child just learning to talk, to say "mother." A child must toddle before walking; it must also toddle before talking; and it requires no more effort to talk better, than to walk better; both abilities come to them so gradually and so naturally, as the muscles of the parts become more flexible and under control, that in neither case is there a consciousness of effort. A man must learn the pronunciation of a language foreign to his own, whether living or dead, by degrees; and to require a faultless pronunciation from the first, is an unnecessary infliction—it cannot be done. The ear must gradually learn the niceties of pronunciation by frequent hearing, and the lips and tongue must be adjusted accordingly.

Again, all languages have forms of expression which signify endearment or intensification. In the English it seems to be a kind of a rhyme, such as Horsey-porsy, Piggy-wiggy, Georgy-porgy, Lijah-pygy. Besides, a close observer may see that it is easier to pronounce a word ending with *y*, than one which has none; just as it is easier to stop by degrees, than short off. It is easier to say Horscy, than a clear, short "Horse."

The fact is, a man can't talk dictionary himself, without piling up the dignity; and why should a parent care a fig about dignity, when he is melting away under the softening influences of childhood's sunshine? It's only "stuck-up" people who are everlastingly retreating on their own proprieties. It requires a Pitt to play marbles with his boy; a Napoleon to be on all-fours, with his child astride of his back, to be swept off on the floor by the biped horse running under the tables. They are wise who can be children twice; who can bend at pleasure from age to infancy. There is no incompatibility between firmness and love; between stately dignity and an affectionate heart. A parent's presence should carry with it the gladdening sunshine, and not the chilling iceberg. So, dear reader, if you are so happy as to have children, do not mar it when you are with them, by mounting stilts or talking dictionary; throw off your corsets, make yourself "one of them," and be assured, you and they will be the happier thereby; the Rev. J. T. Benedict, D.D., to the contrary notwithstanding.

HAPPY MARRIAGES.

ALL sorts of "old saws" are grunted out as to love and marriage, and how to be happy in domestic life; but very few enter that beatific state, whose first steps were taken in deliberate calculation; still, it would be far better for all concerned, if these first steps had been preceded by a wise deliberation and foresight. In almost all cases, the first "bias" is determined by some physical quality — the face, the foot, the ankle; the twinkle of the eye, the dimple of a cheek, the lisp of the tongue, the port of the head; the length, the

richness, the color of a curl, or the general carriage or contour of the body. Mental and high moral qualities command respect; and, as to that middle ground between respect and love, that is, admiration, it is excited by the qualities of the heart, such as frankness, nobility of nature, and implicit trustfulness. But for the kindling up of real, old-fashioned, flaming, world-defying, heart-breaking love, the physical properties, in too many cases, have the initiating and predominant agency.

Ill-assorted marriages are, in a great number of instances, the result of parental remissness, in not beginning early enough to instil into the mind of the child such an aversion to certain traits of character, and such a high estimate of certain moral qualities, as a true wisdom would dictate in the premises.

It certainly is not an impossible thing to impress the youthful mind with an unconquerable repugnance against a character, the most striking trait of which is a contemptible trickery, an abhorrent profanity, a little-souled meanness, or a degrading animalism. Just as well may the young heart be fortified against loving the miser, the spendthrift, and the gamester, — against those whose prominent exhibitions demonstrate an irascibility, an all-absorbing selfishness or stony-heartedness; or a contempt of honest labor, of religion, or of pecuniary obligation. While our children may be early taught an aversion to such traits of character, their admiration may be cultivated for all that is manly, and honorable, and self-sacrificing; for all that is true, and pure, and generous; for all who are industrious, diligent, and economical.

It is unwise to hope for domestic happiness in the possession of a single favorable trait of character; it is better to look for a combination, and they are to be most congratulated who can discern, and woo, and win the possessor of the largest number of good points. First of all, the man whom you love, the woman whom you adore, should possess a high sense of right and wrong; next, bodily health; and, thirdly, moral bravery, — a courage to be industrious, economical, and self-denying. With these three traits, — principle, health, and a soul that can do and dare all that one ought to, — domestic felicity will abide. None ought to marry who cannot command the

means of enabling them to live in comfort according to their station in life, without grinding economies.

It is useless to talk about love in a cottage. The little rascal always runs away when there is no bread and butter on the table. There is more love in a full flour-barrel than in all the roses and posies and woodbines that ever grew.

No mechanic should marry until he is master of his trade; nor a professional man, until his income is adequate to the style of life which he determines upon; nor the merchant, until his clear annual gains are equal to his domestic expenditures, unless, indeed, there are, in either case, independent and unconditional sources of income.

No man ought to marry who has to work like a horse from morning until night to supply family necessities, whether it be by brain or body; for, if the body is thus made a drudge of, it perpetuates impaired power to the race; while, if the brain is overwrought, its effects will be seen in children of feeble intellect, if, indeed, they be not demented. To calculate, therefore, on a reasonable share of domestic enjoyment, the parties most interested should aim to find in each other as great an amount as may be of high moral principle, of bodily health, and either the actual possession of a suitable maintenance, or an individual ability to secure it without per-adventure.

PRINTERS' DISEASES.

MANY printers are in the habit of holding types between their teeth. When the types are damp, and especially when they are new, a substance is upon their surface, which, when applied to the lips, causes troublesome fissures, which sometimes end in incurable cancers, which eat away life by piecemeals, in the slow process of weary months.

This same substance sometimes finds its way to the inner side of the lips by means of the tongue and the saliva, causing troublesome tumors, which inflame, ulcerate, and rapidly assume the form of torturing cancer. The only remedy is prevention, by keeping the type out of the mouth. The most common of all diseases among printers are those of the air

passages, of which bronchitis is the most frequent. Next to that, inflammation of the lungs and consumption, in consequence of the bent position of their bodies, which prevents full, deep breathing, when the lungs, from inaction, become debilitated, and unable to resist impressions from cold, to which printers are so liable, in consequence of their rooms being kept very warm, and their inattention to proper rules when they leave them. Being so much in the composing-room, they become forgetful of the cold without, and, at the close of the day, in that tired, weary condition that follows a ten hours' labor, they come out on the street, stand around the office-doors talking with one another and looking around, and, before they are aware of it, they are often chilled through, and thus, through mere inattention, the foundation is laid for the fatal ailments enumerated. Nearly one fourth of printers die of consumptive forms of disease. Hernia is common, especially among pressmen. Dimness of sight, shortsightedness, and weakness of eyes are very common, in consequence of the constant strain on that organ, and its exposure to artificial light. Fissures and hard lumps often form on the forefinger and thumb of the right hand, from handling damp type. But the great disease which sweeps so many of them into a premature grave is consumption; but which would not occur with a tithe of the frequency, if the following few precautions were habitually taken:—

First, regularity in eating and in bodily habits. Second, put on all the extra clothing before going into the street; avoid stopping an instant, but move on at a brisk pace, with the mouth closed, so that, instead of a dash of cold air going in upon the lungs, at each breath, to chill them, it may be first warmed by being compelled to pass around through the nostrils.

THE TWO BEST DOCTORS.

FOR all minor aches and ails, Dr. Letalone is the most uniformly and happily successful physician I ever knew; but, in the severer forms of disease, it is always wisest, safest, and best, to seek, promptly, the advice of an educated practitioner;

and a fortunate thing would it be for humanity, if not an atom or a drop of physic were ever taken, unless specially prescribed by those who had the advantage of a thorough medical education.

RESTLESS WANDERERS.

WE are moved to pity many times in meeting with a class of men who are seeking for, they know not what. They see evil in the world, and sorrow; they see oppression and degradation, and, while observing them, feel the more, in that they have experiences in the same directions,—tearful, bitter, almost heart-breaking experiences, it may be; and in blindness and powerlessness, they are groping about wearily and painfully for a remedy.

In all these, not a single man or woman is found who does not begin by attacking the present system of received religion. Most of them persuade themselves that they believe the Bible, and readily refer to it as confirmatory of their peculiar systems; but, in every case, they will only consent that the holy book shall be interpreted according to some preconceived views of their own. They are quite willing to make the Bible their arbiter, the tribunal of last resort, but then they insist that they must have the interpretation of its meaning. Yet, with all this, they are dissatisfied and unhappy; there is a feeling of unrest which is devouring them, and they will talk, *ad infinitum*, to everybody, inferring, from admissions of the occasional good sentiments which they avow, a more or less implied assent to their whole system; and drawing some comfort therefrom, they arrive at the conclusion that the whole world is rapidly falling into their views; and soon fanaticism assumes its sway, to hurry them to still greater extremes, until they are dashed on the rocks of suicide, of lunacy, or of perdition.

All these people look sad; they are extremely excitable; they fire up on the instant; and, in all, we never fail to see a degree of bitterness towards opponents, and especially is a bitterness exhibited towards ministers, and churches, and communities, in proportion as these appear thriving, prosper-

ous, and happy. Nor is this all; the rich are their universal anvil; on it they pound most mercilessly. With them, the selfishness of the rich is an exhaustless theme; or, if they ever come to a conclusion, it is this, that if these same rich people would commit the distribution of their property to them, the millennium would come in a very few days; and, while handling the money which they never had the capacity to earn or keep, they would be the happiest people on the face of the earth, and would thence assume that everybody else was prosperous and happy too; just as, a short time before, they had concluded that everybody was poor, and wretched, and miserable, because they were so themselves.

We earnestly counsel any chance reader of this article, who has no heart-warming and cheerful religious faith of his own, to disabuse himself of the notion that the whole world is going wrong, by simply taking a general, generous, and liberal view of any evangelical denomination of Christians, and note for himself, in conversation with any considerable number of them, if there is not a most implicit faith in the great general doctrines of religion, of repentance, faith, and a new life; of the forgiveness of sins, of spiritual holification, of a Saviour born, and of final restoration to the bosom of the great Father of us all. They feel no more doubt of these things than they do of the shining of the sun on a cloudless day; and more, they are humble in that belief as to themselves, and merciful, and loving, and forbearing as to others who are out of their faith, in that they spend their time and their money cheerfully, gladly, if, by any means, they can bring others to the knowledge of the great salvation; and, withal, they are happy in their faith, happy in their hope, happy in their labors, and happy in their liberalities. Restless wanderers! if you will not believe this, "COME AND SEE."

ODORIFEROUS FEET.

THAT an odor issues from every person, peculiar to himself, is proven by the fact that the dog can find his master, although out of sight; but this emanation from the body is so ethereal, generally, that the human sense of smell cannot dis-

tinguish it. In very rare instances the calamity may be inherited, or may arise from a scrofulous constitution. At the same time, it is true, that in almost every case, bad-smelling feet, or person, arises from old perspiration in a decaying condition. There is no special odor to the perspiration from the hands. It is because they are constantly exposed to the air, and are frequently washed and ventilated; and so with the face. It is from the feet, always covered; from the arm-pits, seldom washed; and from the groins, always in a perspiring condition, that fetid odors come. The remedy, then, is the plentiful and frequent application of soap and hot water, twice a day, as long as needed. This may not avail sometimes, especially with men, for many keep their boots on the whole day; the perspiration of the feet condenses on them, decomposes, and the gas given out is absorbed by the leather, and remains permanently. In such cases, not only is the strictest personal cleanliness necessary, the toes and nails being very particularly attended to, but shoes should be worn to allow of a more free escape of gases; they should be changed every day; and when not on the feet, should be exposed to the outdoor air, so as to have a most thorough ventilation.

"Aqua Ammonia" (Hartshorn water) is used by some for the removal of unpleasant personal odors; but it has one of its own scarcely more agreeable, and perhaps it acts only by having a stronger smell. The most efficient plan is attention to the strictest cleanliness, and the use of shoes, as above; and if, in addition, a high state of general health is maintained, by temperance and exercise out of doors several hours daily, the most inveterate fetors will seldom fail of removal.

SLEEPING POSITION.

THE food passes from the stomach at the right side, hence its passage is facilitated by going to sleep on the right side. Water and other fluids flow equably on a level, and it requires less power to propel them on a level than upwards. The heart propels the blood to every part of the body at each successive beat, and it is easy to see that, if the body is in a

horizontal position, the blood will be sent to the various parts of the system with greater ease, with less expenditure of power, and more perfectly, than could possibly be done if one portion of the body were elevated above a horizontal line. On the other hand, if one portion of the body is too low, the blood does not return as readily as it is carried thither; hence, there is an accumulation and distention, and pain soon follows. If a person goes to sleep with the head but a very little lower than the body, he will either soon waken up, or will die with apoplexy before the morning, simply because the blood could not get back from the brain as fast as it was carried to it. If a person lays himself down on a level floor for sleep, a portion of the head, at least, is lower than the heart, and discomfort is soon induced; hence, very properly, the world over, the head is elevated during sleep. The savage uses a log of wood or a bunch of leaves; the civilized, a pillow; and if this pillow is too thick, raising the head too high, there is not blood enough carried to the brain; and as the brain is nourished, and invigorated by the nutriment it receives from the blood during sleep, it is not fed sufficiently, and the result is unquiet sleep during the night, and a waking up in weariness, without refreshment, to be followed by a day of drowsiness, discomfort, and general inactivity of both mind and body. The healthful mean is a pillow, which, by the pressure of the head, keeps it about four inches above the level of the bed or mattress; nor should the pillow be so soft as to allow the head to be buried in it, and excite perspiration, endangering earache, or cold in the head, on turning over. The pillow should be hard enough to prevent the head sinking more than about three inches.

FARMERS AND CITIZENS.

AN extended series of observations seems to have warranted two conclusions, both adverse to commonly received opinions:—

1. There are more persons in lunatic asylums from the country than from the town.
2. The average of human life is greater in the largest cities,

than in the country adjoining; yet farmers eat plain, fresh food, take abundant exercise, retire early, and get up by daylight, breathing the pure out-door air for at least half their existence. On the other hand, citizens retire late, rise late, eat food and fruits one, two, or a dozen days old; are indoors three fourths, if not nine tenths of their time, breathing an air vitiated by furnace-heat and a variety of other causes, and take comparatively little exercise.

It is practically useful to note some of the general reasons which may very rationally be considered as explanatory of such results.

The universal tendency of concentration of thought upon one subject is to monomania, madness; this is so palpable a fact, that argument is not necessary. When, therefore, the subjects of thought are few in number, this same tendency exists. The weather, the crops, the market, is the idol trinity of most farmers; in a wide sense, they think, talk, dream about nothing else with any special interest; all besides is secondary, and if by any novelty the mind is compelled out of its wonted track, it soon relapses into the old tread-mill circle, into the same rut of ages gone. In great cities this destructive concentration is almost an impossibility; the morning papers, the prices current, the stock-markets, the accidents, the wars of nations, the exhibitions of curious and stirring things, keep the mind on the look-out; in fact, almost too active; there is scarcely enough time for needed rest. The day begins with running over the state of the world, as exhibited in the newspaper. From nine until four the whole mind is absorbed in matters of business; from that until near midnight, there is a comparative abandon to dinner, to social ties, to giving or receiving visits from acquaintances, friends, and kindred; in going to the concert, the lecture, the opera, to evening parties, or other sources of agreeable diversions, or profitable intercommunions.

The farmer, glorying in his health and strength, thinks his constitution impregnable; scouts at method, and system, and precaution, considering them as nothing but doctors' whims and old women's notions. He believes in eating hearty suppers, and late; he has done it all his life, and is not dead yet, and resolves so to continue until the end of the chapter, when

some morning the news goes round, "Died last night" of apoplexy, cholera morbus, cramp colic, or the like. At other times bilious fever carries him from health to the grave in ten days, in consequence of going to sleep in the entry or on the front stoop after a hard day's work; or he brings on some other malady by damp feet, bad cookery, neglecting the calls of nature, or deliberately postponing them. The citizen, on the contrary, has more or less informed himself on these matters, both by reading and observation; he is compelled to pay deference to nature's laws; he knows that their infraction is attended with certain penalties, and his better judgment leads him to estimate properly the value of a wise course of life; while all the time he is relieved from the necessity of encountering great exposure to heat and cold, of excessive and exhausting physical efforts, which accidents and the hurry of the seasons impose on those who cultivate the soil.

Farmers will become healthier in body and in mind, in proportion as agricultural papers are taken, for several reasons: these publications uniformly contain a large amount of unexceptionable family reading, as to health, temperance, and sound morals; they will also gradually waken up the mind of farming people to experiments, to what is often sneeringly styled "scientific farming." Every day the helter-skelter mode of agriculture is becoming less and less remunerative; every day it is becoming more and more necessary to study the laws of vegetable growth, the habitudes and needs of plants, and grains, and trees; and in proportion as this is done, and the analysis of soils becomes an indispensable prerequisite, there will be a world of novelty and light to break in upon the farming mind to interest, electrify, and enrich. The time will come when to attempt the successful management of a farm, large or small, without some considerable practical knowledge of chemistry, and botany, and geology, will be considered the extreme of Quixotism. Meanwhile, let farmers and farmers' wives, with their children, bear in mind that, to diminish the chances of a dyspeptic or bilious madness, or a premature death from acute disease, they should practise habits of personal cleanliness and bodily regularity; should eat only at regular hours, not oftener than thrice a day, and never between meals, swallowing not an atom after sundown;

eat always slowly and with great deliberation ; take nothing for the last meal of the day beyond some cold bread and butter and a single cup of water or warm drink, so as to throw the main meal to breakfast or dinner, thus having all the exercise of the day to "grind it up," to convert it into healthful nutriment. Avoid damp clothing, and cold or wet feet ; keep out of even the slightest draught of air after all forms of exercise ; and all the while practise, as to the body, regularity, temperance, and self-denial ; while, as to the mind, cultivate a cheerful spirit, a courteous temper, and a loving heart. The great general idea is this, that as between farmers and citizens of the largest cities, the chances are in favor of the latter as to length of life and mental integrity ; that less bodily exercise and more mental activity bring better results in the long run, than more exercise and less mental activities ; that what tends to waken up and divert the attention, is quite as indispensable to our well-being as bodily activities.

A DANGEROUS CURIOSITY.

It is the most natural thing in the world, when you have gone to bed, to get up, run to the window, hoist it and look out, at an alarm of fire or any unusual noise or clamor going on outside. A lady was roused from her sleep by a cry of "Fire !" Her chamber was as bright almost as day when she opened her eyes. She went to the window, and soon saw that it was her husband's cotton factory. She felt on the instant a shock at the pit of the stomach ; the result was a painful disease, which troubled her for the remainder of her life, a period of nearly fifteen years.

A young lady, just budding into womanhood, was called by the sound of midnight music to the window, and in her undress leaned her arm on the cold sill ; the next day she had an attack of inflammation of the lungs which nearly killed her. She eventually recovered, only to be the victim of a life-long asthma, the horrible suffering from the oft-repeated attacks of which, during now these twenty years, is the painful penalty, to be paid over and over again as long as life lasts.

A letter just received from a successful banker, who has been an invalid for five years, every now and then spitting blood by the pint, with a harassing cough which makes every night and morning a purgatory, states that the immediate cause of all his sufferings, and the final blasting of life's prospects, was his getting up on a cool night to look out of his chamber window, his body being in a perspiration at the time. That sturdy old Trojan, Dr. Johnson, used to say, that "mankind did not so much require instructing as reminding;" hence the present reminder, that it is dangerous for people to be poking their nightcaps out of windows after nightfall. Another mischievous habit, in the same direction, may have pertinent mention here: standing in the street doorway in cold weather, while the door itself is open, in taking leave of visitors. The cold air from without rushes into the dwelling, causing a draught, which chills the whole body almost instantly. It is a hundred times safer to close the door and stand without, bareheaded. Many a tedious case of sickness and suffering has been occasioned, and even life itself has been lost, by an exposure apparently so trifling. May our readers remember these things, and teach them to their children on the instant.

TRIALS OF LIFE.

WE start upon life's journey full of hope, full of gladness, and full of joyous ambition, confident in our own strength and in the support of friends and kindred stationed round about us, on whom we lean with great satisfaction; but as years pass on, one of the outposts, the supports, falls; and then another and another, each succeeding year, leaving one or more the less. For a while we scarcely miss the acquaintances and friends of our childhood, for we have so many; but as time rolls on, the number becomes so small that each additional loss makes a greater void. Father, mother, brothers, sisters, our oldest neighbors, all gone; the minister of our youth has grown gray before us, — he, too, has passed away; and beyond a schoolmate here, and another there, nothing is left to connect us with the times and the home of childhood, and such a feeling of desolation

comes over us, that we are ready to sink in perfect helplessness and despair. To the old who may chance to read these lines, the suggestion is made, which, if wisely heeded, may save the body from sinking under the whelming load, and it is this: He who made us is the Father of us all; and the dispensations of this life are designed to prepare us the more certainly for a beatific existence beyond the grave, and to enable us to make the transition with the least violence; and, at the same time, to train us to those habitudes of heart which will the more elevate us in the world beyond, he arranges that we shall learn to lean less on ourselves, less on others, and more on himself, as a weary man leans on a staff; and the sooner we begin to learn thus to lean, the happier we shall be in time, and the more ready shall we find ourselves to take up the returnless journey, without a murmur and without a sigh. There are no words more beautiful and more true, in any language, than that "GOD IS LOVE" to all his true children; and the longer they live, the more constantly does he gather himself about them with his providences, not, certainly, in the way that man's wisdom would devise, but in the manner most surely to eventuate in their safe arrival at their heavenly home. So that, while it is natural that we should feel the death of those who are near to us more and more acutely the older we grow, we should gain even physical power to resist the most crushing trials in the sweet reflection, that behind the darkest cloud a loving Father hides a face all radiant with pity, sympathy, and affection, to be shown in due time, when faith has done its perfect work. So that, for life's sufferings, there is a balm in Gilead, there is a Physician there!

SPRING SUGGESTIONS.

Do not take off your winter flannel sooner than the first of May, but then change to a thinner article of the same material. They are wisest and healthiest who wear woollen flannel the whole year. Sailors wear it in all latitudes and all seasons. Arrange to have a fire kept up all day in the family room, however warm it may be out of doors, until the first of May,

and in the morning and evening, daily, until the first of June. The author has lived in the most malarial region in the world, perhaps, and when the thermometer was a hundred and twelve at noon, a fire was regularly kindled at sunrise and sunset in his office, and sat by. Disease, malignant fever, and death reigned in every direction, and yet he had not a second's sickness. It is because a brisk fire not only creates a draught, and thus purifies a room, but so rarifies the deadly air that it is carried to the ceiling, where it cannot be breathed. The simple precaution of having a fire kindled in the family room at sunrise and sunset, in late spring and early fall, is known by eminent names in the army and navy surgery to be the most efficient preventive of all forms of fever and ague, and spring and fall diseases; in flat, wet, warm countries, it is almost a specific against those diseases. No man would be considered sane who should keep up as hot fires in his house as the spring advances as he did in midwinter. Food is the fuel which keeps the human house—the body—warm; hence, if as much is eaten in spring as in winter, we are kept too warm; we burn up with fever; we are oppressed; we suffer from lassitude. All nature takes a new lease of life with spring but man. It is because he alone is unwise. The brute beasts,—the cow, the horse, the ox,—these turn to a new diet and go out to grass, to crop every green thing; they would never come to the stable or barnyard of choice, to eat the "heating," "binding" oats and corn on which they luxuriated during the winter; they eat watery food, which is light and purifying.

Not so with man; he continues his meats and fats, his greases and his gravies, as at Christmas. Watchful nature takes away his appetite for these, and because he does not "relish" them as he did a few weeks before, he begins to conclude that something is the matter, and measuring the amount of his health by the amount he can send down his throat, he begins to stimulate the appetite, thinks he must use some tonic, readily assents to any suggestion which includes bitters and whiskey, especially the latter; in addition, he puts more mustard, and pepper, and catsup on his meats, seasons everything more heavily, until nature has been goaded so that she will bear no more, and yields to the fatal dysentery or bilious

colic, or, happily, relieves herself by a copious diarrhœa. Does not every reader know that fever, and flux, and diarrhœa are common ails of spring? But you did not know one of the two chief causes, man's gluttony, as above described! Tens of thousands of lives would be saved every spring, and an incalculable amount of human discomfort would be prevented, if, early in March, or, at most, by the first of April, meat, and grease, and fried food of every description, were banished from the table wholly, at least for breakfast and supper. If meat will be eaten for dinner, let it be lean; use hominy and "samp" largely; have no fries, eat but little butter; use eggs, celery, spinach, vinegar; keep the body clean; spend every hour possible in the open air, snuffing in the spring; but by every consideration of wisdom and of health, have a good fire to come to and sit by with all your garments on, for eight or ten minutes after all forms of exercise; otherwise, you will wake up next morning as stiff as a bean-pole, and as "sore" as if you had been pounded in a bag, to the effect of your exercise having done you more harm than good; and, concluding that work don't agree with you, however beneficial it may be to others, you take no more for weeks and months. Man is, certainly, the biggest mule that ever was created.

For the sake of giving some general idea as to how much sedentary persons should eat in spring, particularly those who are most of the time indoors, it may be well to name the bill of fare. At breakfast, take a single cup of weak coffee or tea, some cold bread and butter, with one or two soft-boiled eggs, and nothing else. Twice a bit of ham or salt fish may be used in place of the eggs; but then no meat should be eaten for dinner that day. If there is no appetite for eggs or the salt meat, it is because nature needs nothing more than the bread and butter and the drink; and nature is wise. When there is not much inclination to eat, a baked or roasted potato, with a little salt and butter, is a good substitute for an egg or piece of ham. Substitutes for these, again, are found in a roasted apple, or in stewed fruit or cranberry sauce. Dinner, cold bread and butter, and a piece of lean meat of any sort, with baked or roasted potatoes, or some other vegetable; as dessert, stewed fruits or berries of any sort, and nothing else.

Supper, a single cup of weak tea, some cold stale bread and butter, and nothing else whatever; any "relish," as it is called, whether in the shape of a bit of dried beef, or cold ham, or sauce, or preserves, or cake, is nothing less than an absolute curse. This is strong language; but such things do give millions of persons restless nights, uncomfortable awakenings, and succeeding days of unwellness in every degree, from simple fidgets to ennui, ill-nature, fretfulness, and the whole catalogue of little, mean, low traits of character, such as snappishness, fault-finding, querulousness, glooms, and the like; this is because nature does not need food for supper, does not call for it; and a plain tea-table, with nothing but bread and butter on it, repels us the moment we enter the room. The next thing is to have something which has more taste in it, which "relishes;" in other words, which tempts nature to take what she would not otherwise have done; and when once inveigled into the stomach, it must be got rid of; but no preparation has been made for it; it is as unwelcome as the appearance of a friend at dinner on a washing day. The result is, that what has been eaten is imperfectly digested, a bad blood is made of it, and this, being mixed with the good blood of the system, renders the whole mass of blood in the body imperfect and impure; and as the blood goes to every part of the system, there is not a square inch of it that is not ready for disease of some sort, those parts being most liable to attack which had suffered previous injury of any kind; those who have weak brains, for example, become "softer" still, under the charitable name of "nervousness."

CROUPY SEASON.

IN the early part of spring many children die of croup, which is simply a common cold settling itself in the windpipe, and spending all its force there. Why it should tend to the throat in them, rather than to the lungs, as in some grown persons, and to the head in others, giving one man influenza, another pleurisy, a third inflammation of the lungs, and a fourth some low form of fever, is not so important as to know the

causes of croup and the means of avoiding it. The very sound of a croupy cough is perfectly terrible to any mother who has ever heard it once. In any forty-eight hours, it may carry a child from perfect health to the grave. Croup always originates in a cold, and in nine cases out of ten this cold is the result of exposure to dampness, either of the clothing or of the atmosphere; most generally the latter, and particularly that form of it which prevails in thawy weather, when snow is on the ground, or about sundown in the early spring season. At midday the bright sun lures the children out of doors, and having been pent up all winter, a hilarity and a vigor of exercise are induced, much beyond what they have been accustomed to recently. They do not feel either tired or cold; but evening approaches, the cool of which condenses the moisture contained in the air; this rapidly abstracts the heat from the body of the child, and with a doubly deleterious impression; for not only is the body cooled too quickly, but, by reason of the previous exercise, it has been wearied and has lost a great deal of its power to resist cold, hence the child is chilled. Exercise has given it an unusual appetite, a hearty supper is taken, and in the course of the night the reaction of the chill of the evening before sets in, and gives fever; the general system is oppressed, not only by the hearty meal, but by the inability of the stomach to digest it, and fever, oppression, and exhaustion, all combined, very easily sap away the life of the child. In fact, it may yet be found, when the nature of diphtheria is better known, that it is a typhoid croup — malignant croup.

Children should be kept as warmly clad, at least until May, as in the depth of winter; they should not be allowed to remain out of doors later than sundown, when they should be brought into a warm room, their feet examined and made dry and warm, their suppers taken, and then sent to bed, not to go outside the doors until next morning after breakfast. All through February, March, and until the middle of April, especially when snow is on the ground, children under eight years of age should not be allowed to be out of doors at all later than four o'clock in the afternoon, unless the sun is shining, or unless they are kept in bodily motion, so as to keep off a feeling of chilliness. We have never lost a child,

but feel that it must be a terrible calamity. Young mothers seldom get over the loss of a first-born. Surely, then, it is worth all the care suggested in this article, to avert a calamity which is to be felt until we die. The commonest sense dictates the instant sending for a physician in case of an attack of croup, but the moment a messenger is despatched, have three or four flannels, dip them in water as hot as your hand can bear, and apply them successively to the throat of the child, so as to keep the throat hot all the time, so as to evaporate the matters, which, if retained, cause the clogging up inside which soon stops the breath. Hot water should be constantly added to that in which the flannels are thrown, so as to keep it all the time hot. Keep the water from dribbling on the clothing of the child, and see to it that the feet are dry and warm. Most likely the child will be out of danger before the physician arrives, and it is pleasant to be able to turn over the responsibility on him. Loose cough, freer breathing, and a copious discharge of phlegm, indicate relief and safety.

Croup seldom comes on suddenly. Generally it has at first no other symptoms than those of a common cold; but the very moment the child is seen to carry his hand towards the throat, indicating discomfort there, it should be considered an attack of croup, and should be treated accordingly. When a child is sick of anything, no physician can tell where that sickness will end. So it is with a cold; it may appear to be a very slight one indeed, still it may end fatally in croup, putrid sore throat, or diphtheria. The moment a mother observes croupy symptoms in a child from two to eight years, — the specially croupy age, — arrange to keep it in her own room, by her own side, day and night, not allowing it for a moment to go outside the door, keeping the child comfortably warm, so that no chilliness nor draught of air shall come over it. Light food should be eaten, no meats or hot bread, or pastries. The whole body, the feet especially, should be kept warm all the time. Rubbing twenty drops of sweet oil into the skin over the breast, patiently, with the hand, two or three or more times a day, often gives the most marked relief in a cold, thus preventing croup from supervening on an attack of common cold. Such a course, promptly pursued,

will promptly cure almost any cold a child will take, and will seldom fail to ward off effectually, in a day or two, what would otherwise have been a fatal attack of croup, with its ringing, hissing, barking sound, and its uneasy, oppressive, and labored breathing, none of which can ever be mistaken when once heard. Many a sweet child is lost thus: the parents are aroused at dead of night with a cough that suggests croup; but it seems to pass off, and in the morning they wake up with a feeling of thankful deliverance from a boding ill. The child runs about all day as if perfectly well; but the next night the symptoms are more decided, and on the third night the child dies; but this would have been averted with great certainty, if, from the first night, the child had been kept in a warm room, warmly clad, the bowels had been kept free, and nothing had been eaten but toast with tea, or gruel, or stewed fruits.

THE BEST INHERITANCE.

ABILITY to help one's self, manly principles, and a good constitution, are the best inheritance. Infinitely more valuable are these than beauty, birth, or blood. Beside them wealth, and fame, and position pale away in darkness, when they have come down from father to son; because then they may be lost, and are ignobly lost in countless instances. But with these, — health, manliness, and self-sustaining power, — wealth is created, a name may be founded as lasting as that of the Cæsars, and a standing among men secured of more honorable mention than the coffers of all kings could purchase.

These things being true, the wiser policy of parents is, not to work themselves to death, in order to leave their children perishable thousands; but, by judicious teachings from infancy, show those children how to take care of their health, and how to make a living for themselves.

RHEUMATISM.

COMMON rheumatism is a disease which affects the joints, the hinges of the body, in such a way, that the slightest motion of the ailing part gives pain. A creaking hinge is dry, and turns hard. A single drop of oil to moisten it makes a wonderful change, and it instantly moves on itself with the utmost facility. All kinds of rheumatism are an inflammation of the surface of the joints. Inflammation is heat; this heat dries their surfaces; hence, the very slightest effort at motion gives piercing pain. In a healthy condition of the parts, nature is constantly throwing out a lubricating oil, which keeps the joints in a perfectly smooth and easy-working condition. Rheumatism is almost always caused — indeed, it may be nearer the truth to say, that it is always the result of a cold dampness. A dry cold, or a warm dampness, does not induce rheumatism. A garment, wetted by perspiration, or rain, or water in any other form, about a joint, and allowed to dry while the person is in a state of rest, is the most common way of causing rheumatism. A partial wetting of a garment is more apt to induce an attack than if the entire clothing were wetted; because, in the latter case, it would be certainly and speedily exchanged for dry garments. There are two very certain methods of preventing rheumatism. The very moment a garment is wetted in whole or in part, change it, or keep in motion sufficient to maintain a very slight perspiration, until the clothing is perfectly dried.

The failure to wear woollen flannel next the skin, is the most frequent cause of rheumatism; for a common muslin, or linen, or silk shirt of a person in a perspiration, becomes damp and cold the instant a puff of air strikes it, even in midsummer. This is not the case when woollen flannel is worn next the skin.

The easiest, most certain, and least hurtful way of curing this troublesome affection is, first, to keep the joint affected wound around with several folds of woollen flannel; second, live entirely on the lightest kind of food, such as coarse breads, ripe fruits, berries, boiled turnips, stewed apples, and

the like. If such things were eaten to the extent of keeping the system freely open, and exercise were taken, so that a slight moisture should be on the surface of the skin all the time; or if, in bed, the same thing were accomplished by hot teas and plentiful bed-clothing, a grateful relief and an ultimate cure will very certainly result in a reasonably short time. Without this soft, and moist, and warm condition of the skin, and an open state of the system, the disease will continue to torture for weeks, and months, and years.

Inflammatory rheumatism may, for all practical purposes, be regarded as an aggravated form of the common kind, extended to all the joints of the body, instead of implicating only one or two. For all kinds, time, flannel, warmth, with a light and cooling diet, are the great remedies.

PRIVATE THINGS.

A PERSON called some time ago, who, in addition to a throat difficulty, complained that the urine had been coming away in a dribble for years, drop by drop, day and night. There was no remedy. No one can think of being in such a condition for a week without the most decided aversion; but to remain so, hopelessly, for all the long years of life yet to come and go in their weariness, is horrible to think of! The immediate cause of this distressing malady was a paralysis of the bladder, brought on by resisting the calls of nature to urination from early morning until business hours were over, and making it a habit day after day, on the ground that it interfered with business to give the requisite attention, and not knowing that any harm could come from it.

By retaining the urine too long, the bladder sometimes becomes so distended as to burst, and death is inevitable. When the membrane is not ruptured, it is, in a sense, like a bow bent to breaking, and loses all power of action; the urine cannot be discharged; terrible pains ensue, and death is a speedy result. At other times persons get into the habit of resisting urination; this induces inflammation, reabsorption into the circulation, and is a frequent cause of stone in the

bladder, one of the most fearfully painful of human maladies, and when not fatal, requiring a dangerous operation, at a cost of several hundred or a thousand dollars. This inability to urinate, brought on by deferring the calls, is, under all circumstances, a most distressing, dangerous, and alarming malady, and demands the most prompt and energetic treatment. The object of this article is not to propose a remedy, for too often it proves fatal in two or three days; it is rather intended as a warning to all to avoid the cause, by the easy means of yielding to nature's calls habitually, and on the instant, however frequent. Medical books give a variety of fatal cases, where the patient was riding in a stage-coach, particularly in cold weather, and resisted nature for a whole day. Parents should teach their children that it is a false modesty and a false politeness to put off these calls under any circumstances whatever. It is a thing which should invariably be attended to the last thing at night, and the last thing previous to going to any public assembly, and as nothing can excuse an unnecessary risk of life, so nothing can excuse resistance to a call for urination.

While on the subject, it is well to state that the more a person exercises, the less will be the amount urinated, because the water of the system then passes through the pores of the skin. But when the weather is cold, these pores are to a certain extent closed; the water is then driven to the interior, and has to be passed off through the kidneys.

Ordinarily, the urine is high-colored and scant in warm weather, or when from exercise or other cause there is free perspiration; in cold weather it is abundant and clear. It is a practice hurtful and unwise to inspect the urine; its color consistence, and quantity are modified by such a variety of circumstances of heat and cold, chill and fever, food and drink, and even by the emotions of the mind, and only a thoughtful physician can put a proper estimate on appearances, and even then, it must be in connection with all the facts of the case, bodily, mental, and moral.

Persons suffer a great deal in large cities from the want of public urinals. Scarcely a reader but may remember the time when he would have freely given a dollar for the use of such an institution. These establishments were formerly in Paris,

but it was found impossible to keep them clean, and they were declared a nuisance. Hotels are scattered all through our cities, and while no proprietor of respectability would refuse an accommodation, yet if it could be brought about, that a tax of half a dime or a penny would secure it as a matter of bargain and sale, leaving both parties independent and free from obligation, much relief would be afforded and a great deal of suffering prevented. The whole subject merits the mature attention of every reader.

A very hasty and forcible attempt to urinate, especially when the parts are turgid, has resulted in a rupture of the membrane and subsequent stricture, and strictures tend to become more and more aggravated, until urination can only be performed by introducing a tube into the bladder, the very thought of which, both as to the trouble and danger of it, well inspires dread. A patient once had practised this for sixteen years, but on one occasion introducing the instrument carelessly, an artery was ruptured, causing death in a few hours. And yet not one reader in a hundred but thinks it a small matter, and without possible harm, to resist the desire to urinate, for hours together.

STOOLING. — By remaining too long at stool habitually, or by a sudden straining effort, with a view to expedition, the bowels have sometimes fallen down; at others, piles are engendered, as well by the neglect to have one action of the bowels every twenty-four hours. Ailments of this sort aggravate themselves until it comes about, whenever the bowels act, their inner coating protrudes, and the patient has to go to bed and remain there in literal agonies — “worse than death” is a common expression; sometimes these tortures last for two or three hours, to be repeated every day of the world, and yet between these sufferings the patient often appears in the enjoyment of perfect health. And how is such a terrible calamity induced? In one of three ways: remaining at stool over eight or ten minutes; straining rapidly; or third, by deferring the calls of nature until the body gets into the habit of calling every two or three days, instead of regularly every twenty-four hours, and that soon after breakfast. The lesson of the article is, a call of nature as to urination, or stooling,

or the "delays" in the other regard, can never be resisted with impunity in any one single instance, and many a life has been embittered in consequence of ignorance of these things; a life which otherwise would have been one of sunshine and usefulness.

MARVELS OF MAN.

WHILE the gastric juice has a mild, bland, sweetish taste, it possesses the power of dissolving the hardest food that can be swallowed; it has no influence whatever on the soft and delicate fibres of the living stomach, nor upon the living hand; but, at the moment of death, it begins to eat them away with the power of the strongest acids.

There is dust on sea, on land; in the valley, and on the mountain-top; there is dust always and everywhere; the atmosphere is full of it; it penetrates the noisome dungeon, and visits the deepest, darkest caves of the earth; no palace door can shut it out, no drawer so "secret" as to escape its presence; every breath of wind dashes it upon the open eye, and yet that eye is not blinded, because there is a fountain of the blandest fluid in nature incessantly emptying itself under the eyelid, which spreads it over the surface of the ball at every winking, and washes every atom of dust away. But this liquid, so mild, and so well adapted to the eye itself, has some acidity, which, under certain circumstances, becomes so decided as to be scalding to the skin, and would rot away the eyelids, were it not that along the edges of them there are little oil manufactories, which spread over their surface a coating as impervious to the liquids necessary for keeping the eye-ball washed clean, as the best varnish is impervious to water.

The breath which leaves the lungs has been so perfectly divested of its life-giving properties, that to rebreathe it, unmixed with other air, the moment it escapes from the mouth, would cause immediate death by suffocation; while if it hovered about us, a more or less destructive influence over

nealth and life would be occasioned ; but it is made of a nature so much lighter than the common air, that the instant it escapes the lips and nostrils, it ascends to the higher regions, above the breathing point, there to be rectified, renovated, and sent back again, replete with purity and life. How rapidly it ascends, is beautifully exhibited any frosty morning.

But foul and deadly as the expired air is, Nature, wisely economical in all her works and ways, turns it to good account in its outward passage through the organs of voice, and makes of it the whisper of love, the soft words of affection, the tender tones of human sympathy, the sweetest strains of ravishing music, the persuasive eloquence of the finished orator.

If a well-made man be extended on the ground, his arms at right angles with the body, a circle, making the navel its centre, will just take in the head, the finger-ends, and feet.

The distance from " top to toe " is precisely the same as that between the tips of the fingers when the arms are extended.

The length of the body is just six times that of the foot ; while the distance from the edge of the hair on the forehead, to the end of the chin, is one tenth the length of the whole stature.

Of the sixty-two primary elements known in nature, only eighteen are found in the human body, and of these, seven are metallic. Iron is found in the blood ; phosphorus in the brain ; limestone in the bile ; lime in the bones ; dust and ashes in all ! Not only these eighteen human elements, but the whole sixty-two, of which the universe is made, have their essential basis in the four substances — oxygen, hydrogen, nitrogen, and carbon, representing the more familiar names of fire, water, saltpetre, and charcoal. And such is man, the lord of earth ! a spark of fire, a drop of water, a grain of gunpowder, an atom of charcoal ! But looking at him in another direction, these elements shadow forth the higher qualities of a diviner nature, of an immortal existence. In that spark is the caloric which speaks of irrepressible activity ; in that drop is the water which speaks of purity ; in that grain is the force by which he subdues all things to himself, makes the wide creation the supplier of his wants, and the servitor of his pleasure ; while in that atom of charcoal, there is the diamond, which speaks

at once of light and purity, of indestructibility, and of resistless progress, for there is nothing which outshines it; it is purer than the dew-drop; "moth and rust corrupt" it not, nor can ordinary fires destroy; while it cuts its way alike through brass, and adamant, and hardest steel. In that light we see an eternal progression towards omniscience; in that purity, the goodness of a divine nature; in that indestructibility, an immortal existence; in that progress, a steady ascension towards the home and bosom of God.

AVENUES OF DEATH.

ISAAC WATTS, with mournful and suggestive truthfulness, sang, —

"Dangers stand thick through all the ground,
To push us to the tomb,
And fierce diseases wait around,
To hurry mortals home.
Our life contains a thousand strings,
And dies if one be gone:
Strange that a harp of thousand strings
Should keep in tune so long!"

All who died in England during 1868, were the victims of one hundred and twelve groups of disease. A hundred and twelve fatal shafts are sped about and around us, a hundred and twelve diseases are always in existence — are floating on the wings of the viewless winds; our neighbors, one by one, fall at our side; and at the age of forty, sixty, eighty years, we "still live," to magnify the kindness of that Eye which never slumbers or sleeps. And yet, in spite of that care, multitudes daily rush into the arms of death by inadvertence, by thoughtlessness, by inconsiderations, and by the most unwarrantable, the most reckless exposures. The same care that is expended in saving a dollar, would many a time save a holy, human life. Abraham, Leviticus, Deuteronomy, or some other of the ancient notabilities, sold his title, his honor, for a bowl of soup; but he was so hungry he couldn't help it. That a woman before now has walked herself into a "spell" of sickness, if not to death, in searching for a ribbon, or dress-

pattern of a particular shade of color, and gave as a reason, that she couldn't help it; that multitudes of them sit up sewing till near midnight, ruin their eyes, and make themselves "cross as bears" for a whole week afterwards, by the over-tax on the system, and give, as an all-convincing reason, they couldn't help it; that others go into the kitchen to make pastry, cakes, and pies, while Bridget stands at her ease and looks complacently on, knowing that she is paid at the rate of eight dollars a month to oversee her mistress do her own work; the said mistress, getting overheated and exhausted, goes upstairs, throws herself on her bed, falls asleep, gets chilled, and wakes up to be an invalid for a week or two, and gives as a reason, she couldn't help it; that at another time similar results follow from her showing a servant how to sweep a floor, make a bed, or scrub the shelves to whiteness, because she couldn't help it; that doctors live on the Avenue, and doctors' families sport faultless equipages, with liveried servants, and fifteen hundred dollar match-horses in consequence of this rather strange mode of reasoning — cannot be truthfully denied, so determined do many seem to brave all providence, and to put all sense, common and uncommon, at defiance. A daughter goes to a ball or an opera, rejects gumshoes and a shawl as precautionary. She comes home in the rain, feet wet, body chilled, with a week's illness, and reasons thus: "I couldn't help it. I was there, and was obliged to come home." Ye happy husbands! how many times have you been "shut up" by this adroit mode of handling an argument on the part of your divinities? And how often patience has *not* had her perfect work when you have seen the utter falsity of the argument, but yet did not exactly "see your way clear;" in other words, hadn't sense enough to flash out the absurdity in a single, all-convincing utterance? How often this has happened, you must report yourselves. But be candid. Are you not too mad half the time to do anything but grit the teeth, and say nothing? But these things are so, because, — because we have — hem! — "hearn tell!" The real meaning of the expression, "I couldn't help it," is, I didn't choose to help it; in other words, there was an inability to act wisely, or an ignorance of cause and effect, which are equally criminal, often ending, as these things do, in tedious invalid-

ism, at a ruinous expense of the husband's time and means, or in leaving whole families of motherless children to grow up uncared for, if not driven from their homes, by some designing or heartless successor; driven into stranger families; driven into ill-assorted or unwilling marriages; driven into neglect, to want, to temptation, to the acceptance of wages for accursed deeds. Health is a duty, its loss a crime.

FARMERS' WIVES OVERTAXED.

THERE is scarcely any lot in life, in this country, which promises so much quiet enjoyment, such uniform health, and uninterrupted prosperity, as that of a gentleman farmer's wife; of a man who has a well-improved, well-stocked plantation, all paid for, with no indebtedness, and a sufficient surplus of money always at command to meet emergencies, and to take advantage of those circumstances of times, and seasons, and changing conditions which are constantly presenting themselves. Such a woman is incomparably more certain of living in quiet comfort to a good old age than the wife of a merchant-prince, or one of the money-kings of Wall Street; who, although they may clear thousands in a day, do, nevertheless, in multitudes of cases, die in poverty, leaving their wives and daughters to the sad heritage of being slighted and forgotten by those who once were made happy by their smiles; and to pine away in tears and destitution. On the other hand, it is often a sad lot, indeed, to be the wife of a farmer who begins married life by renting a piece of land, or buying a "place" on credit, with the moth of "interest" feeding on the sweat of his face every moment of his existence.

The affectionate and steady interest, the laudable pride, and the self-denying devotion which wives have for the comfort, prosperity, and respectability of their husbands and children, is a proverb and a wonder in all civilized lands. There is an abnegation of self in this direction, as constant as the flow of time; so loving, so uncomplaining, so heroic, that if angels make note of mortal things, they may well look down in smiling admiration. But it is a melancholy and undeniable

fact, that in millions of cases, that which challenges angelic admiration fails to be recognized or appreciated by the very men who are the incessant objects of these high, heroic virtues. In plain language, in the civilization of the latter half of the nineteenth century, a farmer's wife, as a too general rule, is a slave and a drudge; not of necessity, by design, but for want of that consideration, the very absence of which, in reference to the wife of a man's youth, is a crime. It is, perhaps, safe to say, that on three farms out of four, the wife works harder, endures more, than any other on the place; more than the husband, more than the "farm-hand," more than the "hired help" of the kitchen. Many a farmer speaks to his wife, habitually, in terms so imperious, so impatient, so petulant, that, if repeated to the scullion of the kitchen, would be met with an indignant and speedy departure, or if to the man-help, would be answered with a stroke from the shoulder, which would send the churl reeling a rod away!

In another way a farmer inadvertently increases the hardships of his wife; that is, by speaking to her or treating her disrespectfully in the presence of the servants or children. The man is naturally the ruling spirit of the household, and if he fails to show to his wife, on all occasions, that tenderness, affection, and respect which are her just due, it is instantly noted on the part of menials, and children, too, and they very easily glide into the same vice, and interpret it as an encouragement to slight her authority, to undervalue her judgment, and to lower that high standard of respect which of right belongs to her. And as the wife has the servants and children always about her, and is under the necessity of giving hourly instructions, the want of fidelity and promptness to these is sufficient to derange the whole household, and utterly thwart that regularity and system, without which there is no domestic enjoyment, and but little thrift on the farm.

The indisputable truth is, that there is no other item of superior, or perhaps equal importance, in the happy and profitable management of any farm, great or small, than that every person on it should be made to understand, that deference, and respect, and prompt and faithful obedience should be paid, under all circumstances, to the wife, the mother, and the mistress; the larger the farm, the greater interests there

are at stake. If poor, then the less ability is there to run the risk or losses which are certain to occur in the failure of proper obedience. An illustration: a tardy meal infallibly ruffles the temper of the workmen, and too often of the husband; yet all the wife's orders were given in time; but the boy has lagged in bringing wood; or the cook failed to put her loaf to bake in season, because they did not fear the mistress, and the master was known not to be very particular to enforce his wife's authority. If by these causes a dinner is thrown back half an hour, it means, on a good-sized farm, a loss of time equivalent to the work of one hand a whole day; it means the very considerable difference between working pleasantly and grumblingly the remainder of the day; it means in harvest-time, in showery weather, the loss of loads of hay or grain.

Time, and money, and health, and even life itself, are not unfrequently lost by a want of promptitude on the part of the farmer in making repairs about the house, in procuring needed things in time, and failing to have those little conveniences which, although their cost is even contemptible, are, in a measure, practically invaluable. I was in a farmer's house one night; the wife and two daughters were plying their needles industriously by the light of a candle, the wick of which was frequently clipped off by a pair of scissors. I asked the husband why he did not buy a candle-snuffer. "O, the scissors are good enough." And yet he owned six hundred acres of fine grazing lands, and every inch paid for. I once called on an old friend, a man of education, and of a family loved and honored all over his native State. The buildings were of brick, in the centre of an inherited farm of several hundred acres. The house was supplied with the purest, coldest, and best water, from a well in the yard; the facilities for obtaining which were a rope, one end of which was tied to a post, the other to an old tin pan, literally. The discomfort and unnecessary labor involved in these two cases, may be estimated by the reader at his leisure.

I know it to be the case, and have seen it on many Western farms, when firewood was wanted, a tree was cut down and hauled bodily to the door of the kitchen; and when it was all gone, another was drawn up to supply its place; giving the

cook and the wife, green wood with which to kindle and keep up their fires.

There are thousands of farms in this country, where the spring which supplies all the water for drink and cooking, is from a quarter to more than half a mile distant from the house, and a "pailful" is brought at a time, involving five or ten miles' walking in a day, for months and years together; when a man in half a day could make a slide, and with a fifty-cent barrel could in half an hour deliver, at the door, enough to last the whole day. How many weeks of painful and expensive sickness; how many lives have been lost, of wives, and daughters, and cooks, by being caught in a shower between the house and the spring, while in a state of perspiration or weakness, from working over the fire, cannot be known; but that they may be numbered by thousands, will not be intelligently denied.

Many a time a pane of glass has been broken out, or a shingle has been blown from the roof, and the repair has not been made for weeks or many months together; and for want of it have come agonizing neuralgias; or a child has waked up in the night with the croup, to get well only with a doctor's bill, which would have paid twenty times for the repair; even if a first-born has not died, to agonize a mother's heart to the latest hour of life; or the leak in the roof has remained, requiring the placing of a bucket, or the washing of the floor at every rain; or the "spare bed" has been wetted and forgotten; some visitor, or kind neighbor, or dear friend has been placed in it, to wake up to a fatal fever, as was the case with the great Lord Bacon.

Brutalities are thoughtlessly sometimes, and sometimes recklessly, perpetrated by farmers on their wives, as follows: A child, or other member of the family is taken sick in the night; the necessary attention almost invariably falls on the wife, to be extended to a greater part, if not the whole night. Wearied with the previous day's duties, with those solitudes which always attend sickness, with the responsibilities of the occasion, and a loss of requisite rest, the wife is many times expected to "see to breakfast" in the morning, as if nothing had happened. The husband goes to his work, soon becomes absorbed in it, and forgets all about the previous night's

disturbance ; meets his wife at the dinner-table ; notices **not** the worn-out expression on her face ; makes no inquiry as to her feelings ; and if anything on or about the table is not just exactly as it ought to be, it is noticed with a harshness which would be scarcely excusable if it had been brought about with a deliberate calculation.

The same thing occurs multitudes of times during the nursing periods of mothers ; how many nights a mother's rest is broken half a dozen times by a restless, crying, or ailing infant, every mother and observant man knows ; in such cases, the farmer goes into another room, and sleeps soundly until the morning ; and yet, in too many cases, although this may be, and is repeated several nights in succession, the husband does not hesitate to wake his wife up with the information that it is nearly sunrise ; the meaning of which is, that he expects her to get up and attend to her duties. No wonder that, in many of our lunatic asylums, there are more farmers' wives than any other class ; for there is no fact in medical science more positively ascertained, than that insufficient sleep is the most speedy and certain road to the madhouse ; let no farmer, then, let no mechanic, let no man, who has any human sympathy still left, allow his wife to be waked up in the morning, except from very urgent causes ; and further, let them give every member of the household to understand that quietude about the premises is to be secured always until the wife leaves her chamber ; thus having all the sleep which nature will take, the subsequent energy, cheerfulness, and activity which will follow, will more than compensate for the time required to "get her sleep out," not only as to her own efficiency, but as to that of every other member of the household ; for let it be remembered that a merry industry is contagious.

There are not a few farmers whose imperious wills will not brook the very slightest dereliction of duty on the part of any hand in their employ ; and whose force of character is such, that everything on the farm, outside the house, goes on like clockwork. They look to their wives to have similar management indoors ; and are so swift to notice even slight shortcomings, that at length their appearance at the family table has become inseparable from scenes of jarring, fault-finding, sneering, depreciating comparisons, if not of coarse

vituperation, of which a savage might well be ashamed ; and all this, simply from the failure to remember that they have done nothing to make the wife's authority, in her domain, as imperative as their own ; they make no account of the possible accidents of green wood to cook with ; of an adverse wind which destroys the draught of the chimney ; of the breaking down of the butcher's cart, or the failure of the baker to come in time ; they never inquire if the grocer has not an inferior article, or an accident has befallen the stove or some cooking utensil. It is in such ways as these, and millions more like them, that the farmer's wife has her whole existence poisoned by those daily tortures which come from her husband's thoughtlessness, his inconsideration, his hard nature, or his downright stupidity. A wife naturally craves her husband's approbation. "Thy desire shall be to thy husband," is the language of Scripture ; which, whatever may be the specific meaning of the quotation, certainly carries the idea that she looks up to him, with a yearning inexpressible, for comfort, for support, for smiles and sympathy ; and when she does not get these, the whole world else is a waste of waters, or life a desert, as barren of sustenance as the great Sahara. But this is only half the sorrow ; when in addition to this want of approbation and sympathy, there comes the thoughtless complaint ; the remorseless and repeated fault-finding, and the contemptuous gesture, when all was done that was possible under the circumstances — in the light of treatment like this, it is not a wonder that settled sadness and hopelessness is impressed on the face of many a farmer's wife, which is considered by the thoughtful physician as the prelude to that early wasting away, which is the lot of many a virtuous, and faithful, and conscientious woman.

The attentive reader will not fail to have observed, that the Jerelictions adverted to, on the part of farmer husbands, are not regarded necessarily as the result of a perverse nature ; but rather, in the main, from inconsideration or ignorance ; but from whatever cause, the effect is an unmixed evil ; and it is to be hoped that our religious papers, and all agricultural publications, will persistently draw attention to these things, so as to excite a higher sentiment in this direction. It can be done and ought to be done ; and high praise is justly due to

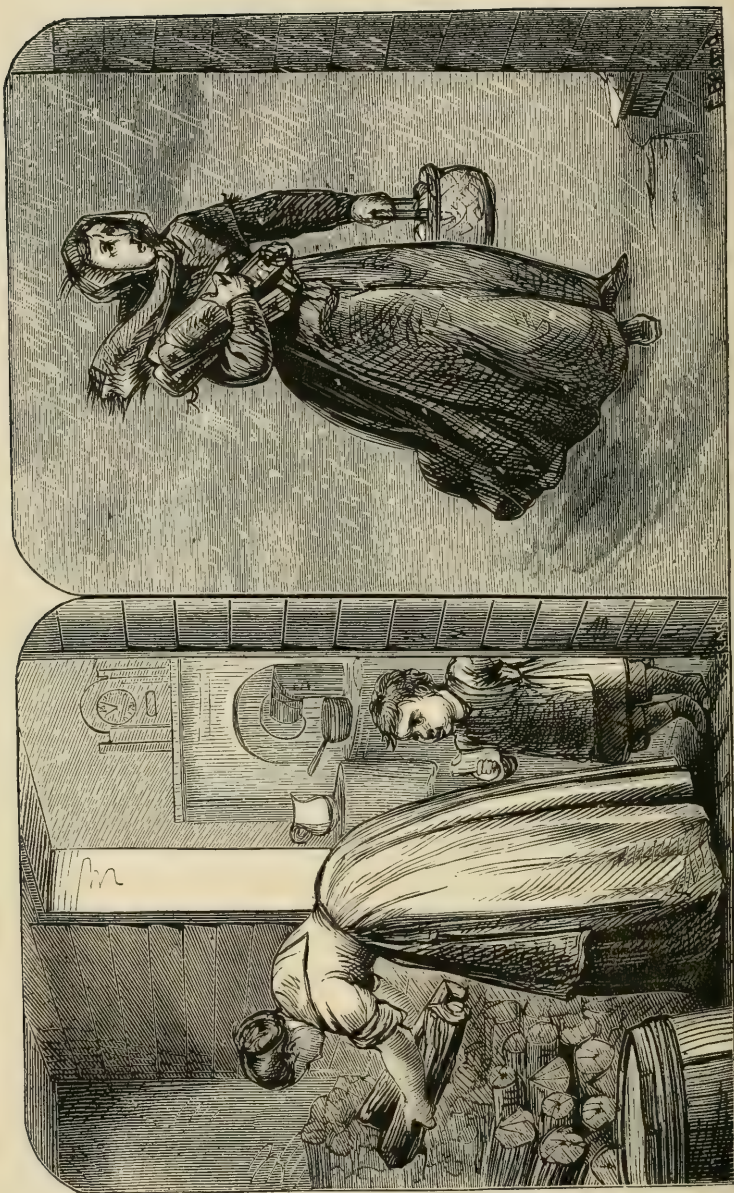
the Honorable the Commissioner of the Agricultural Department, in that he has expressly desired that an article should be written on the subject of the hardships and the unnecessary exposures of farmers' wives, to the end that information and instruction should be imparted in this direction; it is at once an evidence of a high and manly and generous nature.

There are some suggestions to be made with a view to lightening the load of farmers' wives, the propriety, the wisdom, and advantages of which, cannot fail to be impressed on every intelligent mind.

1. A timely supply of all that is needed about a farmer's house and family, is of incalculable importance; and when it is considered that most of these things will cost less to get them in season, and also that a great deal of unnecessary labor can be avoided by so doing, it would seem only necessary to bring the fact distinctly before the farmer's mind, to secure an immediate, an habitual, and a life-long attention. The work necessary to keep a whole household in easily running order, is very largely curtailed by having everything provided in time, and by taking advantage of those little domestic improvements devised by busy brains, and which are brought to public notice weekly, in the columns of such papers as the *Scientific American*, of New York, for two dollars a year; in fact, it is of such a practical nature as to household matters, that the writer has heretofore repeatedly suggested its patronage to the agricultural community, in spite of its repelling name to the more unlearned folk, who too often attach the idea of abstruseness, of difficulty of apprehension, to anything which has the word "scientific" attached to it; not knowing that it is the very essence of true science, its end and aim, to bring all truth to the easy comprehension of ordinary minds.

2. It requires less time and less labor to have the winter's wood for house-heating and cooking brought into the yard, and piled up cosily under a shed, or placed in a wood-house, in November, than to put it off until the ground is saturated with water, allowing the wheels to sink to the hub in mud; or until the snow is so deep as to make wheeling impossible.

3. It is incalculably better to have the potatoes and other vegetables gathered and placed in the cellar, or in an out-house



FARMERS' WIVES OVERTAXED.

near by in the early fall, so that the cook may get at them under cover, than to put it off, week after week, until near Christmas; compelling the wife and servants, once or twice every day, to leave a heated kitchen, and, most likely, with thin shoes, go to the garden with a tin pan and a hoe, to dig them out of the wet ground, and bring them home in slosh or rain. The truth is, it perils the life of the hardiest persons, while working over the fire in cooking or washing, to go outside the door of the kitchen for an instant; a damp, raw wind may be blowing, which, coming upon an inner garment, throws a chill, or the clamminess of the grave over the whole body in an instant of time, to be followed by the reaction of fever, or fatal congestion of the lungs; or, by making a single step in the mud, which is, in tens of thousands of cases, allowed to accumulate at the very door-sill, for want of a board or two, or a few flat stones, not a rod away.

4. No farmer's wife, who is a mother, ought to be allowed to do the washing of the family; it is perilous to any woman who has not a vigorous constitution. The farmer, if too poor to afford help for that purpose, had better exchange a day's work himself. There are several dangers to be avoided while at the tub, — it requires a person to stand for hours at a time; this is a strain upon the young wife or mother which is especially perilous; besides, the evaporation of heat from the arms, by being put in warm water and then raised in the air alternately, so rapidly cools the system, that inflammation of the lungs is a very possible result; then, the labor of washing excites perspiration and induces fatigue; in this condition the body is so susceptible to taking cold, that a few moments' rest in a chair, or exposure to a very slight draught of air, is quite enough to cause a chill, with results painful, or even dangerous, according to the particular condition of the system at the time. No man has a right to risk his wife's health in this way, however poor, if he has vigorous health himself; and, if poor, he cannot afford, for the five or six shillings which would pay for a day's washing, to risk his wife's health, her time for two or three weeks, and the incurring of a doctor's bill, which it may require painful economies for months to liquidate.

5. Every farmer owes it to himself, in a pecuniary point of

view, and to his wife and children, as a matter of policy and affection, to provide the means early for clothing his household according to the seasons, so as to enable them to prepare against winter especially. Every winter garment should be completed by the first of November, ready to be put on when the first winter day comes. In multitudes of cases valuable lives have been lost to farmers' families by improvidence as to this point. Most special attention should be given to the under-clothing; that should be prepared first, and enough of it to have a change in case of an emergency or accident. Many farmers are even niggardly in furnishing their wives the means for such things; it is far wiser and safer to stint the members of his family in their food, than in the timely and abundant supply of substantial under-clothing for winter wear. It would save an incalculable amount of hurry and its attendant vexations, and also of wearing anxiety, if farmers were to supply their wives with the necessary material for winter clothing as early as midsummer. In this connection it would be well for farmers to learn a lesson of thrift from some of our long-headed city housewives; it is, particularly, the habit of the well-to-do, the forehanded, and the rich, by which they legally and rightfully get at least twenty per cent. for their money; it is, simply, to purchase the main articles of clothing at the close of any season, to be made up and worn the corresponding season of next year. Merchants uniformly aim, especially in cities, to "close out" their stocks, for example, for the winter, at the end of winter or beginning of spring; they consider it profitable to sell out the remnant of their winter stock in March, at even less than cost; for, on what they get for these remnants, they make three profits, — on the spring, the summer, and the fall goods; whereas, had they laid by their winter stock, they would have had but one profit, from which would have to be deducted the yearly interest, storage, and insurance. Thus, by purchasing clothing materials six or eight months beforehand, the farmer not only saves from twenty to forty per cent of the first cost, but gives his wife the opportunity of working upon them at such odds and ends of time as would otherwise be unemployed, in a measure, and would enable her, also, to have everything done in a better manner, simply by having abundant time, thus

avoiding haste, vexation, solicitude, and disappointment, for nothing so clouds a household as a sense of being behindhand, and of the necessity of painful hurry and effort.

6. Few things will bring a more certain and happy reward, than for him to remember his wife is a social being, that she is not a machine, and, therefore, needs rest, and recreation, and change. No farmer will lose in the long run, either in money, health, or domestic comfort, enjoyment and downright happiness, by allotting one afternoon in each week, from midday until bedtime, to visiting purposes. Let him, with the utmost cheerfulness and heartiness, leave his work, dress himself up, and take his wife to some pleasant neighbor's, friend's, or kinsman's house, for the express purpose of relaxation from the cares and toils of home, and for the interchange of friendly feelings and sentiments, and also as a means of securing that change of association, air, and food, and mode of preparation, which always wakes up the appetite, invigorates digestion, and imparts a new physical energy, at once delightful to see and to experience; all of which, in turn, tend to cultivate the mind, nourish the affections, and to promote that breadth of view in relation to men and things which elevates, and expands, and ennobles, and without which the whole nature becomes so narrow, so contracted, so jejune and uninteresting, that both man and woman become but a shadow of what they ought to be.

7. Let the farmer never forget that his wife is his best friend, the most steadfast on earth, would do more for him in calamity, in misfortune, and sickness, than any other human being, and that on this account, to say nothing of the marriage vow, made before high heaven and before men, he owes to the wife of his bosom a consideration, a tenderness, a support, and a sympathy, which should put out of sight every feeling of profit and loss the very instant they come in collision with his wife's welfare, as to her body, her mind, and her affections. No man will ever lose in the long run by so doing; he will not lose in time, will not lose in a dying hour, nor in that great and mysterious future which lies before all.

8. There are "seasons" in the life of women, which, as to some of them, so affect her general system, and her mind also,

as to commend them to our warmest sympathies, and which imperatively demand from the sterner sex the same patience, and forbearance, and tenderness, which they themselves would want meted out to them if they were not of sound mind. At these times, some women, whose uniform good sense, propriety of deportment and amiability of character command our admiration, become so irritable, fretful, complaining, quarrelsome, and unlovely, as to almost drive their husbands mad; their conduct is so inexplicable, so changed, so perfectly causeless, that they are almost overcome with desperation, with discouragement, or indignant defiance of all rules of justice, of right, or of humanity. The ancients, noticing this to occur to some women for a few days in every month, gave it the appellation of "Lunacy," Luna being the Latin name for moon or monthly. Some women, at such times, are literally insane, without their right mind; and, as it is an infliction of nature, far be it from any husband, with the feelings of a man, to fail, at such times, to treat his wife with the same kind care, and extra tenderness, and pitying love, that he would show to a demented only child. The skilful physician counsels, in such cases, the scrupulous avoidance of every word, or action, or even look, which, by any possibility, could irritate the mind, excite the brain, or wound the sensibilities, and, as far as possible, to yield, gracefully and good-naturedly, to every whim and every caprice, to seem to control in nothing, to yield in all things; under these calming influences the mind sooner resumes its wonted rule, the heart gushes out in new loves, and wakes up to a warmer affection than was ever known before. A misunderstanding of the case, and an impatient resistance at all points, has, before now, driven women to desperation, to a life-long hate, to suicide, or to a fate worse than all, — to peer through the iron bars of a lunatic's cell for a long and miserable lifetime. Let every husband who has a human heart mature the subject well.

9. In these and other peculiar states of the system, arising from nervous derangement, women are sometimes childish, and various curious phenomena take place; there is an inability to speak for a moment or a month, the heart seems to "jump up in the mouth," or there is a terrible feeling of impending suffocation; at other times there are actual convul-

sions, or an uncontrollable bursting out into tears; these, and other disagreeable phenomena, are derisively and unfeelingly called "hysterics," or "nervousness;" but they are no more unreal to the sufferer than are the pains of extraction for "nothing but the toothache." These symptoms are not unfrequently set down to the account of perverseness, when it should no more be done than to call it perversity to break out in uncontrollable grief at the sudden information of the death of the dearest friend on earth. The course of conduct to be pursued in cases of this kind is at once the dictate of science, of humanity, and of common sense; it is to sympathize with and soothe the patient in all ways possible, until the excess of perturbation has passed away, and the system calms down to its natural, even action.

10. Unless made otherwise by a vicious training, a woman is as naturally tasteful, tidy, and neat in herself, and as to all her surroundings, as the beautiful canary which bathes itself every morning, and will not be satisfied until each rebellious feather is compelled to take the shape and place which nature designed. It is nothing short of brutality to war against those pure, elevating, and refining instincts of a woman's better nature; and it is a husband's highest duty, his interest, and should be his pleasure and his pride, to sympathize with his wife in the cultivation of these instincts, and to cheerfully afford her the necessary means, as far as he can do so consistently. No money is better spent on a farm, or anywhere else, than that which enables the wife to make herself, her children, her husband, and her house appear fully up to their circumstances. The consciousness of a torn or buttonless jacket or soiled dress degrades a boy or girl in their own estimation; and who that is a man does not feel himself degraded under the consciousness that he is wearing a dirty shirt? The wife who is worthy of the name will never allow these things if she is provided with means for their prevention; and it is in the noble endeavor to maintain, for herself and family, a respectability of appearance which their station demands, with means and help far too limited, which so irritates, and chafes, and annoys her proper pride, that, many a time, the wife's heart, and constitution, and health are all broken together. This is the history of multitudes of farmers' wives;

and the niggardly natures which allow it, after taking an intelligent view of the subject, are simply beneath contempt. What adds to the better appearance of the person, elevates; what adds to the better appearance of a farm, increases its value and the respectability of the occupant; so that it is always a good investment, morally and pecuniarily, for a farmer to supply his wife generously and cheerfully, according to his ability, with the means of making her family and home neat, tasteful, and tidy. A dollar's worth of lime, a shilling ribbon, or a few pennies' worth of paint, may be so used as to give an impression of life, of cheerfulness, and of thrift about a home altogether beyond the value of the means employed for the purpose.

Finally, let the farmer always remember that his wife's cheerful and hearty coöperation is essential to his success, and is really of as much value in attaining it, all things considered, as anything that he can do; and as she is very certainly his superior in her moral nature, it legitimately follows that he should not only regard her as his equal in material matters, but should habitually accord to her that deference, that consideration, and that high respect, which is of right her due, and which can never fail to impress on the children and servants, who daily witness it, a dignity and an elevation of manner, and thought, and feeling, and deportment, which will prove to all who see them, that the wife is a lady and the husband a man, a gentleman; and a large pecuniary success, with a high moral position and wide social influence, will be the almost certain results.



WHEN BEGAN WE?

WE end never! for the soul is immortal, and cannot die. When the soul's existence commences is as yet a conjecture. Nor can we tell when the immaterial first takes up its dwelling with the material; when the soul enters the body. But this we do know: that, at a point when the man that is to be is so minute as to require the microscope to determine whether it exists or not, the first faint outlines of the new being are

defined to be a nervous system. The very first step cognizable to us, which nature takes to make a man a living soul, is to prepare the machinery, so to speak, through which that soul is to manifest itself. It is the nervous system which first begins to live, and to appropriate to itself those materials of growth which eventually become the human body, and make a man. Nothing can be clearer than that the nervous system of the new being is connected with and is dependent on that of the parent, and that the hues, the impressions of the young, depend on the character of those of the parent. If, at this time, the parent is in perfect health, and so remains, it is fair to presume that the child will be born in perfect health, body and mind. These statements make the strongest possible appeal to all who may become mothers, to make it their constant study, their steady aim and effort, to secure a healthful condition of the body, and a state of mind which shall be, uniformly, all that the mother desires the child to possess — piety, integrity, dignity, and an elevation of soul which proves relationship to the Infinite. If the mother that is to be, wishes her child to possess vigorous, manly health, she must cultivate the strictest personal cleanliness, extending to the most minute item pertaining to the human body; she must eat with regularity, not oftener than thrice a day; she must keep her feet, by all possible means, always dry and warm; her sleep must be early, and of the greatest abundance that nature can possibly take out of daylight; one half of each day should be spent in open-air activities; and nearly all the time of in-door should be employed in cheerful, interesting, active work, constantly diversified, so as not to overtax one set of muscles, and leave others comparatively idle. The very best course to pursue is, to take a part in everything going on, in fact, "everything by turns, but nothing long." One of the most important items of advice that can be given in this connection is, that an hour or two should be spent in walking in the open air, at two or three different times, until the very last. Nothing so certainly, so safely, and so pleasantly contributes to an easy deliverance. A volume could be given of the most strikingly illustrative facts, but the single sentence must suffice. Let it be pondered well; let the father insist upon it, encourage it, and do all he can to make its perform-

ance easy and agreeable. These, with regular daily, bodily habits, would add, incalculably, to the sum total of human happiness; whilst by their neglect, by simply passing the time in eating, lounging, and listlessness, in the wearing, irritating inactivities of a boarding-house, or hotel life, monsters in bodily shape, and imbeciles in mind, are constantly thrown out on society, to be disgusted by their presence, or to be taxed by their confinement in some insane retreat, or some friendly asylum.

As certainly as one end of a telegraph-wire is answered at the other, so certainly do the nervous conditions of the new being and the parent answer to one another, only with this difference: the telegraph responds from either end; in the case in hand, influences go out from the parent only. What kind of a character, then, shall be impressed on the coming man depends upon the abiding states of mind of the mother. The material was made to her hand; it is her part to mould it; to her are the destinies of this coming man committed, and the responsibilities are fearful. She gives the hues to an existence which is immortal, and which it must bear for good or ill all along the way of that immortality, saving the modifications which Divinity may make. The true mother, then, will not, at such an interesting, such a momentous period of her existence, allow her mind to be absorbed in questions of what she shall eat and what she shall drink, and thus give a gourmand to the world; she will not luxuriate in the frivolities of dress, in the study of the fashions, the dissipations of society, nor yield herself to the seductions of the courtier, the flatterer, and the ladies' man, and thus add another to the throng of the giddy-minded, the empty-headed, and the inane; nor let her pine in pettishness and anger for what is now beyond her reach, — for a position in circles and sets above her present sphere; let her not call in question the wisdom, the benevolence, or the justice of the wise and kind Father of all for her allotment in life; let her not employ the mind in irritating and wearing envies and jealousies, in carping criticisms, in wearing, wasting complaints, in oppressive forebodings of ills to come; let her, on the contrary, war against all these with the whole energy of her nature, regarding them as her worst enemies, and the bane of domestic life. Let her



A MOTHER'S RESPONSIBILITY.

constantly look at the sunshine and the sky, the leaf and the flower; let her take the first step towards all true elevation, the contemplation of individual unworthiness of any blessing the merciful One could bestow; then look around upon the innumerable ones enjoyed; and next wake up in gladsome gratitude, that such a profusion of goodness should come to one so insignificant, from the generous hand of Omnipotence. Then there will begin to flow in upon the heart, all the time, a perfect flood of elevating emotions; there will be joy and gladness; there will be life and light; there will be mirth and song; there will be mercy and magnanimity; there will be sympathy and beneficence; and purity and truth, generosity and nobleness of nature, will color the whole character, to be perpetuated in a long line of generations to come. A mother's responsibility! who can measure it? She has the moulding of the race, for good or ill, in a measure second only to the God who made her! And honored far, far above kings, and conquerors, and potentates, be she, however lowly may be her position among the millions of earth, who most deeply feels these responsibilities, and who most humbly endeavors to perform them according to her ability, leaning, meanwhile and always, on Him whose kingdom ruleth over all.

CURIOSITIES OF BREAD.

THERE is Divine authority for saying that "bread is the staff of life." As to food, it is our main stay; we never get tired of it; it is always palatable when we are hungry, as is cold water when we are thirsty. But cold water is made more refreshing, and bread is made more nutritious, by the introduction of a gas, which, if breathed into the lungs in its unmixed, pure state, causes instant death.

We turn with disgust from eating anything that is rotten, that is, in a state of decay; and yet, in the middle of the nineteenth century, the "loaf" upon our tables is itself rotten in part, — the product of rottenness and whiskey! But a new light has risen upon our world; for bread is now made which

contains no alcohol ; which does not require any putrefactive process, contains no alum, nor soda, nor saleratus ; no emanation from the sweaty hands of a greasy cook, nor aught of those ten semicircular lines of black which bound the digital extremities of the queen of the kitchen ; nor does it ever become sodden or sour. This new bread is made of flour and water, into which, when mixed, is forced carbonic acid gas, which, although so deadly to the lungs, makes all the difference between the sparkling water of the spring and the flatness of long-standing water, or that which has been once warmed ; furthermore, from the time the flour is taken from the mill, until the loaf is baked, human hands do not touch it.

Now, however much the mouths of our country friends may water at the very thought of so deliciously pure and clean an article, they must prepare themselves for some disappointment at the announcement, that it *is said* not to be economically made, except in large quantities. If every family made its own bread in this way, the great big bakery, on the opposite side of the way, would collapse immediately.

But how has "light bread" been made hitherto ? By the aid of this same carbonic acid gas, and in this wise : If water is mixed with flour simply, and the dough is thus baked, it is as heavy as lead and as hard as a rock, because the flour is so fine the particles lie close together, and form a compact, sodden mass ; hence it became necessary, in order to have the bread "light," to introduce something between the particles of flour, so as to keep them apart, and allow the heat to get around them and "cook" them. To accomplish this, an agency was necessary, as subtile and unsubstantial as thin air itself ; otherwise the heat would be kept away from each particle of flour, and would as effectually prevent the process of cooking as would the flour itself. To this end, some ancient gourmand set his wits to work, or else, by some fortunate accident, made the discovery that "rising," or "yeast," introduced into the dough, and allowed to remain for a few hours, accomplished the object. Whether he got out a patent forthwith, or more generously spread his knowledge on the wings of the wind, — as we doctors do, as soon as we are satisfied, beyond all mistake or cavil, that some valuable new remedy

has been discovered, — cannot now be known ; at all events, the patent has long since run out, and yeast, and rising, and leaven are all public property.

Fermentation and rotting are the vulgar and select names for one and the same thing, meaning "destructive decay," decomposition. When a thing is fermenting, bubbles are seen forming, and rising, and breaking ; each bubble contains a light, thin air, called carbonic-acid gas ; this gas, when a little warmed, begins to rise up through the dough, and would go up to the sky instant, but it can't get out ; it is a regular prisoner of war ; it is literally bagged, surrounded, sewed-up, cabined, cribbed, confined, as helpless as a baby until it gets big ; then it breaks away in high dudgeon, *nolens volens*, and scampers off to the regions of space. In the mean time, however, the bread has baked, and there is no further use for the prisoner at the bar ; in fact, the more speedily he makes off with himself the better ; for only until he has teetotally vamoused the ranche, does the bread become "stale," and really fit to eat, healthfully speaking. Hence the propriety of exposing a new-baked loaf to the air.

But what prevents the carbonic-acid gas from escaping the instant it is formed ? Flour contains a kind of glue ; the gas, rising, is caught by this glue, in the manner of pushing your finger upward under a spread newspaper, or the blowing up of soap-bubbles ; each particle of gas expands as it gets warmer, and tends to carry away the detaining particle or sheet of gluten before it, and thus is made the numerous honey-comb cells which are seen on a cut loaf of bread. The eye can even discover, on the side of a large cell, a glazy or shiny lining, — this is the dried gluten, bladder-like.

If the heat is too great, the carbonic-acid gas expands too rapidly, and bursts its envelope, as soap-bubbles will burst if you blow too hard, and the bread will be heavy. If there is not warmth enough, the dough begins to decompose, to rot itself, and the bread is sour. But, in the new process, the gas is forced in at once ; and from the time the dough is mixed, until the bread is delivered from the oven, one hour passes. Hence, as no sour rising or yeast is put in the dough, there is nothing to communicate its sourness, and no time is

allowed for fermentation to be originated. This is the only known method of producing absolutely pure wheaten bread of nature's own constituents; and doubtless the time will come when means will be devised for making "aerated bread," economically, in families.

WHY DON'T HE DIE ?

PRO NOXO, according to newspaper writers, has been, periodically, on his last legs for at least half an age; and yet, although born in 1792, and has had a stormy reign, Pius the Ninth still lives, because he is a philosopher. In the first place, he has great benignity of disposition; writers agree in saying, that, on the very first instant the eyes light upon his features, an indescribably winning effect is produced from the conviction of an inherent kindness of nature dwelling within. In the second place, the venerable Pontiff has an extraordinary predilection for the greatest cleanliness of person, which is said to be next to godliness. In the third place, the simplicity of his diet is a model for all mankind. His breakfast is made of a piece of bread and a mixture of chocolate and coffee, at about nine o'clock in the morning. He dines alone, takes a short nap, and takes a drive, at four o'clock in the afternoon, to the country, where he walks about for an hour, and returns home at six o'clock, and works about four hours, and goes to bed, thus not eating but twice a day. In summer time, the former Popes used to order refreshments of sherbets, ice-creams, and various cooling drinks and pastries; but the Papal head takes a single orange, cuts it and squeezes it in a glass; and, indeed, there is nothing better to cool a person off in a warm day than an orange or a lemon, not only possessing considerable nutriment, but containing an acid, which, in its action on the general system, is the very best antagonist of fever. It is said that the "Holy Father" lives as simply and economically as when he was an obscure priest; that then one dollar a day supplied his table, and so it does now. The practical result of such an abstemious life is that "His

Holiness," at the age of seventy-seven years, possesses an excellent constitution, is above the middle stature, has a full, broad chest, and bids fair to live many a long day to come.

If any man or woman of forty-five or over, not engaged in hard manual labor, especially the studious, sedentary, and indoor livers, would take but two meals a day for one month, the second not being later than three in the afternoon, and absolutely nothing afterwards, except it might be, in some cases, an orange, or lemon, or cup of warm drink, such as tea, broma, sugar-water, or ice-cream, there would be such a change for the better in the way of sounder sleep, a feeling, on waking, of having rested, an appetite for breakfast, a buoyancy of disposition during the day, with a geniality of temper and manner, that few, except the animal and the glutton, would be willing to go back to the flesh-pots of Egypt.

A SAD REFLECTION.

ONE of the heart-sorrows which few parents escape, who live to see their children nearly grown, is the early disposition, which both sons and daughters show, to throw off parental control, and exercise their own judgment in all that pertains to practice and principle.

Youth is vain, hopeful, dogmatic, and impatient. At sixteen, seventeen, and even earlier, they have already regarded it as a settled fact that they are largely wiser than those who have gone before. They consider it as a weakness to be pitied; the fears and misgivings which bitter experience has burnt into the father's and mother's heart have left them all cut and scarred. If the counsels are given in the sternness of parental right, they are met with a feeling which soon grows into defiance; if given with the beseechings of a mother's undying affection, which still clings to a prayer, when command, and reason, and persuasion, all have failed, they look down on this deep solicitude, this heart-breaking anxiety, with a patronizing pityingness, and with silent neglect or com-

passionate smile, mingled with a feeling amounting almost to contempt for such useless earnestness, and they pass steadily on to courses which, sooner or later, work out their irretrievable ruin.

On a beautiful morning of the past spring-time, Dr. Alexander, standing at our door, his head whitening for the grave, and into which he has already passed, said in tones at once earnest, tremulous, and deep, "I cannot induce my son to forego the use of tobacco, although he sees in his father its mischievous effects."

That father had long since, with the will as well as with the intellect of a giant, dashed the chain of habit in pieces, doing it the moment he became convinced of the perniciousness of the practice, but not soon enough to have escaped the impress of its disastrous effects in enfeebled limbs and palsied tremblings, and that, too, when the hill-top of life had scarcely been reached as to years, but, in reality, as to him, passed a long time ago, one foot being already in the grave, the other on its crumbling verge.

The cruel heedlessness with which the youth of our time pass by the known wishes of their parents, as to what their parents well know would, in good time, add to their comfort, happiness, and prosperity, is a sign of the times, and merits a stern rebuke.

Parents may not complain of such neglect; they may not bring it distinctly to the notice of their wayward children; but their hearts are wounded for all that, and many is the tear that is dropped in secret for that selfsame cause; and the exclamation breaks up from the depth of their affliction, "Is it for this I have suffered, and watched, and toiled from their infancy up? Is it for this I have practised a life-long self-denial, and self-sacrifice, and weary, wasting labor, until my back is bent with years, my limbs stiffened with work, and my hand hard as bone itself?" and scalding tears flow plenteously down, else the overburdened heart would break in its agony.

Let every child, then, having any pretence to heart, or manliness, or piety, and who is so fortunate as to have a father or mother living, consider it a sacred duty to consult, at any reasonable personal sacrifice, the known wishes of such

a parent, until that parent is no more; and our word for it, the recollection of the same, through the after pilgrimage of life, will sweeten every sorrow, will brighten every gladness, will sparkle every tear-drop, with a joy ineffable. But be selfish still, have your own way, consult your own inclinations, yield to the bent of your own desires, regardless of a parent's commands, and counsels, and beseechings, and tears, and as the Lord liveth, your life will be a failure; because "the eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

PURE AIR A MEDICINE.

ON one occasion an English family became ill in midwinter. Medical advice was obtained, and the usual remedies applied for a long time, without producing any marked favorable change. All the physicians who heard of the circumstances were greatly puzzled to explain the case satisfactorily, even to themselves. At length, a pane of glass was accidentally broken in the only room of the house, and the inmates were so much taken up with their troubles, that it was either not noticed, or there was not time, or disposition, or ability, to repair the damage. All at once, however, the sick began to improve; the doctor's eyes were simultaneously opened a little wider, and he gave orders to let the window alone, with the result, that, in a short time, every member was entirely well.

Let every invalid who is as "'fraid as death" of a puff of pure air bear this suggestive incident in wise remembrance, the balance of his days; or, if an open door or window is not practicable, at least keep open the fireplace, and either have a little fire in it, or a liberal lamp, or a brisk jet of gas burning in it; this causes a draught up the chimney, and is a safe, easy, and efficient way of ventilating any sick-room — a ventilation which would save valuable lives in multitudes of instances.

POETRY, MUSIC, AND HEALTH.

MANY persons, when hungry, are so "ugly" and irritable, that they remind us of a parcel of starving pigs called up to the slop-trough of a farmer's kitchen; they will grunt, and push, and squeal, and bite one another with surprising vigor, until they get to eating fairly, when there is a sudden and all-pervading silence, with scarcely any evidence of life, except the wagging of their tails, in token of profound satisfaction with themselves and all the world; when perfectly filled, they retire in dignified silence, and take their siesta on the sunny side of some fence or wall, in the most benignant humor imaginable.

Children who are hungry often come to the table in the same mood; and, discreditable as the announcement may seem, many parents, not unpossessed of some excellent traits of character, exhibit, on their entrance into the dining-room, such a fretful and complaining nature, that any inquiry, however kind, courteous, or conciliating, is almost sure to be met with an insulting silence, an impatient reply, or a downright boorish rejoinder, showing, very conclusively, that in temper, in disposition, and nature, they are not much above "the brutes which perish." Many a notable, affectionate, and loving-hearted wife, after exercising all her ingenuity in preparing an inviting meal for her husband, often waits patiently, and yet vainly, for some expression which recognizes her fidelity to household duties; others, more unfortunate still, have no reward but querulousness and ungracious fault-finding. When the meal is over, these "monster" husbands return to their "right mind," and are every whit as gracious and good-natured as any other pigs.

There are some who are subject at periods to an ugliness of disposition, which excites a conjecture that possibly they may be "possessed of a devil," sometimes two or three, or more—transiently, at least; others there are, beyond all question, who have always had that companionship; and forty thousand woes be to the unfortunate individual who has such a yoke-fellow,—*the devil of habitual ill-nature*, beginning with the



early morning, ceasing only with the exhaustion which gives sleep.

There was known to be a cure for the acute form of this malady, three thousand years ago; for it was said of a certain king, that he was subject to these "spells" of devilishness, and that on one occasion the evil spirit left him, and he "was well," as soon as the skilful and handsome son of Jesse took down his harp and swept its strings with the fingers of an amateur. Whether there was an accompaniment of "thoughts that breathe and words that burn," is not certainly known, but as David has written some of the sweetest, and some of the sublimest poetry which has fallen from the pen of mortals, it is not impossible that he sang when he played; and the result certainly was, that whether it was music or recitation, or both, the evil spirit was put to flight, and the royal patient was pronounced "well," without the necessity of a strait jacket, pills, castor oil, or chloroform.

It is the fashion of the times, however, to take it for granted, that this evil spirit, whose origin is from below, the spirit of fretfulness, of dissatisfaction, of incessant fault-finding, and chronic ill-nature, as exhibited in domestic life, can by no possibility exist on the diviner side of the house; but, as a matter of course, can only be found in the lords of creation; hence, or for other reasons, every mother in the land is at more pains, and has more solicitude for her daughters' musical training, than for anything else, as if it were to be expected, as a matter of course, that all husbands had to be exorcised. And it is a fact, that if any man had forty thousand Beelzebubs tearing round within him, making a very Pandemonium in the household, every individual one would scamper off with the rapidity attributed in older times to a shot placed in particular circumstances on a shovel, the very instant that Beauty's voice swelled the notes, and tapered fingers swept the octaves.

While, therefore, it is philosophical to have our daughters learn music, it might be well to remember that "spirits differ." Some men have no ear for music,—have no music in their souls,—while all have more or less of human nature; more or less of the leaven of ill-temper, of impatience and wrathfulness, which is not amenable to the symphony of sweet sounds, but which is softened down to the lovingness of a baby's cooing at

the exhibition of a little common sense; of tidiness of person, of worldly prudence, of domestic management, and household handiness on the part of the wife. No man possessed of any force of character can bear with equanimity the daily observation of the fact, that what he brings into the house for the comfort and sustenance of his family is not taken care of, is destroyed by unprincipled servants, or used with a criminal lavishness which benefits nobody, and yet is an hourly injury to him, inasmuch as the fruit of his labor and his care is ruinously used.

The demon of deep dissatisfaction will take possession of the man who has any respect for himself, his family, and his social position, when he begins to find out that his wife "has no taste for housekeeping;" that this branch of domestic duty is left entirely to the servants, and, as a consequence, the carpets are moth-eaten the first summer; the costly furniture, in six months, looks as if it had been in use a dozen years; the rosewood is "nicked;" the sienite marble is stained with all the colors not belonging to it; the costliest velvets and tapestries are irremediably greased; while the walls are scratched and match-marked in every possible direction.

It cannot be a just matter of surprise, that a man should become possessed of an evil spirit, when he finds that as often as he presents his wife with a charming hat, with a splendid silk, with a magnificent set of furs, he is doomed in less than a week to find the "love of a bonnet" lying about, first on a bed, next on a centre-table, next hitched on to the hat-rack in the hall, as if it were a mere "hack," to be put on only when it was like to rain, or when going out to make "next door" a neighborly visit after nightfall; or if the costly silk, after the first wearing, has been hastily dumped down on the floor, or hurriedly crammed into a drawer, to be taken out with a hundred thousand unsightly creases; or if the diamond breastpin is broken, or the bracelet-guard lost, or a diamond is missing from the finger-ring after the first wearing. Not a less powerful means of bringing up an evil spirit into a man, is the finding his house all topsy-turvy when he comes home after the business of the day; the children crying, the servants "in a stew," while the wife is in a humor so ungracious, that the moment her husband enters the door, she begins with the vol-

ubility of a dozen ordinary women, to pour out one complaint after another, about every servant and every child; about the butcher, and the baker, and the milkman, ending with an intimation of a very unmistakable character: "It's your fault." And if, after all this, the five o'clock dinner is placed on the table at six, the potatoes hard, the roast beef black, the bread half dough, the milk sour, and the soup dishwatery, it cannot be surprising if evil spirits do catch him up and whisk him off to the village tavern, the grog-shop, the billiard-saloon, or the gaming-table, returning home later and later, until, after a while, he habitually enters his house in the small hours of the morning, beastly drunk, and with oaths, and curses, and savage blows, sometimes enforces those attentions to his more beastly wishes which the self-punished wife had not wit enough before to see the wisdom of giving voluntarily. It is too late, then, for any human music to charm such a man, or to tame and lay the evil spirit within him.

These things being so, it might be well, for city mothers especially, to have their daughters take fewer lessons in music, fewer in French, fewer in crochet-work, and more in common sense; more in domestic duties, such as sewing, knitting, patching, darning, dusting rooms, making beds, taking care of their own clothing and that of the smaller children; helping the mother in all possible ways,—thinking for her, planning for her, anticipating her wants, and desires, and directions; doing all these things not merely as a duty, but as a pleasure; doing them promptly, cheerfully, and lovingly, at all times, and under all circumstances; feeling the while that the child should be the servant, and the mother the served. No one can doubt that a daughter thus brought up, with frequent opportunities of trying her hand at making cake, baking a loaf, roasting a joint, boiling a potato, drawing a cup of tea, spreading a table, getting up a party, fitting her own dress, trimming her own bonnet, and being her own seamstress, would have a power over a man, all-controlling, in subduing his passions, in chastening his extravagances, and moulding his nature into a form, the very embodiment of all that is noble, manly, generous, and loving.

The music, then, which the wife should practise, in order to have a healthful influence over the physical, moral, and mental

nature of a man,—restraining him from vice, and crime, and gluttony, and late hours, and drunkenness,—and the poetry which she should recite to him every day are the music and poetry of a tidy home, of cleanly and well-behaved children, of quiet and respectful servants, of a table spread so invitingly, that if only bread, and milk, and butter were there, they would taste like nectar and honey just from the hive; while the all-pervading and happy influence of a quiet, loving, and lady-like wife, sanctifies the whole household, and makes it a community of love, of enjoyment, of domestic beatitude.

There must be music, and poetry too, in the husband; he must strive daily to deport himself towards the woman who has borne him children, with a like respect, and deference, and consideration, and gentleness, to that which he was accustomed to exhibit shortly before the marriage ceremony had made them one. We say “strive,” for many a time it will require an effort, a moral power akin to the heroic; for there is much in the life of almost every man of business, so wearying, depressing, and often harrowing to the whole nature, that he would be more than mortal, if, under their influences, when the physical nature is tired with labor, he could exhibit the beautiful amenities of an elevated domesticity, without some summoning up to his aid all the latent power within him, to recall the feelings, and affections, and deportment of the happy days of courtship. He may sometimes have to contend with woman’s waywardness, only exhibited, it may be, when under the influence of sickness, or inward grief, or deep disappointment, or bitter mortification, or of a hard lot in life; but surely it will be the more manly part, under such circumstances, to shut his eye, and ear, and sense to many things, covering them with that mantle of charity which he should always have at hand, for her sake, who left father, and mother, and all the dear associations of home and kindred, and threw herself so trustingly on his protection, his love, his honor, and his care. Let the daughter also practice, for her who bore her, that sweetest of all music to an aged mother’s heart, to wit, a prompt, a cheerful, an unhesitating obedience to all her known wishes; let her feel abidingly, that nothing she can do for the mother who loved her, and watched over her with so much tenderness and solicitude, and anxious care, through the run-

ning years of infancy, and childhood, and mature age, can ever half repay her; let that mother's peace, and comfort, and repose, and quiet happiness, be the constant study and the steady aim of every dutiful daughter; for, however much she may do, it would not be considered half enough, when that mother has passed into the grave. Yes, however much she may have done, it will then be felt the strangest thing in the world that she had not done more; she will constantly reproach herself for want of consideration in a thousand little things, each one of which might have been a rill of pleasure to the aged heart as it was nearing its final resting-place.

Let the dutiful and loving daughter practise that other music-lesson for her mother's sake, — *the willingness to learn*; to practise it so diligently, that there need never be a repetition of a mother's counsel, or direction, or advice. Said a mother to me once, "I never recollect the time when I found it necessary to repeat a wish to any child of mine; I have only to half tell it, when it is done." Happy mother! dear loving children! How I wish there were more such! I know there are too many daughters who are directly the reverse; who seem to think that a mother's advice is out of date, her counsel old-fogyish, and all her pains to show her how to do things, are not only disregarded, but are listened to or witnessed with the utmost impatience, as evidenced by the surly look, the unsightly frown, or some disrespectful exclamation. Poor child! every one of these will be a dagger to your heart, the more painful as you grow older; striking deeper and deeper as years roll on, causing many an hour of sadness by day, and of remorse, O, how grinding! in the sleepless hours of mid night, so many of which are the lot of old age.

The things of which we have been speaking are moral music and moral poetry; these promote the health of the heart; but there are pieces of real, tangible poetry, the repetition, or the reading of which aloud, at times, when the mind is in the mellow mood, or when sorrows weigh it down, or when grief presses upon it like a crushing millstone, will many a time lighten the load which burdens poor humanity's heart, and at other times will lift it up, and elevate, and waken it to nobler purposes and to higher resolves, instead of letting life go out in blank despair, or in the dreadful night of suicide.

Poetry and song have not, in three thousand years, lost any of their efficiency in medicating the maladies of the mind, which, by the way, are sometimes more terrible in their ill effects, than are physical diseases.

Song soothes the troubled soul, it calms the perturbed spirit, and sweetly lessens the weight of those mournfully pleasing recollections of the far-distant past of childhood and home; of the friends long since departed, but still, O, how deeply, truly, sweetly loved!

Simple, silent reflection has a power to

“Calm the surges of the mind,”

especially at eventide, when the day's work is done; and clear it of the gross encumbrances which corrupting business transactions have left behind them, that it may be empty, swept, and garnished, fit for the Master's use; yea, fit for the dwelling-place of God!

If music and meditation have such a power separately, that power must be intensified, when living sentiments are expressed in searching words, and glorious thoughts are embodied in words and music too. Then, sweet as the mother's lullaby will the heavenly influences come over the heart, in repeating to itself, as the day gradually dies into the night,—

“I love to steal a while away
From every cumbering care;
And spend the hours of setting day
In humble, grateful prayer.

“I love to think on mercies past,
And future good implore;
And all my cares and sorrows cast
On Him whom I adore.”

No one, we should think, could “hum” those lines in a minor key, without improving both the mental and bodily condition. How sweetly comforting and love-sustaining, what a moral “tonic,” acting physically, waking up the whole man to greater activities, and with greater courage to meet life's labors and duties, and toils, is there found in a single verse of the immortal Watts!—

“The God we worship now
Will guide us till we die;
Will be our God while here below,
And ours above the sky.”

MENTAL REST.

WHEN a locomotive is under full headway, it cannot be safely stopped in a moment; the stream of steam must be gradually turned in another direction, and made to play on thin air, or on the fly-wheel, as well as to have its supply cut off. So when the nervous energy of the human system has been acting on the brain, under a "full head" for an hour or more, as in the performance of the most harrowing tragedy, or in the delivery of an impassioned address, or in the execution of some momentous surgical operation, it is not safe to arrest instantly the outgoing of that power through the brain; the fact is, it is not possible. If the performers just named were carried direct from the theatre of their operations to a prison or vacant room, and were so bound that bodily motion was impossible, the mind would run in ceaseless circles over the performances, would be vainly striking against the air, and sleep would be impossible, except as a result of sheer exhaustion. Even then it would not bring its natural renovation: the tragedian, in spite of himself, would go over his part; the orator would rehearse his sentences; the advocate would join together again his points and proofs; the minister repeat his weighty appeals; and the surgeon perform again his terrible operations,—all in the mind, vainly, and with the almost invariable accompaniment, disagreeable and wearing, to wit: measuring the effects which might have resulted from certain variations in their respective performances, the surgeon would think that his operation might have been sooner performed, or would have had a more favorable recovery, if he had done this, that, or the other thing, which he had not done; the clergyman will have his conscience touched by the reflection that if he had applied another text of Scripture, or presented another line of argument, or had summoned a deeper feeling of the heart, his discourse would have made a more lasting impression, and might have eventuated in more ineffaceable convictions. In one sense these are vain thoughts; they increase the exhaustion attendant on the previous actual labors, and are altogether unprofitable. The greatest lady tragedienne of modern

times, Rachel, after an exciting performance, would go home, and although past midnight, would sometimes spend an hour or more in the physical effort of moving the furniture of one room into another, and in arranging it, as if it were to remain so for months, as a means of calming the mental excitement, so that she could go to sleep; the philosophy of the matter was, that the nervous energy was diverted from the brain, and compelled, in a measure, to pass out of the system through muscular action; while the mental exercise necessary was such as to engage a different portion of the brain altogether, allowing those organs opportunity of quiescence, which had been so lately exercised to an unwonted degree. Our clerical readers know it often happens that Sunday night is the worst night for sleep in the week, especially for those lazy, and improvident, and unsystematic unfortunates, who put off their preparation for the Sabbath until the very last moment, as it were, and hence have to sit up late on Saturday night, and even encroach on the sacred hours of the Sabbath, thus profaning holy time, in the feeling that the end sanctifies the means, or that it is a perfectly legitimate labor, forgetting that it is an unnecessary labor, as it might and ought to have been done in proper work days. As we were saying, clergymen sometimes cannot get to sleep for hours after preaching at night: let such take a lesson from the above recital, and instead of going to bed as soon as they get home, let them perform some muscular movements, with the end above-named in view; or, if that be not practicable at times, they should divert the current of nervous energy from the organs of the brain which have been unusually exercised, to the consideration of subjects which will employ other organs. This may very well be done by reading a number of short articles on every variety of subject, and by various authors. This is very much on the same principle that one set of muscles are rested by the exercise of another set, which allows them to be quiescent.

There are times to all, when the most industrious are utterly indisposed to do a single hand's turn, when the most diligent readers and thinkers lose the power of concentration, and would entirely fail to interest the mind in reading the most exciting history; neither can they go to sleep, which, indeed,

would be the very best thing they could do ; and then again, in times of great calamity, or trouble, or despondency, which, unfortunately, come to all, sooner or later, it will answer an excellent purpose to divert the mind and rest it, by reading a variety of short articles, which require no lengthened thought, no special mental effort to take in ; even in these cases the reading may sometimes be almost mechanical, yet every now and then a paragraph will be met with which will compel attention more or less ; sometimes from its incongruity, its oddity, its fun, its ridiculousness, or its profundity. The striking sentences which are met with in reading some new book, and which are industriously penned for the entertainment of its readers, aside from their intrinsic merit, are worth more than money, if used in the ways and at the times referred to in this article.

When a man don't feel like "doing a single thing," he is in danger, because he is very apt, under such circumstances, to dawdle or mope about, and do nothing, — the very state of mind which the great adversary delights to find, and is sure to take advantage of,

" For Satan finds some mischief still
For idle hands to do,"

as the unequalled Isaac Watts has written. Rather than allow perfect idleness under any circumstances, read the newspaper, with its short and varied articles, even its advertisements, or even an antiquated scrap-book, as a healthful mental diversion, recreation, and rest, under the circumstances adverted to. To the Christian heart, to that happiest of human kind, who can receive with an unquestioning confidence and childlike trust all that the Bible says, the Psalms of David and the Proverbs of Solomon are of incalculable value in this connection ; they make the body forget its weariness, they bring comfort to the desponding, cheer to the broken-hearted, courage to the fallen, and faith, and rest, and hope, and happiness to all.

HINTS FOR THE TRAVELLING SEASON.

ABOUT the first of June many persons contemplate travelling. To do so with the largest amount of comfort and advantage (physical, social, and mental), the following suggestions are made:—

Take one fourth more money than your actual estimated expenses.

Acquaint yourself with the geography of the route and region of travel.

Have a good supply of small change, and have no bill or piece higher than ten dollars, that you may not take counterfeit change.

So arrange as to have but a single article of luggage to look after.

Dress substantially; better to be too hot for two or three hours at noon, than to be too cool for the remainder of the twenty-four.

Arrange, under all circumstances, to be at the place of starting fifteen or twenty minutes before the time, thus allowing for unavoidable or unanticipated detention on the way.

Do not commence a day's travel before breakfast, even if that has to be eaten at daylight. Dinner or supper, or both, can be more healthfully dispensed with, than a good warm breakfast.

Put your purse and watch in your vest-pocket, and all under your pillow, and you will not be likely to leave either.

The most secure fastening of your chamber door is a common bolt on the inside; if there is none, lock the door, turn the key so that it can be drawn partly out, and put the wash-basin under it; thus, any attempt to use a jimmy or put in another key, will push it out, and cause a racket among the crockery, which will be pretty certain to rouse the sleeper and rout the robber.

A sixpenny sandwich, eaten leisurely in the cars, is better for you than a dollar dinner bolted at a "station."

Take with you a month's supply of patience, and always think thirteen times before you reply once to any supposed rudeness or insult, or inattention.

Do not suppose yourself specially and designedly neglected, if waiters at hotels do not bring what you call for in double-quick time; nothing so distinctly marks the well-bred man as a quiet waiting on such occasions; passion proves the puppy.

Do not allow yourself to converse in a tone loud enough to be heard by a person two or three seats from you; it is the mark of a boor if in a man, and of want of refinement and lady-like delicacy, if in a woman. A gentleman is not noisy: ladies are serene.

Comply cheerfully and gracefully with the customs of the conveyances in which you travel, and of the places where you stop.

Respect yourself by exhibiting the manners of a gentleman and a lady, if you wish to be treated as such, and then you will receive the respect of others.

Travel is a great leveller; take the position which others assign you from your conduct, rather than from your pretensions.

USES OF ICE.

IN health no one ought to drink ice-water, for it has occasioned fatal inflammations of the stomach and bowels, and sometimes sudden death. The temptation to drink it is very great in summer; to use it at all with any safety the person should take but a single swallow at a time, take the glass from the lips for half a minute, and then another swallow, and so on. It will be found that in this way it becomes disagreeable after a few mouthfuls.

On the other hand, ice itself may be taken as freely as possible, not only without injury, but with the most striking advantage in dangerous forms of disease. If broken in sizes of a pea or bean, and swallowed as freely as practicable, without much chewing or crushing between the teeth, it will often be efficient in checking various kinds of diarrhoea, and has cured violent cases of Asiatic cholera.

A kind of cushion of powdered ice kept to the entire scalp,

has allayed violent inflammations of the brain, and arrested fearful convulsions induced by too much blood there.

In croup, water, as cold as ice can make it, applied freely to the throat, neck, and chest, with a sponge or cloth, very often affords an almost miraculous relief; and if this be followed by drinking copiously of the same ice-cold element, the wetted parts wiped dry, and the child be wrapped up well in the bed-clothes, it falls into a delightful and life-giving slumber.

All inflammations, internal or external, are promptly subdued by the application of ice or ice-water, because it is converted into steam and rapidly conveys away the extra heat, and also diminishes the quantity of blood in the vessels of the part.

A piece of ice laid on the wrist will often arrest violent bleeding of the nose.

To drink any ice-cold liquid at meals retards digestion, chills the body, and has been known to induce the most dangerous internal congestions.

Refrigerators, constructed on the plan of Bartlett's, are as philosophical as they are healthful, for the ice does not come in contact with the water or other contents, yet keeps them all nearly ice-cold.

If ice is put in milk or on butter, and these are not used at the time, they lose their freshness and become sour and stale, for the essential nature of both is changed, when once frozen and then thawed.

MEASLES AND CONSUMPTION.

THIS disease prevails extensively in cities during the winter season, and will usually cure itself, if only protected against adverse influences. The older persons are, the less likely they are to recover perfectly from this ailment, for it very often leaves some life-long malady behind it. The most hopeless forms of consumptive disease are often the result of ill-conducted or badly-managed measles. In nine cases out of ten, not a particle of any medicine is needed.

Our first advice is, always, and under all circumstances, send at once for an experienced physician. Meanwhile keep the

patient in a cool, dry, and well-aired room, with moderate covering, in a position where there will be no exposure to draughts of air. The thermometer should range at about sixty-five degrees where the bed stands, which should be moderately hard, of shucks, straw, or curled hair. Gratify the instinct for cold water and lemonade. It is safest to keep the bed for several days after the rash has begun to die away. The diet should be light, and of an opening, cooling character.

The main object of this article is to warn persons that the greater danger is after the disappearance of the measles. We would advise that for three weeks after the patient is well enough to leave his bed, he should not go out of the house, nor stand or sit for a single minute near an open window or door, nor wash any part of the person in cold water nor warm, but to wipe the face with a damp cloth. For a good part of this time the appetite should not be wholly gratified; the patient should eat slowly of light nutritious food. In one case, a little child, almost entirely well of the measles, got to playing with its hands in cold water; it gradually dwindled away and died. All exercise should be moderate, in order to prevent cooling off too quickly afterwards, and to save the danger of exposure to draughts of air, which, by chilling the surface, causes *chronic diarrhœa*, if it falls on the bowels; *deafness for life*, if it falls on the ear; or *incurable consumption*, if it falls on the lungs.

REGULATING THE BOWELS.

It is best that the bowels should act every morning after breakfast; therefore, quietly remain in the house, and promptly attend to the first inclination. If the time passes, do not eat an atom until they do act; at least not until breakfast next day, and even then, do not take anything except a single cup of weak coffee or tea, and some cold bread and butter, or dry toast, or ship-biscuit.

Meanwhile, arrange to walk or work moderately, for an hour or two, each forenoon and afternoon, to the extent of keeping up a moisture on the skin, drinking as freely as desired as

much cold water as will satisfy the thirst, taking special pains, as soon as the exercise is over, to go to a good fire or very warm room in winter, or, if in summer, to a place entirely sheltered from any draught of air, so as to cool off very slowly indeed, and thus avoid taking cold or feeling a "soreness" all over next day.

Remember, that without a regular daily healthful action of the bowels, it is impossible to maintain health, or to regain it if lost. The coarser the food, the more freely will the bowels act, such as corn (Indian) bread eaten hot; hominy; wheaten grits; bread made from coarse flour, or "shorts;" Graham bread; boiled turnips, or stirabout.

If the bowels act oftener than twice a day, live for a short time on boiled rice, farina, starch, or boiled milk. In more aggravated cases, keep as quiet as possible on a bed, take nothing but rice, parched brown like coffee, then boiled and eaten in the usual way; meanwhile drink nothing whatever, but eat to your fullest desire bits of ice swallowed nearly whole, or swallow ice-cream before entirely melted in the mouth; if necessary, wear a bandage of thick woollen flannel, a foot or more broad, bound tightly around the abdomen; this is especially necessary if the patient has to be on the feet much. All locomotion should be avoided when the bowels are thin, watery, or weakening. The habitual use of pills, or drops, or any kind of medicine whatever, for the regulation of the bowels, is a sure means of ultimately undermining the health; in almost all cases laying the foundation for some of the most distressing of chronic maladies; hence all the pains possible should be taken to keep them regulated by natural agencies, such as the coarse foods and exercises above named.

ATTENTION TO THE FEET.

It is utterly impossible to get well or keep well, unless the feet are kept dry and warm all the time. If they are for the most part cold, there is cough or sore throat, or hoarseness, or sick headache, or some other annoyance.

If cold and dry, the feet should be soaked in hot water for

ten minutes every night, and when wiped and dried, rub into them well, ten or fifteen drops of sweet oil; do this patiently with the hands, rubbing the oil into the soles of the feet particularly.

On getting up in the morning, dip both feet at once into water, as cold as the air of the room, half-ankle deep, for a minute in summer, half a minute or less in winter, rubbing one foot with the other, then wipe dry, and if convenient, hold them to the fire, rubbing them with the hand until perfectly dry and warm in every part.

If the feet are damp and cold, attend only to the morning washings, but always at night remove the stockings, and hold the feet to the fire, rubbing them with the hands for fifteen minutes, and get immediately into bed.

Under any circumstances, as often as the feet are cold enough to attract attention, draw off the stockings, and hold them to the fire; if the feet are much inclined to dampness, put on a pair of dry stockings, leaving the damp ones before the fire to be ready for another change.

Some persons' feet are more comfortable, even in winter, in cotton, others in woollen stockings. Each must be guided by his own feelings. Sometimes two pairs of thin stockings keep the feet warmer than one pair which is thicker than both. The thin pair may be of the same or of different materials, and that which is best next the foot, should be determined by the feelings of the person.

Sometimes the feet are rendered more comfortable by basting half an inch thickness of curled hair on a piece of thick cloth, slipping this into the stocking, with the hair next the skin, to be removed at night, and placed before the fire to be perfectly dried by morning.

Persons who walk a great deal during the day, should, on coming home for the night, remove their shoes and stockings, hold the feet to the fire until perfectly dry; put on a dry pair, and wear slippers for the remainder of the evening.

Boots and gaiters keep the feet damp, cold and unclean, by preventing the escape of that insensible perspiration which is always escaping from a healthy foot, and condensing it; hence the old-fashioned low shoe is best for health.

DYSPEPSIA.

DYSPEPSIA is the inability of the stomach to prepare from the food eaten the nourishment requisite to sustain the body, and to supply it with pure blood, which, in its impure, unnatural condition, is sent to every fibre of the system; hence there is not a square inch of the body which is not liable to be affected with uneasiness or actual pain, and that portion will suffer most which has been previously weakened, or diseased, or injured in any way. Hence, among a dozen dyspeptics, no two will have the same predominant symptoms, either in nature or locality; and as these persons differ further in age, sex, temperament, constitution, occupation, and habits of mind and body, it is the height of absurdity to treat any two dyspeptics precisely alike; hence the failure to cure in many curable cases.

Dyspeptics of high mental power, and of a bilious temperament, are subject to sick-headache; those who are fat and phlegmatic have constipation and cold feet; while the thin and nervous have horrible neuralgias, which make of life a continued martyrdom, or they are abandoned to forebodings so gloomy, and even fearful, sometimes, as to eat out all the joy of life, and make death a longed-for event. Some dyspeptics are wonderfully forgetful; others have such an irritability of temper as to render companionship with them, even for a few hours, painful, while there is such a remarkable incapacity of mental concentration, of fixedness of purpose, that it is impossible to secure any connected effort for recovery.

There are some general principles of cure applicable to all, and which will seldom fail of high advantages.

1. The entire body should be washed once a week with soap, hot water, and a stiff brush.

2. Wear woollen next the skin the year round, during the daytime only.

3. By means of ripe fruits and berries, coarse bread, and other coarse food, keep the bowels acting freely once in every twenty-four hours.

4. Under all circumstances, keep the feet always clean, dry, and warm.

5 It is most indispensable to have the fullest plenty of sound, regular, connected, and refreshing sleep, in a clean, light, well-aired chamber, with windows facing the sun.

6. Spend two or three hours of every forenoon, and one or two of every afternoon, rain or shine, in the open air, in some form of interesting, exhilarating, and unwearying exercise; walking, with a cheering and entertaining companion, is the very best.

7. Eat at regular times, and always slowly.

8. That food is best for each which is most relished, and is followed by the least discomfort. What may have benefited or injured one, is no rule for another. This eighth item is of universal application.

9. Take but a teacupful of any kind of drink at one meal, and let that be hot.

10. Confine yourself to coarse bread of corn, rye, or wheat; to ripe, fresh, perfect fruits and berries, in their natural state; and to fresh lean meats, broiled or roasted, as meat is easier of digestion than vegetables. Milk, gravies, pastries, heavy hot bread, farinas, starches, and greasy food in general, aggravate dyspepsia by their constipating tendencies.

11. It is better to eat at regular times as often as hungry, but so little at once, as to occasion no discomfort whatever.

12. Constantly aim to divert the mind from the bodily condition, in pleasant ways; this is half the cure in many cases.

SOUR STOMACH.

NATURE provides a liquid (the gastric juice) in the stomach, sufficient to dissolve as much food as the system requires, and no more. Whatever is eaten beyond what is needed has no gastric juice to dissolve it; and being kept at the temperature of the stomach, which is about a hundred degrees, it begins to decompose — that is, to sour — in one, two, three, or more hours, just as new cider begins to sour in a few hours. In the process of souring, gas is generated; as in the cider-barrel, the bung is thrown out, and some of the contents run over at the bung-hole, because in souring the contents expand, and require

more room. So with the stomach. It may be but partially filled by a meal; but if more has been swallowed than wise nature has provided gastric juice for, it begins to sour, to ferment, to distend, and the man feels uncomfortably full. He wants to belch. That gives some relief. But the fermentation going on, he gets the "belly-ache" of childhood, or some other discomfort, which lasts for several hours, when nature succeeds in getting rid of the surplus, and the machinery runs smoothly again. But if these things are frequently repeated, the machinery fails to rectify itself, loses the power of readjustment, works with a clog, and the man is a miserable dyspeptic for the remainder of life; and all from his not having had wit enough to know when he had eaten a plenty, and being foolish enough, when he had felt the ill effects of thus eating too much, to repeat the process an indefinite number of times; and all for the trifling object of feeling good for the brief period of its passing down the throat. For each minute of that good he pays the penalty of a month of such suffering as only a dyspeptic can appreciate.

PRECAUTIONS.

1. NEVER sleep in a room where there is any green paper on the walls, as this color is made of arsenic or lead; the former is by far the most dangerous, being Scheele's green, and is known positively by a drop of muriatic acid on the green leaving it white.

2. White glazed visiting-cards contain sugar of lead, and will poison a child who is tempted to chew them from the slight sweetish taste.

3. Green glazed cards, used for concert-tickets, are still more poisonous; a single one of them contains a grain and a half of arsenic, enough to kill a child.

4. Never put a pin in the mouth or between the teeth, for a single instant, because a sudden effort to laugh or speak may convey it into the throat, or lungs, or stomach, causing death in a few minutes, or requiring the windpipe to be cut open to get it out; if it has passed into the stomach, it may, as it has

done, cause years of suffering, ceasing only when it has made its way out of the body through the walls of the abdomen or other portion of the system.

5. It is best to have no button or string about any garment worn during the night. A long, loose night-gown is the best thing to sleep in. Many a man has facilitated an attack of apoplexy by buttoning his shirt-collar.

6. If you wake up of a cold night, and find yourself very restless, get out of bed, and standing on a piece of carpet or cloth of any kind, spend five or ten minutes in rubbing the whole body vigorously and rapidly with the hands, having previously thrown the bed-clothing towards the foot of the bed so as to air both bed and body.

7. If you find that you have inadvertently eaten too much, instead of taking something to settle the stomach, thus adding to the load under which it already labors, take a continuous walk, with just enough activity to keep up a very slight moisture or perspiration on the skin, and do not stop until entirely relieved, but end your exercise in a warm room, so as to cool off very slowly.

8. Never put on a pair of new boots or shoes on a journey, especially on a visit to the city; rather wear your easiest, oldest pair, otherwise you will soon be painfully disabled.

9. A loosely-fitting boot or shoe, while travelling in winter, will keep the feet warmer, without any stockings at all, than a tight pair over the thickest, warmest hose.

10. Riding against a cold wind, immediately after singing or speaking in public, is suicide.

11. Many public speakers have been disabled for life by speaking under a hoarseness of voice.

12. If you happen to get wet in cold weather, keep moving on foot with a rapidity sufficient to keep off a feeling of chilliness until you get into a house, and not waiting to undress, drink instantly and plentifully of hot tea of some sort; then undress, wipe dry quickly, and put on warm, dry clothing.

13. Never go to bed with cold feet, if you want to sleep well.

14. If a person faints, place him instantly flat on a bed, or floor, or earth, on his back, and quietly let him alone at least for ten minutes; if it is simply a fainting-fit, the blood, flowing

on a level, will more speedily equalize itself throughout the system; cold water dashed in the face, or a sitting position, are unnecessary and pernicious.

15. Never blow your nose, nor spit the product of a cough, nor throw a fruit peel, on the sidewalk.

HEALTHFUL OBSERVANCES.

1. To eat when you do not feel like it, is brutal; nay, this is a slander on the lower animals, they do not so debase themselves.

2. Do not enter a sick-chamber on an empty stomach; nor remain as a watcher or nurse until you feel almost exhausted; nor sit between the patient and the fire; nor in the direction of a current of air from the patient towards yourself; nor eat or drink anything after being in a sick-room until you have rinsed your mouth thoroughly.

3. Do not sleep in any garment worn during the day.

4. Most grown persons are unable to sleep soundly and refreshingly over seven hours in summer, and eight in winter. The attempt to force more sleep on the system by a nap in the daytime, or a "second nap" in the morning, renders the whole of the sleep disturbed and imperfect.

5. Some of the most painful "stomach-aches" are occasioned by indigestion; this generates wind, and hence distention. It is often promptly remedied by kneading the abdomen with the ball of the hand, skin to skin, from one side to another, from the lower edge of the ribs downwards, because the accumulated air is forced on and outwards along the alimentary canal.

6. When you return to your house from a long walk or other exhaustive exercise, go to the fire or warm room, and do not remove a single article of clothing until you have taken a cup or more of some kind of hot drink.

7. In going into a colder atmosphere, keep the mouth closed and walk with a rapidity sufficient to keep off a feeling of chilliness.

8. Two pairs of thin stockings will keep the feet warmer than one pair of a greater thickness than both.

9. The "night-sweats" of disease come on towards daylight; their deathly clamminess and coldness is greatly modified by sleeping in a single, loose, long woollen shirt.

10. The man or woman who drinks a cup of strong tea or coffee, or other stimulant, in order to aid in the better performance of any work or duty, public or private, is foolish, because it is to the body and brain an expenditure of what is not yet got; it is using power in advance, and this can never be done, even once, with impunity.

11. The less a man drinks of anything in hot weather the better, for the more we drink the more we want to drink, until even ice-water palls and becomes of a metallic taste; hence the longer you can put off drinking cold water on the morning of a hot day, the better will you feel at night.

12. Drinking largely at meals, even of cold water or simple teas, is a mere habit, and is always hurtful. No one should drink at any one meal more than a quarter of a pint of any liquid, even of cold water, for it always retards, impairs, and interferes with a healthful digestion.

13. If you sleep at all in the daytime, it will interfere with the soundness of your sleep at night; much less, if the nap be taken in the forenoon.

14. A short nap in the daytime may be necessary to some. Let it not exceed ten minutes; to this end sleep with the forehead resting on a chair-back or edge of the table.

15. Never swallow an atom of food while in a passion, or if under any great mental excitement, whether of a depressing or elevating character; brutes won't do it.

SICK HEADACHE.

SICK headache is sickness at stomach, a tendency to vomit, combined with pain in some part of the head, generally the left side. It is caused by there being too much bile in the system, from the fact that this bile is manufactured too rapidly, or is not worked out of the system fast enough by steady, active exercise. Hence, sedentary persons, those who do not walk about a great deal, but are seated in the house nearly all

the time, are almost exclusively the victims of this distressing malady. It usually begins soon after waking up in the morning, and lasts a day or two, or more. There are many causes; the most frequent is, derangement of the stomach by late and hearty suppers; by eating too soon after a regular meal (five hours should, at least, intervene); eating without an appetite; forcing food; eating after one is conscious of having had enough; eating too much of any favorite dish; eating something which the stomach cannot digest; or sour stomach. Any of these things may induce sick headache; all of them can be avoided. Over-fatigue, or great mental emotion of any kind, or severe mental application, have brought on sick headache, of the most distressing character, in an hour; it is caused by indulgence in spirituous liquors. When a person has sick headache, there is no appetite; the very sight of food is hateful; the tongue is furred; the feet and hands are cold, and there is a feeling of universal discomfort, with an utter indisposition to do anything whatever. A glass of warm water, into which has been rapidly stirred a heaping teaspoon each of salt and kitchen mustard, by causing instantaneous vomiting, empties the stomach of the bile or undigested sour food, and a grateful relief is often experienced on the spot; and rest, with a few hours of sound, refreshing sleep, completes the cure, especially if the principal part of the next day or two is spent in mental diversion and out-door activities, not eating an atom of food (but drinking freely of cold water or hot teas), until you feel as if a piece of plain, cold bread and butter would "taste really good." Nine times in ten the cause of sick headache is in the fact, that the stomach was not able to digest the food last introduced into it, either from its having been unsuitable, or excessive in quantity. When the stomach is weak, a spoonful of the mildest, blandest food would cause an attack of sick headache, when ten times the amount might have been taken in health, not only with impunity, but with positive advantage.

Those who are "subject to sick headache" eat too much and exercise too little, and have cold feet and constipation. A diet of cold bread and butter, and ripe fruits or berries, with moderate continuous exercise in the open air, sufficient to keep up a very gentle perspiration, would, of themselves,

cure almost every case within thirty-six hours. Two teaspoonfuls of pulverized charcoal, stirred in half a glass of water, and drank, generally gives instant relief.

PREMONITIONS.

AN incalculable amount of sickness, suffering, and premature death would be avoided every year, if we could be induced to heed the warnings, the premonitions, which kindly nature gives of the coming on of the great enemy — disease. Many a mother, especially, has lost a darling child, to her life-long sorrow, by failing to observe the approach of disease, in some unusual act or circumstance connected with her offspring.

1. If an adult or child wakes up thirsty in the morning, however apparently well at the moment, or the preceding evening, there will be illness before noon always, infallibly. It is generally averted by remaining warm in bed, in a cool, well-ventilated room, eating nothing, but drinking plentifully of some hot tea all day; some little may be eaten in the afternoon by a child. But as long as a person wakes with thirst in the morning, there is an absence of health — there is fever.

2. If, when not habitual to him, one is waked up early in the morning by an inclination to stool, especially if there is a feeling of debility afterwards, it is the premonition of diarrhoea, summer complaint, dysentery, or cholera. There should be perfect quietude, etc., as above; in addition, a piece of warm, thick, woollen flannel should be wrapped tightly around the abdomen (belly); the drink should be boiled milk; or far better, eat pieces of ice all the time, and thus keep the thirst perfectly subdued; eat nothing but boiled rice, corn-starch, sago, or tapioca, and continue all these until the tiredness and thirst are gone, the strength returned, and the bowels have been quiet for twelve hours, returning slowly to the usual activities and diet.

3. If a child is silent, or hangs around its mother to lay its head on her lap, or is most unusually fretful, or takes no interest in its former amusements, except for a fitful moment at a time, it is certainly sick, and not slightly so. Send at once

for a physician, for you can't tell where or in what form the malady will break out; and in children especially, you can never tell where any particular ailment will end.

4. When there is little or no appetite for breakfast, the contrary having been the case, the child is sick, and should be put to bed, drinking nothing but warm teas, eating not an atom until noon; then act according to developments.

5. If a child manifests a most unusual heartiness for supper, for several nights in succession, it will certainly be sick within a week, unless controlled.

6. If there is an instantaneous sensation of sickness at the stomach during a meal, eat not a particle more; if just before a meal, omit it; if after a meal, go out of doors, and keep out in active exercise for several hours, and omit the next meal, for all these things indicate an excess of blood or bile, and exercise should be taken to work it off, and abstinence to cut off an additional supply, until the healthful equilibrium is restored.

7. A kind of glimmer before the eyes, making reading or sewing an effort, however well you may feel, will certainly be followed by headache or other discomfort, for there is too much blood, or it is impure; exercise it off in the open air, and omit a meal or two.

8. If you are not called to stool at the accustomed hour (except when travelling, then let things take care of themselves — do nothing), eat not an an atom until it is done, for loss of appetite, or nausea, or loose bowels, or biliousness, is certainly impending. Exercise freely out of doors, and drink cold water or hot teas to the fullest desired extent.

9. If there is a most unnatural indisposition to exertion, you need rest, quiet, and abstinence; exercise in weariness never does any good, always harm. But if causelessly despondent, or there is a general feeling of discomfort, the blood is bad; warm the feet, unload the bowels, eat nothing for twelve hours, and be out of doors all day.

10. If, without any known cause, or special pain, you are exceedingly restless, cannot sleep, or if you do, it is dreamy, disturbed, or distressing, you have eaten too much, or are on the verge of some illness. Take nothing next day but hot drinks and toasted bread, and a plenty of out-door exercise.

In all these cases, a thorough washing with soap and hot water, and vigorous bodily friction, greatly expedite restoration.

NEURALGIA.

NEURALGIA, from two Greek words, *Neuros*, nerve, and *Algos*, pain, means nerve-pain; but as there is no pain except in connection with the nerves, every pain or ache in the body is really "neuralgia." Ailments are generally named from the part affected, or the nature of the malady. "Headache," because the pain is in the head. "Pleuritis," or pleurisy, because there is inflammation, too much arterial blood in the *pleura*, or covering of the lungs. Neuralgia is always caused by bad blood; bad, because too poor or too much of it; too poor, because there is not exercise and pure air enough to secure a good digestion, and the person is thin and pale; too much blood, because there is too much eating, and the bowels not acting every day, more is taken into the system than passes from it, and it is too full. The person may be fleshy enough, and does not appear sick at all. For a week, live on cold bread and butter, fruits, and cold water. Take an enema of a pint or more of tepid water daily, and spend the whole of daylight in active exercise in the open air, and the neuralgia will be gone in three cases out of four—the feet being kept warm, and the whole body most perfectly clean. There are two kinds of neuralgia, sharp and dull; both caused by there being too much blood in or about the nerve. Perhaps the arterial blood gives the sharp, venous blood the dull or heavy pain. In either case, the pain is of all forms of intensity, from simple discomfort to an agony almost unendurable. In the more fleshy parts the pain is less severe, since the soft flesh yields before the distending nerve: distended by more and more blood getting into it, until it is occasionally three times its usual size; but when the nerve is in a tooth, or between two bones, or passes through a small hole in the bone, as in the face, or "facial neuralgia," which is neuralgia proper, or the *Tic Douloureux* of the French, the suffering is fearful, because there is no room for distention, and every instant the

heart, by its beating, plugs more blood into the invisible blood vessels of the nerves. But in any such case, open a blood-vessel in the arm, or elsewhere, until the person is on the very point of fainting, and the most excruciating neuralgia is gone in an instant, because the heart ceases to send on blood, and the blood already in a part, as naturally flows out of it as water naturally flows out of an uncorked bottle on its side. Hence, a skin kept clean by judicious washings and frictions, helps, by its open pores, to unload the system of its surplus; the bowels kept free by fruits, berries, coarse bread, and cold water, is another source of deliverance of excess. While these articles of food supply but a moderate amount of nourishment, in addition active exercise still more rapidly works off the surplusage of the system, and the man is well; not as soon as by the bleeding, but by a process more effective, more certain, more enduring, and without harm or danger. Hence, there is no form of mere neuralgia which is not safely and permanently cured in a reasonable time by strict personal cleanliness, by cooling, loosening food, as named, and by breathing a pure air in resting in our chambers at night, and in moderate labor out of doors during the hours of daylight. Those who prefer uncertain physic or stimulants to these more natural remedies are unwise, and ought to have neuralgia—a little.

ERYSIPELAS.

FROM the two Greek words, meaning “to draw” and “neighboring;” from the nature of the disease to draw in or involve adjacent parts. The Scotch call it the “rose,” from its color; others, St. Anthony’s fire, from its burning heat. It is a diffused inflammation or redness of the skin of the face and head; fever precedes the local inflammation, with sore throat as an almost invariable attendant. The premonitory symptoms are, the patient feels ill, shivery, feeble or tired, languid, and often drowsy; sometimes there is nausea, vomiting, and diarrhoea. The actual attack begins with a chill; then some part of the face, nose, one cheek, or rim of one ear, begins to feel hot, stiff, and tingling, and on close examination

is found to be of a deep, continuous red color, swollen and hard ; this redness and swelling advances gradually, sometimes rapidly, with a distinct, elevated margin as of a wave, until the whole scalp and face are involved. No disease, except the small-pox, so obliterates and deforms the features ; for the cheeks enlarge, the lips thicken enormously, and the eyes are completely closed by the swelling of the lids ; the mind begins to wander, especially at night ; then delirium, and in a few days—death ! In cases of recovery, the redness declines in three or four days, the swelling subsides, and the person gradually gets well. Erysipelas of the head and face is so generally fatal in three or four days, spreads with such rapidity, and by extending to the throat, which, by its swelling, closes up the passage of the air to the lungs, causing instant death, that it is important to know the distinguishing symptoms already enumerated, and to have some means at hand by which families, many miles distant from medical aid, may do something towards arresting its wave-like progress until the physician arrives. This is, of late, claimed to be done by the very simple process of pounding raw cranberries, and covering the part affected with a poultice made of them. A more generally accessible remedy is, to paint the whole affected surface, *and a little beyond*, with common white paint, laying it on with a feather ; add a fresh coat every two hours, until a thick layer is obtained, and thereafter sufficiently often to keep the parts entirely and perfectly covered ; the object being to exclude the air, which is supposed to be the great irritant. This coating of white-lead paint peels off in a week or ten days with the shed skin, and leaves the surface beneath clean, smooth, and healthy. To make assurance doubly sure, promptly unload the bowels by an injection of a pint of lukewarm water ; eat nothing but a crust of cold bread or toasted bread broken into some warm tea, every four hours during daylight, and occupy a clean, dry, well-aired room and bed. When the physician arrives, if you are not well, put the case implicitly and entirely into his hands. The almost universal cause of erysipelas is bad blood, arising, in nearly every instance, from constipation of the bowels ; that is, their failure to act every day. This is generally brought on by resisting the calls of nature ; by over-eating ; by neglect of exercise in the open

air, or by cooling off too quickly after such exercise ; in such cases, the cold is apt to settle in the throat, and prove speedily fatal. If erysipelas sets in after a wound, it is because of the impure state of the blood from the same causes — the wound, in this case, being merely the excitant, the spark to the powder already there.

SKATING.

SKATING is one of the most exhilarating of all pastimes, whether on the ice, or over our parlor or hall floors with roller-skates. In the days of "Queen Bess," some three hundred years ago, it was a favorite amusement with the Londoners, whose facilities for the same were limited to pieces of bone attached to the shoes. As lives have been lost in connection with skating, the following suggestions are made:—

1. Avoid skates which are strapped on the feet, as they prevent the circulation, and the foot becomes frozen before the skater is aware of it, because the tight strapping benumbs the foot and deprives it of feeling. A young lady at Boston lost a foot in this way ; another in New York her life, by endeavoring to thaw her feet in warm water after taking off her skates. The safest kind are those which receive the fore-part of the foot in a kind of toe, and stout leather around the heel, buckling in front of the ankle only, thus keeping the heel in place without spikes or screws, and aiding greatly in supporting the ankle.

2. It is not the object so much to skate fast, as to skate gracefully ; and this is sooner and more easily learned by skating with deliberation ; while it prevents over-heating, and diminishes the chances of taking cold by cooling off too soon afterwards.

3. If the wind is blowing, a veil should be worn over the face, at least of ladies and children ; otherwise, fatal inflammation of the lungs, "pneumonia," may take place.

4. Do not sit down to rest a single half-minute ; nor stand still, if there is any wind ; nor stop a moment after the skates are taken off ; but walk about, so as to restore the circulation about the feet and toes, and to prevent being chilled.

5. It is safer to walk home than to ride; the latter is almost certain to give a cold.

6. Never carry anything in the mouth while skating, nor any hard substance in the hand, nor throw anything on the ice; none but a careless, reckless ignoramus would thus endanger a fellow-skater a fall.

7. If the thermometer is below thirty, and the wind is blowing, no lady or child should be skating.

8. Always keep your eyes about you, looking ahead and upward, not on the ice, that you may not run against some lady, child, or learner.

9. Arrange to have an extra garment, thick and heavy, to throw over your shoulders the moment you cease skating, and then walk home, or at least half a mile, with your mouth closed, so that the lungs may not be quickly chilled by the cold air dashing upon them through the open mouth; if it passes through the nose and head, it is warmed before it gets to the lungs.

10. It would be a safe rule for no child or lady to be on skates longer than an hour at a time.

11. The grace, exercise, and healthfulness of skating on the ice can be had, without any of its dangers, by the use of skates, with rollers attached, on common floors; better if covered with oil-cloth.

NURSING HINTS.

To the nurse is intrusted a holy human life, and to fail of duty by inattention or ignorance, is cruelly criminal.

1. The nurse should not eat, drink, or sleep in a sick-room.

2. Nor fast longer than five hours, whether a day or night watcher.

3. Always go into the room for day or night duty, with a full meal.

4. A strong body and a wide-awake mind are equally essential to a capable and efficient nurse; hence, seven hours of consecutive sleep out of each twenty-four is a necessity.

5. Do not sit between the bed and the fire, or on the other side of the patient from an open door or window.

6. Clean your teeth, dress your hair, and wash your whole body well with soap and water after watching, so that you may sleep in clean linen: in no garment worn during your watching.

7. Wear as few woollen or dark clothes as possible; they hide dirt and harbor noxious exhalations.

8. Never speak in a whisper or undertone in the sick-room, unless the patient is asleep; it engenders suspicions.

9. Avoid all discomposure, flurry, and noise, especially sudden, harsh, or discordant; and wear no creaking shoes or rustling garments.

10. Maintain at all times a countenance which is at once composed, self-possessed, cheerful, hopeful, kindly, confident, and sympathetic, else you are utterly unfit for the place.

11. As far as possible, anticipate every want, without at the same time being officious. Avoid all unnecessary questionings, and do not be forever fixing things about the bed.

12. Keep scrupulously out of sight everything in the shape of druggery, such as bottles, vials, spoons, pill-boxes, etc.

13. Do not allow any liquid thing to remain in the room one single moment longer than it is in use, not even a glass of ice-water.

14. Have no hanging garments in the sick-chamber, and as little woollen carpeting and bed-coverings as possible, and no bed or window-curtains.

15. Keep the room in perfect order, and arrange things with an eye to taste, neatness and cheerfulness.

16. If visitors are admitted, ask them to leave the room the moment conversation flags. No patient can possibly desire to be gaped at in silence.

17. Never allow a frown, or an angry word, or an impatient expression of countenance, whatever may be the provocation. However "cross" the patient is, it is your business to be propitiative.

18. Guard against draughts of air and damp bedclothes or garments.

19. Always have the fireplace open, and a window or door, as nearly opposite as possible, a little raised and lowered, or ajar. If there is no fire, have a lamp or candle burning in the fireplace, to create a draught up the chimney.

20. Let the room be as clean and as sunshiny as possible.

21. If fire is needed in the chamber, a thermometer should hang about five feet from the floor, opposite the fireplace, and should range about sixty degrees.

22. Let all kinds of impressive intelligence be communicated gradually, and as unimpressibly as possible.

23. Sleep is the best agency of recovery in all nature; hence never wake a sleeping patient, but promote sleep in all possible ways.

24. Do all you can to inspire confidence in the physician; never make a suggestion to him in the presence of the patient, and be faithful to his instructions.



INVERTED TOE-NAIL.

INVERTED toe-nail is excruciatingly painful, and has repeatedly destroyed life by mortification or lockjaw. The nail does not grow into the flesh, but the flesh, being irritated by a tight shoe, inflames and swells, crowding itself up against the sharp and unyielding edge of the nail, until it ulcerates, when the slightest touch is agonizing.

1. The old remedy was to drag out the entire nail with pincers; but even this was not always successful, terrible as it was.

2. Cut a notch in the nail down to the quick, along the centre of the arch, from the root outward, or scrape it with a glass; this breaks the arch, and the pressure at the sides tends to close it up, and thus relieves, because the nail changes its curvature, and the outer edges turn up, instead of down.

3. Take equal quantities of blue vitriol (sulphate of copper) and common alum, burnt; reduce them to a fine powder, mixing them together most thoroughly; then sift it through muslin; next, wash the parts well with Castile soap-suds, and apply the powder; repeat this four times every twenty-four hours.

4. Scrape the whole nail moderately with a piece of glass, so as to diminish its thickness considerably; then rub it all over well with a piece of solid nitrate of silver, moistened

with a little water; then apply a hot poultice of linseed-meal, to remain until next morning, when the whole nail will be loosened, and may be removed without any pain; if not entirely loosened, make another but milder application of the caustic.

5. Scrape the toe-nail to the quick with a piece of glass, from the root outward, as near as possible to the ailing edge; then with a pair of pincers, catch hold of the edge of the nail farthest from the sore spot, and gently draw the nail away from it towards the centre, and repeat daily.

6. Freeze the parts; scrape the nail longitudinally to the quick, the eighth of an inch from the ailing edge; then with tweezers draw out the offending part; this is done without pain.

7. Spread an ointment of per-chloride of iron on some lint, and lay it over the excrescence; renew it twice daily, and in four days the excrescence becomes dry, is easily detached, and in a week all is well.

8. When there is "proud flesh," or ulceration, drop two or three drops of melted tallow between the nail and the granulations. One application usually gives immediate relief, by the hot tallow insinuating itself in every interstice under the nail, acting as a liquid cautery, the parts drying up in a few days.

9. The editor's plan is simply to insinuate, with a bodkin or silver teaspoon-handle, a small amount of lint or cotton between the edge of the nail and flesh, in the gentlest manner, and let it remain there until next day, when more is to be insinuated, and so on, until, by the absorption caused by the pressure, the swelling or proud flesh entirely disappears. If this is done when attention is first directed unpleasantly to the toe, it gets well in a day or two. If neglected until there is great pain and swelling, or ulceration, it is better to go to bed and keep the toe poulticed with bread and milk or linseed-flour, put on hot and renewed every four hours; then scrape the nail to the quick at the centre, from the root outward, and proceed as above. Remember that it is best, in trimming both finger and toe-nails, not to trim down to the corners, but let the nail grow out rather more square, not rounding off at the angle. It will hasten the cure, if the cotton, after being put in, is moistened with liquid nitrate of silver, forty grains to the ounce.

PHYSIOLOGICAL APHORISMS.

1. THE foundation of three fourths of all cases of consumption is laid before the age of twenty-five years ; in women, during their teens.

2. The hereditary element is not of special account as a cause of consumption, as less than twenty-five per cent. of cases are clearly of consumptive parentage.

3. One of the ruling causes of disease and premature death, in large cities, is found in that exhausting strain of the mental energies in the struggle for subsistence—a death-race for bread.

4. Insanity runs in families ; but, as in the case of family likeness, it sometimes overleaps a generation or more.

5. Personal resemblance entails like characteristics of mind and disposition.

6. A current of the purest air from the poles, for half an hour, on a person sleeping, sitting still, or overheated, is a thousand fold more destructive of health and fatal to life than the noisomeness of a crowded room or vehicle, or the stench of a pig-sty for thrice the time.

7. To exercise in weariness, increased by every step, is not only not beneficial, it is useless and worse than useless ; it is positively destructive.

8. As no good traveller, after having fed his horse, renews his journey in a trot, but with a slow walk, gradually increasing his pace, so in getting up to address an assembly for a continued effort, the first few sentences should be uttered in a low, slow tone, gradually intensified, otherwise the voice will break down in a very few minutes, with coughing or hoarseness.

9. A growing inability to sleep in sickness is ominous of a *fata* result ; in apparent health, it indicates the failure of the mind and madness ; so, on the other hand, in disease or dementia, a very slight improvement in the sleeping should be hailed as the harbinger of restoration.

10. No one can possibly sink if the head is thrust entirely under water ; and in this position a novice can swim as easily

as walk, and get to shore readily by lifting the head at intervals for breath.

11. Intense thirst is satiated by wading in water, or by keeping the clothing saturated with water, even if it is taken from the sea.

12. Water cannot satisfy the thirst which attends cholera, dysentery, diarrhœa, and some other forms of disease; in fact, drinking cold water seems to increase the thirst, and induce other disagreeable sensations; but this thirst will be perfectly and pleasantly subdued by eating a comparatively small amount of ice, swallowing it in as large pieces as practicable, and as much as is wanted.

13. Inflammations are more safely and far more agreeably subdued by the application of warm water than of cold.

14. Very excessive effort in a short space of time, as in running, or jumping a rope, etc., has repeatedly caused instant death, by apoplexy of the lungs, the exercise sending the blood there faster than it can be forwarded to the heart, and faster than it can be purified by the more infrequent breathing on such occasions.

15. No disease ever comes without a cause or without a warning; hence endeavor to think back for the cause, with a view to avoid it in future, and on the instant of any unpleasant bodily sensation, cease eating absolutely until it has entirely disappeared, at least for twenty-four hours; if still remaining, consult a physician.

16. The more clothes a man wears; the more bed-covering he uses; the closer he keeps his chamber, whether warm or cold; the more he confines himself to the house; the more numerous and warm his night-garments,—the more readily will he take cold, under all circumstances, as the more a thriftless youth is helped, the less able does he become to help himself.

URINATION.

CAREFULLY conducted and reliable experiments show, that when the thermometer is at seventy, and the air is fine, dry, and clear, a healthy adult will pass something less than three

pints of urine in twenty-four hours ; but he will pass six pints if the day is raw and windy, the atmosphere saturated with dampness, and is several degrees cooler.

On the other hand, it is found, that on a beautiful, clear day, six pints of fluid are passed from the skin and lungs, and but four pints on a damp, raw day. That is, on fair days, thirty-eight per cent. of the fluids passed from the system is in the shape of urine, and sixty-two per cent. by skin and lungs. On damp, raw days, seventy-one per cent. is in urine, and twenty-nine per cent. in perspiration. Every observant person knows that he does not feel as lively, cheerful, and buoyant in raw, damp weather, as when it is clear and dry. The reason of this is, that counting a pint a pound, there is in a damp day one or more pounds of matter in the system than there ought to be ; it is, then, no wonder that on such days we feel heavy, depressed, dispirited, and gloomy. In fine weather, this matter, for which the system has no further use, passes steadily from the body as fast as it accumulates, and we feel elastic in body and in mind, buoyant, and cheerful. In damp, raw, windy, and cooler weather, the pores of the skin are closed by these four agencies ; the waste fluids cannot pass in this direction, but must find exit, in greater part, through the bladder, to be emptied at varying intervals. It follows, then, —

1. The warmer the weather, the greater the perspiration, and the less the urine.

2. As exercise promotes perspiration, the more exercise the less urination.

3. Hence, unequal amounts of urination from day to day do not necessarily indicate disease ; for it is Nature regulating the "waste ways" of the system.

4. As persons feel best when the pores of the skin are open, free, and soft, as in perspiration, the surface of the body should be kept soft, warm, and clean, as a means of health, and that general feeling of wellness which happinesses the heart.

5. If, in dull, damp weather, the system is burdened by a pound or more of fluid substances which ought to be out of it, almost the entire amount of discomfort engendered by it could be readily avoided, by eating and drinking one half less on such days than on others ; that is, about a pound and a half, instead of three pounds, in twenty-four hours.

6. As we naturally perspire less in damp, raw, cold, windy weather, it is the dictate of wisdom to excite perspiration artificially by steady labor, or active exercise in the open air.

But the great misfortune is, that, instead of eating less and exercising more in bad weather than usual, we exercise less, because we are afraid of the weather, and we eat more, because we have nothing else to do; and being the only source of pleasure, we yield ourselves more completely to it. The same reasoning is applicable to the Sabbath day—to wit, exercising but little, we should eat but little.

COFFEE SUBSTITUTES.

THE love of coffee is an acquired taste. Perhaps nine tenths of the families using it “burn” it almost to a coal, so that, in reality, any other burnt bitter would answer quite as well. In fact, multitudes in the far West, removed from markets, have become accustomed to use burnt bread-crust as a substitute, which certainly is not injurious; but it is a known fact that a cup of some mild, hot drink at meals is a positive benefit, while a glass of the purest cold water is as certainly an injury, especially to invalids and to all who do not have robust health.

The following substitutes for coffee have been collected, in all of which it is suggested, first, that the substitute be mixed with the genuine article, half-and-half; second, that in order to know what you are really drinking, roast and grind your own coffee. In this way only can you know that you are not imposed upon, or may not be drinking some cheap material, either filthy or poisonous.

1. It is said that three parts of Rio, with two parts of old government Java, well prepared, is quite as good, if not superior, to that made of the latter alone.

2. **WHEAT COFFEE.**—Wheat coffee, made of a mixture of eight quarts of wheat to one pound of real coffee, is said to afford a beverage quite as agreeable as the unadulterated Rio, besides being much more wholesome.

3. **RYE COFFEE.**—Take a peck of rye and cover it with

water; let it steep or boil until the grain swells or commences to burst; then drain or dry it. Roast to a deep brown color, and prepare as other coffee, allowing twice the time for boiling. Served with boiled milk. Wheat coffee probably could be made the same way.

4. ANOTHER. — Take some rye; first, scald it; second, dry it; third, brown it; and then mix it with one third coffee and two thirds rye; and you will have as good a cup of coffee as you ever drank.

5. SWEET-POTATO COFFEE. — Take sweet potatoes, cut them fine enough to dry conveniently, and when dried, grind in a coffee-mill; dry them by the fire or stove, at this season of the year, or by the sun, when that will do it; grind and use one and a half tea-cupfuls for six persons, or mixed with coffee in such proportions as you like. Some omit half of the coffee, some more.

6. BARLEY COFFEE. — Take common barley, or the skinless if it can be obtained; roast as you would coffee, and mix in such proportion as suits your taste. It is very good.

7. PEA COFFEE. — It is probably known to many that a very large per cent. of the ground coffee sold at the stores is common field-peas, roasted and ground with the coffee. There are hundreds of thousands of bushels of peas annually used for that purpose. Those who are in the habit of purchasing ground coffee can do better to buy their own peas, burn and grind them, and mix to suit themselves.

8. CARROT COFFEE. — This is recommended by an exchange. Cut up, dry and grind, and mix with coffee in quantities to suit the taste.

9. CHESTNUT COFFEE. — Chestnuts, also, are said to make excellent coffee.

10. DANDELION ROOT, dried and slightly scorched; never burned.

11. CHICORY COFFEE. — Equal weights of chicory and coffee, dried and roasted in the usual manner. The chicory root is raised as easily as carrots, and in exactly the same manner. To prepare the root, wash it clean; slice lengthwise in four to six pieces, according to size; cut in two-inch lengths; dry, and keep in a dry place until wanted. Chicory is largely used to adulterate coffee in this country, and especially in Europe,

twenty-five million pounds being used in England and France alone.

12. EXCELSIOR COFFEE (our own).—Half a cup of pure, new, farm-house milk (such as is furnished to New Yorkers by the Rockland County and New Jersey Milk Association); and while almost boiling hot, add to it as much boiling water; and when sweetened to suit, call it "coffee," and drink it down.

It is worthy of remark, that if the same preparation be provided for children for supper, and you simply call it "tea," they would not perceive any difference between it and the coffee for breakfast. After several years use of both, we have never been able ourselves to perceive the slightest difference.



BEARDS.

THE wise and kind Infinite never made anything in vain. Every created thing has not only its use, but its uses. Wearing the beard is no exception to the universal law. The beard was first mentioned thirty-three centuries ago, in connection with a Mosaic injunction, that it should not be "marred"—deformed. Its first great design, perhaps, was to distinguish the sexes—to inspire personal dignity, self-respect, and the deference of woman. The next great use is its influence in the preservation of man in those out-door exposures to winds, and cold, and dust, and accidents from which women are exempt, from its being more natural for her to remain in-doors in attention to domestic duties. Since we first mentioned, some five years ago, the advantages of keeping the mouth shut, as a preservative against colds, pleurisies, and pneumonias, by its sending the air to the lungs through the circuit of the head, thus warming it, a book has been written on the subject. The beard on the upper lip is kept warm by its living connection with the body, and by the warm air constantly passing out of the nostrils; this warmth is imparted to the incoming air, and thus effectually prevents those dangerous shocks of cold driving in upon the warm lungs, which so often cut short human life in three or four days. The beard, being warm, evaporates any dampness in the atmosphere, to a greater or less degree, and thus gives a purer air to the lungs; rendered still more

pure by the dust, with which the air is always full, being detained in the meshes of the hair.

The throat and upper part of the chest are greatly exposed to cold; their imprudent exposure engenders some of the most fatal forms of disease, such as bronchitis, consumption, diphtheria, and the like. The beard is an extraordinary protection against cold. The thinnest gossamer veil over the face will make the coldest winds endurable. Delicate and silken as the hair is, its protecting influence, in keeping the scalp comfortably warm, is very impressively appreciated by those who have become bald.

Inconsistent as it may seem at first sight, the beard not only keeps the parts genially warm in winter, but by its evaporating influence cools the parts wonderfully in the hottest weather, to say nothing of its breaking the force of the hot sun.

Another advantage of the beard is its power to break the force of blows, and arrest the stroke of a cutting instrument against so vital and otherwise easily vulnerable a part as the throat. Many persons aggravate throat complaints by mufflers, wearing scarfs or extra covering about the neck; these do keep the throat warm, but in every change of position of the head or face, some part of the neck or throat is moved from the covering; the covering does not adapt itself to or follow the movement; hence the cold air rushes in upon that unprotected part and chills it; but the beard follows every motion of the head or face faithfully, and thus is the most perfect muffler that can possibly be devised. Nature's provisions cannot be interfered with with impunity. The Orientals, who shave the head and wear the beard, suffer more from ophthalmia, an eye disease, but have fine teeth. Europeans, who shave the beard and wear the hair, suffer but little from ophthalmia, but have very defective teeth; this last result may arise from the beard modifying the coldness of the air which passes into the mouth, thus keeping the temperature of the teeth more equal. The early Christian fathers denounced shaving as a violation of the law of God. The beard of John Mayo of Germany touched the ground when he stood upright. Steel-grinders, stone-cutters, engineers, firemen, and all others who work in dust, heat, or steam, should especially wear the beard. Daily shaving is an intolerable nuisance — a useless waste of time.

EPILEPSY,

OR "Falling Sickness," is the sudden loss of all consciousness, with convulsions, foaming at the mouth, or livid face, with utter prostration of power and sense; in a few minutes the patient recovers, but without the slightest recollection of what has taken place. These attacks come on, apparently, as sudden and as unanticipated as a stroke of lightning in a clear sky. The original word means "to seize upon," — as at any time, in conversing with a friend, or seated at the table, or riding in a carriage, or sitting by the fire, and with every external appearance of perfect health, these "fits" come on with fearful contortions, with grinding of teeth, and uncontrollable action of every limb and muscle of the body. It is most generally an incurable disease of the brain, as a result of a scrofulous constitution. This epileptic condition, or susceptibility, may be in a person, but may never be brought out, never developed, because an exciting cause may never be applied, — just as powder will never explode unless a spark is applied. The object of this article is mainly to state some of the exciting causes of epilepsy, and thus prevent the development of so unfortunate a habit of body; for its nature is such, that, if it occurs but a few times, the habit is formed for a lifetime, or an exemption is purchased only at the price of an eternal and painful vigilance.

The epileptic habit is nearly always set up in early childhood, the most common causes being terror or sudden fright, such as may be occasioned by some sudden noise, or the presentation of some terrifying object. It is not always that the child survives the first fit, and pity is it that it ever should; for it is nothing short of a living crucifixion to a parent's heart to witness the terrible contortions which *seem* to rack, with unendurable agony, every fibre of the innocent and uncomplaining sufferer; we say "*seem*," with an emphasis, for every circumstance connected with an epileptic attack indicates, most unmistakably, an utter unconsciousness of any bodily suffering. A child under three years of age was left in charge of a nurse, while the mother attended an evening party. On

repairing to its little crib, on her return, to see that all was well, — after the assurance of the maid that it had been sleeping soundly, not having made “the slightest bit of a noise,” — the eyes were glaring widely open, the whole features were stamped with an expression of vague and indescribable horror, and life was extinct. At the feet of the child had been placed a human skull taken from a doctor’s office table.

Parents sometimes frighten their children for the amusement of witnessing their gestures and exclamations; as to its reprehensibility, we need make no remark.

When an epileptic attack is repeated two, three, or four times, there is seldom any refuge short of the grave, the end being fatuity, or sudden death. Our greatest anxiety, in this article, is to attract parental attention to the *first attack*; so that, by exercising a most untiring vigilance against the causes which may repeat it, they may prevent the establishment of the terrible habit for a few years; for, after children enter their teens, the susceptibility of an attack is almost nothing. The cause next in frequency to terror and sudden alarm is connected with the stomach, as eating some unaccustomed or indigestible article of food in large quantities. We once knew a beautiful boy of promise, under ten, who, having, with some companions, got hold of some eggs, boiled them hard, and ate several, without anything else; he died in convulsions, in a few hours. Often are our children on the verge of such results by the inattention of parents to their feeding; but they are relieved by spontaneous vomiting, bringing up a mass of sour, undigested food, perfectly nauseating, thus preventing fatal fever, or the more terrible epilepsy.

Bathing a child in cold water, soon after a hearty meal, is quite sufficient to bring on an epileptic attack in a scrofulous constitution.

We were once called to an only child, about nine years old, in alarming convulsions, with incoherent utterances. He had eaten a hearty dinner, and, from some childish freak, had followed it up with an enormous amount of table-salt. Nature would not vomit; but art gave instantaneous relief to an outraged stomach, and little Richard was himself again.

Eating largely of soggy bread, or of the sodden undercrust of a pie, or of pudding a little soured, may bring on an attack.

When an epileptic habit is once established, our main attention must be directed to avoiding the causes of attack, and to the prevention of a threatened attack, waiting the mean while for one of those periods of life which are generally believed to make radical changes of constitution, either for better or worse,—the most decided of which are the few years including fourteen and forty-two.

One man represents that he prevents attacks in his own case by an iron wedge, which he always carries about him; we should think a wooden one would answer the purpose, with greater convenience. As soon as he perceives a premonitory symptom—different in different persons, but present in all, and which a close observation will soon learn—he introduces it into his mouth, so as to stretch it open to the utmost possible extent. The forcible distention, or extension, of any other muscle of the body would do the same thing,—the pulling of a leg or arm, for example, but this requires the aid of another person; but, as everybody is often alone, necessarily it is important to have a remedy which the patient can apply himself promptly, and at all times. Let any reader, who is exempt from this affliction, stop a moment in affectionate gratitude to Him who ruleth over all, that such a lot is not his own.

It has been said that a black silk handkerchief, thrown over the face while the fit is on, will bring the person “to” instantly. No person subject to these attacks should ever be allowed to be alone, or on horseback, or to walk along the banks of rivers, or in crowded streets, for obvious reasons. The attacks are sometimes indefinitely postponed by the most vigilant attention to diet. We personally know that this was the case with the great author of *The Cause and Cure of Infidelity*.

While medicine has no power to cure epilepsy, it is very certain that grown persons can keep it in abeyance by the exercise of a close observation and a sound judgment,—can, in other words, ward off an attack for a lifetime, by attention to two things: *First*, by avoiding, as to quantity and quality, the food which causes any kind of discomfort. *Second*, by regulating the system so as to have one full, free action of the bowels every twenty-four hours. To look for restoration in any other direction is utterly hopeless.

A gentleman who was afflicted for some time with epilepsy,

and who writes, "I am now entirely recovered," adds, "While under the crushing effects of this disorder I was nearly a worthless specimen of humanity; now I am cured, and understand how to stay cured. I am as vigorous, energetic, and competent, as at any period of my life; and the difference between the two conditions, upon the nervous and mental powers, is wonderful." Restoration was effected, in this case, by the application of the principles already suggested.

FEVER AND AGUE.

IN returning from the "Springs," the Sea-side, and other places of resort during the heats of summer, many families have noticed, in the autumnal and winter months, that more or less of the members, especially the children, are quite unwell at times. In a day or two they get better only to feel worse again, and this annoying process continues till the cold weather has steadily set in. Some persons are regularly ailing, at intervals of days or weeks. The name given to this form of sickness by common people is "the creeps," as the symptoms come on with a chilly sensation of the hands and feet, or along the back, extending, generally, over the whole body, when there is, sometimes, a general shiver or shake, to be followed by a fever during the afternoon, and going off with a perspiration during the night. In the Western country this is a process which the person attacked has to go through with every twenty-four hours for weeks and months, to be resumed the next year, and the next, until, in five or ten or more years, the constitution becomes hardened to it, or it wears itself out, provided the unhappy patient does not, in the mean time, take a bad cold and become consumptive, or die more summarily of some more active malady.

There is scarcely a locality within thirty miles of New York where families can remain until the first of autumn without having the seeds of this hateful malady sown in the system, to fructify on their return home, and thus do away with all the good effects of a summer's sojourn in the country. It is not at all likely that this state of things will materially alter in

this generation, for the laws of nature are uniform; but it is desirable to interpose some means of fortifying the system against these attacks by scientific appliances. This is certainly demonstrable and possible; but to do so satisfactorily, it is necessary to understand the whole subject, which may be made exceedingly interesting, and is a matter of personal concern to every one who is in the habit of "going to the country," in the summer time. To have the enjoyment of such a pleasant sojourn constantly clouded with the apprehension of the discomforts of having the "creeps" for an indefinite time on returning to town, is certainly not a pleasant contemplation.

The cause of fever and ague is "miasma," the meaning of which word is *emanation*, "a rising from," as it is supposed to come up from the surface of the earth and impregnate the atmosphere, which, being breathed into the lungs, is taken a few seconds later into the circulation, being intimately mixed with the blood, and poisons it, causing it to be thick, sluggish, black, and impure. In some situations this miasma is so concentrated, saturating the atmosphere, as it were, consequently thickening the blood more rapidly, and to such an extent that it flows at first slowly, and at length scarcely moves at all at the extremities, and circulates perceptibly only about the heart; and, as the blood begins to die the instant it ceases to move, the limbs grow cold, the veins are distended, the fire of life goes out, and the man dies — of congestive fever. Some have been known to die in the chill of fever and ague, although, generally, fever and ague is not considered any more dangerous than the toothache; hence, in both cases, the unfortunate victim has very little of the sympathy of those around him.

The substance of miasma has been considered ethereal, as the atmosphere of a miasmatic locality, upon chemical analysis, made by different experts and in the most careful manner, has not been found to contain any ingredients, hitherto, which did not belong to a pure and healthful atmosphere. Still, although the miasma could not be detected, it was known to be an entity, an actual thing, and men had to be content with studying its nature, and its effects, and its laws, by observation on its modes of action, then recording the facts observed, and deducing the laws of its action therefrom. The first name

given to it was "marsh miasm," because the effects were observed in the most marked manner in the neighborhood of marshes, of low, flat, damp lands, where vegetation was rank.

It was next observed that the sickness arising from marsh miasm did not occur in cold weather; another step forward was then made, that miasm was peculiar to damp soils, and that heat was necessary for its production. But the effects of miasm were not observed on the sea-shore, although there were dampness, and heat, and a flat surface. The reason must be because it was sandy; there was no vegetation; hence another element was essential to miasm. There must not only be dampness and heat, but there must be vegetation; and when it was later observed that miasmatic diseases were more general and malignant in the Fall of the year, and that was the season when vegetation began to decay, and die, and decompose, the concatenation was complete, and the full idea was expressed in the proposition—*Malaria* is an emanation from decaying vegetation in warm weather; hence miasm was caused by vegetable decomposition,—such decomposition requiring moisture and heat.

So much for the nature and cause of miasm. Its effects were, from time to time, noticed as originating in man, diarrhoea, dysentery, and all forms of fevers. Its laws of action were next investigated; observation proved it milder in the Spring, more malignant in the Autumn. There was vegetation enough in the Spring, and moisture enough, but not sufficient heat in our latitude to cause vegetable decomposition.

It was next observed that persons exposed in miasmatic localities in the night suffered more than those exposed in the daytime. For fifty years previous to the discovery of gold in California, it was known among the commanders of vessels that sailors might go ashore in certain tropical climes in the daytime, but to pass a night on shore was certain death. The more intelligent adventurers who first went to California via the Isthmus of Panama made practical use of this fact, and began the passage early in the day, so as to get to the higher points of land before night came on. The immediate cause of the fatal attack of illness to Bishop Potter, in his visit to California, was inattention to this fact; for he left the ship to perform a marriage ceremony, remained on shore during the

night, was soon attacked with a new form of disease, and lived just long enough to land at San Francisco.

Old Charleston merchants will remember that, while it was considered death for them to sleep in the city during the summer for a single night, habitually rode into the city to transact business in the middle of the day. Twenty years ago the doorways and steps of public buildings in Rome were crowded with sleepers in harvest-time. They were the men who worked in the Pontine Marshes during the daytime; they knew it was death to sleep there at night.

Without narrating each particular step in the discovery of the additional laws of miasm, suffice it to say, that in *ordinary* localities, the effects of miasm were found to be more decided in the hours including sunrise and sunset, and that at other times it was almost innoxious. It was very natural, then, to inquire why was it most hurtful at sunrise and sunset to remain in a miasmatic locality? It must be because it was most concentrated at that time; there was more of it in a given amount of air breathed into the lungs. Cold condenses all atmospheres; heat rarefies, expands, and sends upward. The heat of the day generated the miasm from the damp, decaying vegetation, and it rose rapidly towards the clouds; but, when the sun began to decline, the atmosphere became cooler, more heavy, fell towards the surface, and settled within a few feet of it, that layer next the earth being most malignant, and every foot higher the less so. It is known that when a traveller with a dog entered the Grotto del Cano, the dog died, while the owner remained uninjured, he being several feet higher, the gas causing death to the dog, being so much more concentrated when on the ground. It is known that a man lying down in a poppy-field will die before the morning, at certain seasons; but, if he works in it, his standing up enables him to breathe a less compact layer of air. At sunrise the atmosphere begins to warm and the miasm to ascend, and in the course of an hour it has ascended higher than the head, and hence is not taken into the lungs. At midday it has gone to the heavens; at midnight it lies immediately on the surface, in each case not breathed into the lungs by a man on his feet.

Now, just at this point, a practical and important lesson was to be learned, which, for actual practical results in proportion

to the expense, and labor, and trouble, is scarcely second to any other in the whole range of sanitary science; not new, but too simple to command any special general attention. If the heat from the sun, by a general law of nature, so rarefies the miasmatic air as to make it innocuous, artificial heat must do the same thing. If a man will keep a brisk fire burning in his family-room for the hour or two including sunrise and sunset, and will remain in that room during that time, it will be an absolute exemption from all autumnal diseases, and from cholera itself, other things being equal; for cholera is known to make its greatest ravages where common epidemics prevail in ordinary times, such as fevers, dysentery, and diarrhœa,--and cholera is only an aggravated diarrhœa, as yellow and congestive fevers are the exaggeration of common fever and ague.

The dreadful ship-fever, jail-fever, and the epidemics that occur in crowded vessels, arise, always, from the decay of vegetable matter in the hold of vessels; the wood of which the vessel is composed being in a state of constant dampness and inevitable decay. Now, as there can be no decay where there is dryness, and heat makes dry, there is only one way to disinfect a vessel to make it healthy. Empty it, make it dry as a powder-horn, by stoves, or by the more expeditious and less expensive method of introducing heated air into it from a steam engine. A vessel may be frozen up, and thus made healthy; but it is only temporary; the miasm was only condensed, and will make up to all its virulence, as did the viper in the fable, as soon as it is warmed. Heat, on the contrary, rarefies the miasm, and sends it to the clouds, and, by its drying effects, prevents renewal.

The writer spent forty years of his life in various malarious countries, and, acting in the light of the above principles, was never sick an hour in any of them, where he travelled on horseback, in the heats of midsummer days, by the pestiferous vapors of the bayous, and visiting the sick at midnight, wherever and whenever called; but at sunrise and sunset, in the heats of July, he was by a blazing fire in his own house, or secured one if abroad. And he can name families in the West, in districts where fever and ague was universal, except in a solitary house, here and there, where the friendly fire was

started at sunrise and sunset in the family-room; and the breakfast was eaten before going outside the door, and the supper taken at sundown, the excitement of the circulation caused by the meal, and its strengthening effects on the system, helping to fortify it against the attacks of malarious influences.

But it has been announced as a discovery made by a physician in Chicago, and by a lady in France, and by her communicated to the Academy of Sciences, that the cause of epidemic fever and the autumnal diseases was discovered to be a living thing, the gentleman calling it vegetative,—a sporule; the lady asserts it to be an entozon,—a breathing animal.

But it is curious to observe that this sporule or entozon is under the identical laws supposed to belong to miasm; that heat destroys it; cold benumbs it; that it is most vigorous in its ill effects in the system in the cool of the evening and the morning, and that it is only found in marshy places, in warm weather. Their existence is said to be made visible by the microscope,—are seen in the saliva, and attached to the inner portion of the mouth; and that, if an atmosphere containing them is taken to a distance where it is not naturally existing, and is breathed by a person in health, that person, in a few days, has fever and ague.



SUMMERINGS.

1. IN going to the country to spend your summer, leave business behind, but take with you your entire stock of patience, courtesy, self-respect, and religion. Go as plain "John Smith, gentleman."

2. If you have the first claim to being well-bred, you will be the last person in the world to volunteer any information on the subject. If it must be told, let it be by your conduct; let your entire deportment prove that you are a lady or a gentleman.

3. Do not profess that you "know" Mr. Astor, Mr. Grinnell, Mr. Minturn, or other distinguished citizens, when your entire knowledge consists in their having been pointed out to you on the street.

4. Avoid claiming acquaintance with this or that family of note, when you only happen to have spoken to them on a rail-car or steamboat, or in some purely business transaction. An enterprising individual once claimed that he knew a distinguished judge very well. On inquiry, it was found that the said judge had once sent him to the penitentiary !

5. If you have the first mite of common sense, and really go to the country for recreation, enjoyment, and health, leave your best and second-best clothing at home ; take only your common wardrobe, and but a small part of that ; not only that the persons you stop with may feel more easy, but that you may feel freer yourself to scale fences, climb trees, scramble up mountain-sides, wade across creeks, penetrate forest tangles, and jump Jim Crow generally.

6. Never turn up your nose at anything at the table ; if you have the slightest disposition to do so, you may be sure it is a pug, and isn't long enough to turn. If you don't like a thing, let it alone ; eat nothing, and by the next meal you may be glad to get anything.

7. Remember that, in going to the country, a sensible man's object is neither to dress nor eat, chiefly, but to obtain mental repose, pure air, and unrestrained exercise.

8. Endeavor to conform, without apparent effort, to the arrangements of the family with whom you board, and to the manners and customs of the people around you, as far as they do not compromise your principles of good morals and good taste.

9. Be cheerful, be kind, be considerate, be accommodating.

10. Do not obtrude your political or religious sentiments.

11. Shun argument and controversy on any and all subjects.

12. Let your courtesy come out naturally ; and if religious, don't be a Pharisee.

SCALDS AND BURNS.

On the instant of the accident, plunge the part under cold water. This relieves the pain in a second, and allows all hands to become composed. If the part cannot be kept under water, cover it over with dry flour an inch deep or more. In

both cases pain ceases, because the air is excluded. In many instances nothing more will be needed after the flour; simply let it remain until it falls off, when a new skin will be found under. In severer cases, while the part injured is under water, simmer a leek or two in an earthen vessel, with half their bulk of hog's lard, until the leeks are soft, then strain through a muslin rag. This makes a greenish-colored ointment, which, when cool, spread thickly on a *linen* cloth, and apply it to the injured part. If there are blisters, let out the water. When the part becomes feverish and uncomfortable, renew the ointment, and a rapid, painless cure will be the result, if the patient, in the mean while, lives exclusively on fruits, coarse bread, and other light, loosening food.

If the scald or burn is not very severe, — that is, if it is not deeper than the outer skin, — an ointment made of sulphur, with lard enough to make it spread stiffly on a linen rag, will be effectual. The leek-ointment is most needed when there is ulceration from neglected burns, or when the injury is deeper than the surface. As this ointment is very healing and soothing in the troublesome excoriations of children, and also in foul, indolent ulcers, and is said to be efficacious in modifying, or preventing altogether, the pitting of small-pox, it would answer a good purpose if families were to keep it on hand for emergencies, — the sulphur-ointment for moderate cases, and the leek-ointment in those of greater severity, or of a deeper nature.

MUSIC.

MUSIC refines the taste, purifies the heart, and elevates our nature. It does more, — it soothes in sorrow, tranquillizes in passion, and wears away the irritabilities of life. It intensifies love, it fires patriotism, and makes the altar of our devotion burn with a purer, holier flame. Not only man, but the brutes themselves have been restrained and charmed by the bewitching power which it possesses. And in the still twilight hour, when sweet, sad memories go back upon the distant past, and hover lovingly about the places where we played, and the persons whom we loved, but now gone, in their youth, and beauty, and purity, to return no more, who does not know that the

soul drinks more deeply in of the saddening sweetness when it breaks out in the soft, low notes of song, or the fingers instinctively sweep through diapasons absolutely ravishing?

And when tedious disease has dampened the fires of life, has removed its gilding, and written "vanity" on all things earthly; when wealth, and fame, and worldly honor are felt to be nothing; when the aims, and ambitions, and aspirations, which were wont to rouse up all the energies of nature towards their accomplishment, fail of their accustomed power, music renders the burden of sickness light, and makes us all oblivious of pain and suffering. For these reasons, that parent has largely neglected a religious duty, has been strangely forgetful of one of the highest of all obligations, who fails to afford his children, while yet young, all the facilities in his power for fostering and cultivating whatever taste for music they possess, whether vocal or instrumental; for, in after life, and in all its vicissitudes, those who practise it, in the love of it, when young, will find in its exercise a happy escapade in seasons of boisterous mirth, and thus increase the joy; in times of despondency, its expression will give encouragement; when difficulties oppose, it will inspire strength to overcome them, and when clouds of trouble gather around and above, hedging up the future, shutting out the blue sky of life, music can penetrate even Egyptian darkness, and let in upon the almost broken heart the sunshine of hope, of gladness, and of joy.

It is because of this view of the health-giving, happifying, and refining influences of music, that, in the progress of a high civilization, its cultivation has become a profession, not only among those who give utterance to it in vocal symphonies, "almost divine," but among all classes.

THE SABBATH REST.

No one muscle of the body, no one set of muscles, can be continuously used, without an eventual paralysis, or total loss of power, until restored by rest. But if one class of muscles be employed for a time, then another, while the former is at rest, the two, thus alternating, may be kept in motion without

the slightest fatigue, for hours together. A child may even cry with the weariness from walking; but present him suddenly with a beautiful little wagon, and allow him to take hold of it and draw a companion over a smooth road, the offer will be accepted with alacrity, and the amusement will continue, for a time, equal to the walk, without any complaint of being tired; on the contrary, there will be a freshness of action, new and delightful. Many a traveller has rested himself from riding on horseback, or in a carriage, by alighting and walking a mile or more, simply because a different combination of muscular action is brought into play; either a new set of muscles, or an action of the old ones in a different direction, — all going to show that the muscular system, the whole body, will have rest, or must prematurely perish. Precisely alike is the law of the mind, whose faculties are various. A man who thinks intently upon a single subject becomes incapable, at length, of concentrating his thoughts upon that subject to advantage, and instinctively lays down his book, his model, or his pen, to take a walk. It is an observed fact, that a large number of professed students of prophecy become deranged; the world is full of monomaniacs, of persons who have so persistently thought of a single subject, that the mind has become permanently "unhinged" in regard to it. The attention of the French government has lately been drawn to the alarming fact, that "one in every ten of the scientific branches of the army finishes his course in a lunatic asylum, in consequence of the severe attention to mathematical training." The rector of the training college of Glasgow says, from long and extensive observation, he "will undertake to teach a hundred children, in three hours a day, as much as they can possibly receive;" that is, when a child has been kept at study three hours, its brain becomes incapable of pursuing it further, advantageously, until rested. These things show that, unless mind and body both have rest, both will be destroyed; and to save both, Divine wisdom issued the precept "in the beginning," "On the seventh day thou shalt rest." It was no arbitrary command; it was an injunction fraught with wisdom and benevolence; and in this sense was it that "the Sabbath was made for man;" made to save his body from premature wearing out, and his mind from fatuity, by diverting it for one seventh of the time from its ordinary studies and affections, and fixing it on a totally

different class ; taking it away from the wasting, wearing harassments, and jarrings, and anxieties of business, to employ it in the contemplation and worship of Divinity, to soothe, to elevate, and sanctify ; compelling us to exclaim in affectionate admiration, not only as to the laws of our physical, but as to those of our moral nature, "In loving-kindness hast Thou made them all !" The observation of the laborer and the business man will testify to the exhaustion which Saturday night always brings, and to the renewed alacrity with which business is hurried to on Monday mornings. The reflecting know that, without the compulsory observance of the Sabbath-day, multitudes of helpless slaves, of defenceless apprentices, of dependent employés, the uncomplaining horse, and ox, and mule, would be driven to death. Who can deny, after this, that the Bible Christianity is the poor man's friend ? And yet how many malign that blessed book, and wage a relentless and life-long war against that religion !

BACK-BONE.

As light as one feather is, it will soon become completely flattened, if a thousand other feathers are piled upon it. But when a living substance is steadily compressed, it is destroyed, it is "absorbed," in medical language, and disappears. If a bandage is strapped around the stoutest arm, the parts under it will be reduced to skin and bone in a few days, if the bandage is gradually tightened ; and that, too, without causing any special inconvenience. The back-bone — the *spinal column* — is composed of twenty-four alternate layers of hard bone, and a kind of gristle, which is soft, pliant, and compressible, like so much India-rubber, between each two bones. In the ordinary work of a day, the whole weight of the erect body, pressing upon these elastic cushions, compresses them to the extent, that a good-sized man will be half an inch shorter at bedtime than he was on first rising in the morning. But if a person gets into the habit of leaning to one side, as some do, by carrying one shoulder higher than the other, or from want of energy to sit, and stand, and move erectly, or from actual bodily debility, — from either of these causes, the pressure on the elastic cush-

ions — the India-rubber plates between the spinal bones — will not only tend to make the side of the cushion towards which there is the leaning thinner, by means of the greater weight, but also, by the law of pressure and absorption, thinner; that is, the whole cushion will be wedge-like, the thinner part of the wedge being on the side to which there is the leaning. If this leaning is kept up too long, the whole cushion will be absorbed, the bones themselves will begin to touch, and be absorbed also. This is *spinal disease*. If the cure is attempted before the bones touch, before all the elastic cushion has been removed by absorption, it may be effected; but when attention to the subject has been delayed until the bones meet, then a cure is hopeless. The principle of cure, in curable cases, is to relieve the pressure, by bending over on the other side, thus allowing the cushion to rebound by force of its inherent elasticity; and, as this bending on the other side promotes absorption there, promotes the thinning process, while the opposite side gets thicker by its rebound, the equilibrium is soon restored, although the patient may not be quite so tall as before. The obvious practical inference is, that a perfect preventive of spinal deformity of this nature is an habitual erect position. But, to make this an easy and practicable thing, an active life must be commenced; the person should be constantly on horseback or on foot, walking or working, for then an erect position may be maintained without weariness; but to endeavor to maintain it while at rest, in sitting, reading, writing, or sewing, is an unendurable weariness, or an impossibility. Walking with the head downward, or with a staff or cane, promotes a stooping position, and brings on an appearance of old age prematurely, not only by the effects upon the structure of the spinal column, but by throwing the weight of the body on the chest, thus compressing the lungs, diminishing their capability of receiving an adequate quantity of pure air, thus gradually purifying the blood less and less perfectly, until the whole mass of it becomes imperfect, impure, and diseased; then slight causes carry a man to the grave. An absolute preventive of all this is an habitual, persistent attention to the following rules: —

1. Walk with the toes thrown outward.
2. Walk with the chin slightly above a horizontal line, as if



PLAYING COOK.

looking at the top of a man's hat in front of you, or at the eaves or roof of a house.

3. Walk a good deal with your hands behind you.

4. Sit with the lower portion of the spine pressed against the chair-back.

REARING CHILDREN.

1. On entering the fourth year, children should not be allowed to eat oftener than once in four hours, but always in peace and cheerfulness.

2. Do not send a child to school, nor allow him to learn at home anything more than the alphabet, nor commit anything to memory, except the Lord's prayer, and a half dozen short, simple, religious hymns, until the sixth year is completed, unless the child will have to "do something for a living" very early.

3. Allow nothing whatever to be eaten within two hours of bedtime.

4. The last meal of the day should be of cold bread and butter, with some mild, warm drink,—say milk and water, half and half, sweetened, called "cambric tea," or a bowl of bread and milk, or mush and milk, made of Indian (corn) or oatmeal. "Preserves," cake, or other sweetmeats, are most pernicious.

5. Children should sleep in separate beds, on a straw or hair mattress, without caps, being careful to have the feet well warmed by the fire, stockings off; or, if in summer, rubbed dry with the hand, washing them every other night. Have extra covering on the feet in cold weather.

6. Encourage them in every way, compel them, if necessary, to be out of doors, or in a large clean, open, dry, cheerful room, for the greater part of daylight between breakfast and sundown. If the weather is damp or raw, especially at the close of the day, keep them indoors. In late autumn, winter, and early spring, a child under ten ought not to be out later than an hour before sundown, except in constant, active motion; nine tenths of the cases of croup would be thus prevented.

7. If a child eats at regular hours, do not limit it, except at supper-time.

8. By all means let the child take the fullest amount of sleep. Never wake up a child, except in a day nap ; but be particular to have it go to bed at so early an hour regularly, that it shall wake up of itself in full time to dress for breakfast. Children left to themselves, are never ready to go to bed, or to get up, in time.

9. Avoid the barbarism of keeping your child still, as long as it is doing no injury to property, person, or good morals. Motion of some sort is a physical necessity to young children ; it is an unappeasable instinct. To repress it, by arbitrary commands, is a rebellion against nature, and a cruelty to the child.

10. Never threaten a child. It is cruel, unjust, and dangerous. What you have to do, do it, and there make an end ; but act deliberately, firmly, kindly, maintaining your own self-respect.

11. Never reprove a child in the presence of any third party ; its self-esteem is wounded thereby, and a spirit of self-defence, of opposition, or even defiance, is engendered.

12. Never make a positive promise to a child, unless you are perfectly certain you will be able to fulfil it.

13. Always give your child an affectionate greeting on coming home, even after a few hours' absence. It might have been brought to your door a corpse !

14. The most certain and most speedy method of ruining a child is to be forever laying down rules, regulations, and restrictions. At the earliest possible moment it will break away from all restraint.

15. Let nothing ever prevent you from sending your child to bed in a calm, and loving, and grateful frame of mind. It or you may die before the morning.

16. Be yourself all that you would have your child to be.

PAIN.

PAIN is a blessing, being Nature's admonition that something is wrong, and impels to its rectification. If, for example, there were no feeling in the fingers or feet, they might any night be frozen or burnt off, and we would wake in the morning to a life-long deformity.

The immediate cause of all pain is in the condition of the blood acting on the nerves, it being too thick, too abundant, or too poor. If too poor, it must be enriched by the introduction of iron into the system. When too abundant, it must be lessened in quantity by working it off in exercise, and by diminishing its supply, which is furnished by the food eaten. When too thick, which is the same as being impure, it must be remedied by a large and daily exposure to the fresh, pure, outdoor air, because every breath goes in pure, and as it were empty, but comes out loaded with impurity. Hence animals, being out of doors all the time, remain still, and, without exercise, get well, because, breathing a pure air, every breath is directly remedial.

The more fixed and severe a pain is, the more dangerous it is, as it will soon cause destruction of the parts. When pain is shifting, it is only functional, and arises merely from a surplus of blood in the veins or arteries pressing against the nerves of the part. In some cases, accumulations of wind or gases cause pain. Pain being the result of too much blood in a part, as a very general rule, the remedy, in severe and pressing cases, is to apply a mustard-plaster near that part, which draws the blood away, as is seen by the reddening of the skin.

The most agonizing pains are often removed in the twinkling of an eye, by dipping a bit of cloth (woollen, flannel, or cotton) in a mixture of equal parts of sweet oil, chloroform, and strong spirits of hartshorn, just shaken together, and spread over the spot, with a handkerchief wadded in the hand, and held over the cloth so as to retain the more volatile ingredients; to be removed the moment the pain ceases.

The safest and most comfortable application in nature for the relief of all pain, especially that arising from inflamma-

tion, is a woollen cloth kept very warm, even hot, by the steady addition of hot water, or a stream of warm water, where the painful part admits it. When pain is severe, sharp, or thrilling, there is inflammation, and it arises from there being too much blood in the arteries; if dull and heavy, it is caused from there being too much blood in the veins.

The pain of inflammation gives heat; hence headache, with a hot head, is from too much blood in the arteries, and there is throbbing; draw it away by putting the feet in very hot water; this often removes pain in any part of the body above the ankles.

When there is too much blood in the veins of the head, there is a dull pain or great depression of spirits, and the feet are always cold. It is this excess of blood in the veins of the head or brain, which always induces the despondency which so frequently causes suicide. When this is attempted by cutting the throat, the relief is instantaneous, and the victim becomes anxious for the life he had just attempted to destroy. Hence, a good out-door walk, or a hot bath, a sudden fit of laughter, or a terrible burst of passion, by dispersing the blood to the surface from the centres, puts the blues and megrims to flight also.

VACCINATION.

IN round numbers and familiar fractions, of seventy thousand Prussian soldiers vaccinated or re-vaccinated during 1860, fifty thousand were successful — namely, “took.” Out of this whole number there was not a single case of small-pox, and only one of varioloid, showing what a perfect protection against small-pox effectual vaccination is; but as three out of four “took” after having been re-vaccinated, there is reason to believe that these might have taken varioloid or small-pox if they had been very directly exposed to it. As confinement to the house in winter makes “catching” diseases more dangerous, and as the virtue of the vaccination of childhood and infancy seems to be exhausted in many cases at puberty, parents who are wise will therefore promptly have every child vaccinated the second time on entering the fourteenth year, especially as it causes very little constitutional disturbance. The family

physician should be applied to, to use every effort to secure healthy vaccine matter. It would be humanity to make it an indispensable condition of admission into a public school to have a distinct vaccine mark on all under fourteen, and a certificate of re-vaccination as to all who have entered their fourteenth year.

VACCINATION OF INFANTS, within a few days after birth, has been attended with accidents more or less serious, and sometimes fatal; and as small-pox is very rare in children under six months of age, it is best, in the case of private families, to defer the operation until the third month, except as to children in hospitals, or in other particularly exposed circumstances. Special efforts should be used to secure proper vaccine matter.

1. Take the lymph from a child not less than five months old.
 2. The child's parents should be healthy.
 3. The lymph should be taken previous to the ninth day of the existence of the vesicle.
 4. Take no blood with the matter.
 5. Never vaccinate over a dozen with the same supply, for fear it may have been from a diseased subject.
-

HOUSEKEEPING HINTS.

HEALTH is impaired, and even life lost sometimes, by using imperfect, unripe, musty, or decaying articles of food. The same money's worth of a smaller amount of good is more nutritious, more healthful, and more invigorating, than a much larger amount of what is of an inferior quality. Therefore, get good food, and keep it good until used. Remember that

Fresh meats should be kept in a cool place, but not freezing, or in actual contact with ice.

Flour and meal should be kept in a cool, dry place, with a space of an inch or more between the floor and the bottom of the barrel.

SUGARS. — Havana sugar is seldom clean; hence, not so good as that from Brazil, Porto Rico, and Santa Cruz. Loaf, crushed, and granulated sugars have most sweetness, and go further than brown.

Butter, for winter use, should be made in mid-autumn.

Lard that is hard and white, and from hogs under a year old, is best.

Cheese soft between fingers is richest and best. Keep it tied in a bag hung in a cool, dry place. Wipe off the mould with a dry cloth.

Rice, large, clean, and fresh-looking, is best.

Sago, small and white, called "Pearl," is best.

Coffee and tea should be kept in close canisters, and by themselves. Purchase the former green; roast and grind for each day's use.

Apples, oranges, and lemons keep longest wrapped close in paper, and kept in a cool, dry place. Thaw frozen apples in cold water.

Bread and cake should be kept in a dry, cool place, in a wooden box, aired in the sun every day or two.

All strong-odored food should be kept by itself, where it cannot scent the house.

Bar soap should be piled up, with spaces between them, in a dry cellar, having the air all around it to dry it for months before using; the drier, the less waste.

Cranberries kept covered with water will keep for months in a cellar.

Potatoes spread over a dry floor will not sprout. If they do, cut off the sprouts often. If frozen, thaw them in hot water, and cook at once. By peeling off the skin after they are cooked, the most nutritious and healthful part is saved.

Corned beef should be put in boiling water, and boil steadily for several hours.

Hominy, or "samp," should steep in warm water all night, and boil all next day in an earthen jar, surrounded with water.

Spices and peppers should be ground fine, and kept in tin cans in a dry place. A good nutmeg "bleeds" at the puncture of a pin. Cayenne pepper is better for all purposes of health than black.

Beans, white, are the cheapest and most nutritious of all articles of food in this country. The best mealy potatoes sink in strong salt water.

Hot drinks are best at meals; the less of any fluid the better. Anything cold arrests digestion on the instant.

It is hurtful, and is a wicked waste of food, to eat without an appetite.

All meats should be cut up as fine as a pea, most especially for children. The same amount of stomach-power expended on such a small amount of food, as to be digested perfectly without its being felt to be a labor, namely, without any appreciable discomfort in any part of the body, gives more nutriment, strength, and vigor to the system, than upon a larger amount, which is felt to require an effort, giving nausea, fulness, acidity, wind, etc.

Milk, however fresh, pure, and rich, if drunk largely at each meal,—say a glass or two,—is generally hurtful to invalids and sedentary persons, as it tends to cause fever, constipation, or biliousness.

DURATION OF LIFE.

THE average duration of life of man in civilized society is about thirty-three and a third years. This is called a generation, making three in a century. But there are certain localities, and certain communities of people, where this average is considerably extended. The mountaineer lives longer than the lowlander; the farmer than the artisan; the traveller than the sedentary; the temperate than the self-indulgent; the just than the dishonest. "The wicked shall not live out half his days," is the announcement of Divinity. The philosophy of this is found in the fact, that the moral character has a strong power over the physical,—a power much more controlling than is generally imagined. The true man conducts himself in the light of Bible precepts; is "temperate in all things;" is "slow to anger;" and on his grave is written, "he went about doing good." In these three things are the great elements of human health,—the restraint of the appetites, the control of the passions, and that highest type of physical exercise, "going about doing good." It is said of the eminent Quaker philanthropist, Joseph John Gurney, that the labor and pains he took to go and see personally the objects of his contemplated charities, so that none of them should be unworthily bestowed, was, of itself, almost the labor of one man, and he attended to his immense banking business besides; in fact, he did too much, and died at sixty. The average length of human life of all countries, at this age of the world, is about

twenty-eight years. One quarter of all who die do not reach the age of seven; one half die before reaching seventeen; and yet the average of life of "Friends," in Great Britain and Ireland, in 1860, was nearly fifty-six years,—just double the average life of other peoples. Surely this is a strong inducement for all to practise for themselves, and to inculcate it upon their children day by day, that simplicity of habit, that quietness of demeanor, that restraint of temper, that control of the appetites and propensities, and that orderly, systematic, and even mode of life, which Friends' discipline inculcates, and which are demonstrably the means of so largely increasing the average of human existence.

Reasoning from the analogy of the animal creation, mankind should live nearly a hundred years; that law seeming to be, that life should be five times the length of the period of growth; at least, the general observation is, that the longer persons are growing, the longer they live, other things being equal. Naturalists say, a dog grows for two years, and lives eight; an ox for four years, and lives sixteen; a horse for five years, and lives twenty-five; a camel for eight years, and lives forty; man for twenty, should live one hundred. But the sad fact is, that only one man for every thousand reaches one hundred years. Still it is encouraging to know that the science of life, as revealed by the investigations of the physiologist, and the teachings of educated medical men, are steadily extending the period of human existence. The distinguished historian, Macaulay, states that in 1685, one person in twenty died each year; in 1850, out of forty persons, only one died. Dupin says, that from 1776 to 1843 the duration of life in France increased fifty-two days annually, for, in 1781, the mortality was one in twenty-nine; in 1853, one in forty. The rich men in France live forty-two years on an average; the poor only thirty. Those who are "well to do in the world" live about eleven years longer than those who have to work from day to day for a living. Remunerative labor, and the diffusion of the knowledge of the laws of life among the masses, with temperance and thrift, are the great means of adding to human health and life; but the more important ingredient, happiness, is only to be found in daily loving, obeying, and serving Him "who giveth us all things richly to enjoy."

SORES.

SORES are accidental or spontaneous. They sometimes heal readily ; at others, they resist all known remedies, and last for months, years, and even to the close of life. Many persons appear in perfect health, and yet, on inquiry, it will be found that they have had running sores on some part of the body for many years. If a person is in good health, and a sore is made by a bruise, scratch, splinter, or otherwise, it will heal of itself rapidly ; but, if an invalid, or if of a feeble constitution, the sore will be a long time in healing, and may prove very troublesome. Persons who drink alcoholic liquors have very little healing power ; and a slight bruise, or abrasion of the skin, will be weeks and months in getting well. The men who work about the London breweries drink large quantities of ale and beer every day, and when they get to be forty or fifty years old, the scratch of a pin sometimes becomes fatal ; and very slight bruises or cuts are healed with the greatest difficulty.

An abrasion of the skin, where there is but little flesh, as on the shin, very often becomes a running sore for life, because there is little vitality in the part. A gentleman of wealth, in getting into his carriage, had a slip of the foot, and the fore part of the leg scraped against the iron door-step ; it inflamed, spread, ulcerated ; mortification took place, and he died. He drank liquor habitually. The healthiest persons should carefully protect any sore on the fore part of the leg from being rubbed by the clothing. Never allow the " scab " to be picked off ; let it fall off of itself.

Sores sometimes come without apparent cause. It is because the blood is bad, is in a diseased condition, and nature is making an effort to throw it out of the system. The person is apparently well ; has a good appetite ; tries this thing, that, and the other, but nothing seems to do any good. And nothing will do any good, besides keeping it clean and moist, until nature has relieved herself, until the blood has " run itself " pure ; and then the sore heals without any agency. Very often, at this turning-point, a person happens, on advice, to smear on a little goose-grease, or other inert material, and the

sore gets well, — not as a consequence, but as a coincidence, — and thereafter, until life's close, goose-grease, with that individual, becomes a famous remedy, is "good for" sores, and everything else. The sore, in such cases, has prevented an attack of fever or other sickness. On the appearance of any sore, it is wise to begin at once, and eat nothing but fruits and coarse bread; keep the body clean, and exercise more freely in the open air, and thus aid nature in working off the offending matters. Life is often lost by healing up a running sore rapidly. It should never be done, unless, at the same time, the system is kept free by the use of laxative food or medicine. Under such conditions, the most incorrigible scrofulous sores may be soon and safely healed, thus: First wash the sore well; then apply with a brush or soft rag, twice a day, the following: put one ounce of aqua-fortis into a bowl or saucer; drop in two copper cents; when effervescence ceases, add two ounces of strong vinegar. If it smarts too severely, add a little rain water.

WHITLOW.

It is sufficiently near the truth for general practical purposes to say, that a real, genuine "whitlow" is a "boil," low down, next the bone, under the "whit-leather," — shall we say a boil under the white-leather, as the origin of the name? This ailment is generally at the ends of the fingers, inside, and is usually caused by pricks, bruises, and burns, but not always; for it has sometimes gone through whole neighborhoods, like measles, mumps, or cholera, and prevails more in winter and cold latitudes. If it is above the whit-leather or *fascia*, a whitlow causes comparatively little suffering; but most to those who, by hard work, keep the skin of the palm and fingers hard, thus making it more difficult for the boil to break; that is, more difficult for the matter to make an opening, and escape from the system. These get well of themselves, without leaving any permanently ill effects, if the system is kept free, if the part is kept moist and warm, and nothing is eaten for a few days but bread and water, fruits, and gruels or soups. But real whitlows, namely, where the boil is *below* the white or *whit* leather (*fascia*), become a perfect and unen-

durable torture, and often cause the decay of the bone, or the permanent loss of the use of the finger. To prevent this, and to give instantaneous, permanent, and safe relief, there is only one method which never fails. Get a physician to cut down to the bone, first in one direction and then another, making a cross, the object being to let out the pent-up matter, just as a common boil ceases to pain as soon as the skin is broken and the matter is let out. The matter of whitlow is more perfectly emptied out, if, after this "crucial incision," the part is held in warm water for half an hour or more, and is then kept moist and warm by any sort of poultice; and that material is best which keeps moist the longest. There are multitudes of "remedies" for whitlow in the newspapers, every one of which, for real whitlow, is fallacious or impossible,—that, for example, of tying a cord around the finger "to starve it to death," by cutting off the supply of blood, just about equal to a tooth-drawing operation protracted during twenty-four hours. There is nearly always constipation, and the greater the constipation the greater the agony of a real whitlow; hence this should always be removed by injections, or, better still, by the free use of coarse breads, and fruits, and berries, in any and every shape or form. The spot of a superficial whitlow or boil soon begins to turn yellow; but in the deep-seated or only real whitlow, after days and nights of intense pain and violent throbbing of the part, there is no yellowness, the skin is merely swollen or red; besides, the pain of a real whitlow seems to be down to the bone itself, deep-seated, and not near the surface.

THE MORNING PRAYER.

THE humble and consistent looking upward for the gratification of our desires, the satisfaction of our wants, and that aid which comes from above to enable us to perform properly all the duties of life, is a religious obligation. But Providence has so arranged matters, that the performance of our duties may bring great benefits along with it. Many of the "observances" which Moses imposed upon the Israelites, tended directly to the promotion of human health, of physical well-being. Mouldy, spotted houses, damp and disease-engender-

ing, were to be pulled down, and their materials scattered or burned; frequent personal ablutions were insisted on, thereby promoting individual healthfulness; while the use of rank meats, and other articles of food unsuited to that climate, was most specifically prohibited. The disuse of all flesh for a month or more, in the spring of the year, in some religious denominations, is the dictate of a sound physiology, and is not only promotive of health, but is antagonistic of disease; and if it were wisely carried out for "forty days," every spring, would demonstrably prevent many an attack of sickness, and would extend many a valuable life. Numerous spring diseases are directly traceable to the undisputed physiological fact, that, as the warm weather approaches, we need one third less food; and sickness is inevitable when as much is eaten in warm weather as in cold. A judiciously observed "fast" is as promotive of physical as of spiritual health. There is wisdom and piety in the early morning prayers of some churches; and there is health in them, too! A multitude of moral, social, and physical good effects would follow, if, in all large towns and cities, fifteen minutes were spent in singing and prayer in every house of worship, at some convenient early hour. Ten verses might be read, three or four stanzas of some familiar hymn sung, and a short, pertinent prayer offered by the clergyman, some of his officers, or other active Christian men, to commence at the moment, and end with the fifteen minutes, by the stroke of a bell. The merchant, on his way to his store; the lawyer, to his office; the workman, to his shop; the banker, to his desk,—all could easily arrange to stop in, and carry on with them a sanctifying influence, to impregnate all the after business transactions of the day. The son or daughter, on their way to school, could accompany their father; and a walk, on such a mission, to the mother, or grown daughter and son, soon after breakfast, how it would break up the "second naps" of the morning, and that lazy, late lounging in bed, which saps the health, and vitiates the habits of so many of the young of cities. Such a plan would waken up early activities, by presenting an object for the same; would infuse a new life into our morning existence, and give many an hour of out-door exercise to our wives and daughters, for want of which many of them prematurely pine away and die. Such meetings would create a neighborly feeling among the

members of many congregations; would promote unity, and love, and coöperation in building up the interests of the Church; would bring the members nearer together, and would be a bond of social and Christian union of incalculable value, besides the hygienic advantages already stated.

The ready plea of want of time is not valid. There is not a man in the country who could not save fifteen minutes from any day's work, and give it to the morning prayer-meeting. As for our wives and grown daughters, many of them are literally dying off in-doors, for want of an adequate inducement to dress and go out in the open air, pleasantly, for an hour or two a day. Such an expenditure of time daily, systematically, would add years to the life of some, and save others from weary weeks and months of worse than idleness on beds of avoidable sickness, because they not only lose their own time, but require that of others to attend them, besides deranging the movements of the whole household.

THE DEAF HEAR.

SOME become deaf in very early life, in consequence of an unfavorable recovery from scarlet fever, measles, mumps, and other ailments, such as cold in the ears, or by the violent straining of vomiting. Others grow deaf as a consequence of increasing age. In all these the deafness grows with advancing years. A great multitude of remedies have been tried for the removal or mitigation of this calamity; but, with the exception of such cases as are the result of "hardened wax," the writer has never known any material benefit to have been derived in a single instance, either by medicines or external appliances. The successful cases were the result of moist, bland applications, of which glycerine is the best, from the quality which it possesses of remaining moist longer than any other known substance. Let fall two or three drops in the ailing ear, then introduce a bit of lint or cotton saturated with it. If, by repeating this operation night and morning, for some weeks, there is no relief, it may be considered a remediless infirmity. But the increase of the deafness will be considerably retarded by using all possible means to keep up the general

health, by regular bodily habits, by personal cleanliness, by a temperate life, and by arranging to spend several hours of each day in the open air, in some enlivening and agreeable manner.

Artificial aids have sometimes been called into requisition, such as ear-trumpets and auricles, which never fail to deepen the deafness, and that rapidly. It is, therefore, wisest and best for one who hears with difficulty, —

1. To apply glycerine, night and morning, for months.
2. Maintain a high state of general health.
3. Steadily resist all artificial aids for the ordinary occasions of life.

4. Never allow anything stronger than sweet oil, tepid water, or glycerine, to be applied to the ear.

5. Never permit the introduction of a probe, or stick, or anything else, into the ear, for any purpose whatever.

In one case art is admissible, — that is, in religious worship, and this being only once or twice a week, the hearing will not be appreciably impaired in the course of several years.

The writer knows a lady who has not heard a sermon for several years, although a regular attendant. She now hears with the utmost ease. This has been accomplished by a peculiar arrangement of that part of the pulpit on which the Bible is laid, and a distribution of pipes under the floor and through the pew-seat. The sound of the speaker's voice can be transmitted, with perfect distinctness, to various parts of the house, without appreciably affecting the volume of sound; that is, an apparatus arranged for one person, enables him to hear with perfect clearness; if extended to a dozen others, the first one hears as well as if there was but a single attachment. To Christian men and women, whose hearing is defective, and who are thereby cut off from one of the greatest privileges of life, this device is of inestimable value; for, as we grow old, and the ties which bind us to the world become, almost daily, fewer and more fragile, we instinctively draw closer to Him, who has appointed religious worship as a means of communicating to us his will. Those communications become sweeter, more nourishing, and more necessary, every day, to the ripe and aged Christian; they are the greatest solace in life. Thus it is he feels, with king David, "a day in thy courts is better than a thousand" — anywhere else.

WHITEWASHES.

COMMON lime quickly and perfectly absorbs carbonic, and other disagreeable and unhealthful gases and odors; and for this purpose, in times of plagues, epidemics, and wasting diseases, is scattered plentifully in cellars, privies, stables, and gutters of the streets. It not only purifies the air and promotes physical health, but, as a whitewash, enlivens and beautifies wherever it is applied. As it is easily washed off by the rain, if not properly prepared as a wash, it has to be so frequently reapplied that it is considered troublesome by many; hence the rich use paint, and the poor use nothing to protect their dwellings, fences, etc., from the ravages of the weather; yet the difference between a well whitewashed farm and one where no lime is used, would amount to a large percentage in case of a sale. For the physical and moral benefits which may arise from the abundant use of lime as a whitewash, several modes of preparing it, so as to make it more durable, whether applied in-doors or out, are here given, with the suggestion that the same amount of money necessary to keep a man's premises well whitewashed, cannot be expended to as great a moral and healthful advantage in any other way.

1. One ounce of white vitriol (sulphate of zinc), and three ounces of common salt, to every four pounds of good fresh lime, that is, lime which has not fallen into dry powder from exposure to the atmosphere, with water enough to make it sufficiently thin to be applied with a brush, makes a durable out-door whitewash.

2. Take a clean water-tight barrel, or other wooden cask, and put into it half a bushel of lime in its rock state, pour enough boiling water on it to cover it five inches deep, and stir it briskly until it is dissolved or thoroughly "slacked," then put in more water, and add two pounds of sulphate of zinc, — that is, white vitriol, — and one pound of common salt; these harden the wash and prevent cracking; this may be colored, according to taste, by adding three pounds of yellow ochre for a cream color, four pounds of umber for a fawn color, with a pound each of Indian red and lampblack.

3. Mix up half a pail of lime and water ready for white-

washing; make a starch of half a pint of flour, and pour it, while hot, into the lime-water while it is hot. This does not rub off easily.

4. A good in-door whitewash for a house of six or eight rooms is made thus: take three pounds of Paris white and one pound of white glue; dissolve the glue in hot water, and make a thick wash with the Paris white and hot water, then add the dissolved glue and sufficient water to make it of the proper consistence for applying with a brush. If any is left over, it hardens by the morning; but it may be dissolved with hot water; still it is best to make only enough to be used each day; spread it on while it is warm.

It is said to add to the value and lastingness of any lime-wash, if the vessel in which it is slacking is kept covered with a cloth; this not only confines the heat, but keeps the very finest of the particles of lime from being carried off by steam, wind, or otherwise.

When it is taken into account how much buildings and fences are protected against the destructive influences of the weather, if they are plentifully whitewashed in April and November, to say nothing of the cheeriness, beauty, and purity which it adds to any dwelling, it is greatly to be desired that the practice of whitewashing liberally twice a year should be adopted by every household in the nation, where paint cannot be afforded, and on every farm.

RESIGNATION.

ONE of the most instructive articles we have read for a long time on the true meaning, nature, and uses of "resignation," is found in the *Atlantic Monthly* for April, 1863. It is full of a sound philosophy, and we certainly urge our readers, whether old or young, sick or well, fortunate or unfortunate, if they can possibly save twenty-five cents, to procure the number, and read and study, and read it again, from beginning to end. We have felt the truth of its sentiments a thousand times, as a physician. It is said there is but a step from the sublime to the ridiculous; it is just as true that there is but a step be-

tween courage and cowardice in this matter of "resignation ;" but that step is the distance between life and death to many an invalid. One man is sick ; and laying the blame of it on the Almighty, whines out, "It's the Lord's will ;" and sits about, and lounges, and loaf's around, for weeks and months, waiting to get well. We verily believe that full one half of such people, if not all of them, don't want to get well, for then they would have to get up and do something. There is another class, true men and women, persons of force are they, and capable of great deeds, who shake off sickness, and sloth, and idleness, and a craven submission to the mishaps which may befall them ; believing, fully, that resignation is a grace only when it bows to what cannot be helped, and was not brought on by wickedness, or the want of wisdom on their part. If calamities come upon us without our fault, and, at the same time, are clearly beyond removal by any power of our own, then a dignified and submissive resignation is a nobility, which only a great heart can achieve ; then there is a sweetness in resignation which pays for all that it cost ; for, while bending the knee and bowing the head, the eye looks trustingly upward, and, piercing through the black and threatening cloud, discerns the gladdening sun in the distance, and patiently and piously bides its time. This is that faith in God which sanctifies and raises man to be akin to angels. If a man fails in business, it is not, at any time of life, a true resignation to give up, for the remainder of his days, and make no further effort to recover himself, any more than it is a true resignation for a man who gets sick to cry out, "The will of the Lord be done ;" as if it could be his will to see a child of his suffer,

"For we his offspring are."

He may permit suffering ; but he has no agency in bringing it on any creature of his. As long as sickness and trouble are the results of our own wrong-doing, of our yielding to sense, and passion, and appetite, instead of abandoning ourselves to helplessness under the deceitful plea of a pious resignation, we should heroically shake them off as a viper, or as some deadly spell. The mishaps of life are the result of ignorance, carelessness, or wickedness of ourselves or others ; we should, in every case, seek out the specific cause, and, if in ourselves, rectify it ; if from the misdoings of others, endeavor to rectify

it also; and if no human efforts can accomplish such a rectification, then, and not till then, is it a true heroism and a sterling piety, a genuine "resignation," to say, in loving confidence and hope, "THY WILL BE DONE."

DROWNING.

As multitudes go a bathing during the heats of summer, and even the very best swimmers are liable to be drowned, perhaps more liable than others, from their very fearlessness, it is a proper precaution for every individual to be familiar with the means of resuscitation. The London physicians advise, —

1. To send, instantly, for a medical man, and, while he is coming, place the patient in the open air, unless the weather is very cold; expose the face and chest, especially, to the breeze.

2. *To clear the Throat.* — Place the patient, gently, face downward, with one wrist under the forehead, in which position all fluids will escape by the mouth, and the tongue itself will fall forward, leaving the entrance into the windpipe free. Assist this operation by wiping and cleansing the mouth. If there be breathing, wait and watch; if not, or if it fail, then,

3. *To excite Respiration.* — Turn the patient well and instantly on the side, and,

4. Excite the nostrils with snuff, hartshorn, volatile salts, or the throat with a feather, etc., and dash cold water on the face, previously rubbed warm. If there be no success, lose not a moment, but instantly begin,

5. *To imitate Respiration.* — Replace the patient on his face, raising and supporting the chest well on a folded coat or other article of dress.

6 Turn the body very gently on the side and a little beyond, and then briskly on the face, alternately; repeating these measures deliberately, efficiently, and perseveringly, about fifteen times in the minute, or every four seconds, occasionally varying the side. [By placing the patient on the chest, its cavity is compressed by the weight of the body, and expira-

tion takes place; when turned on the side, this pressure is removed, and inspiration occurs.]

7. On each occasion that the body is replaced on the face, make uniform but efficient pressure, with brisk movement on the back, between and below the shoulder-blades or bones, on each side, removing the pressure immediately before turning the body on the side.

8. After respiration has been restored, promote the warmth of the body by the application of hot flannels, bottles or bladders of hot water, heated bricks, etc., to the stomach, the arm-pits, between the thighs, and to the soles of the feet, to induce circulation and warmth.

9. During the whole time do not cease to rub the limbs upward, with firm, grasping pressure, and with energy, using handkerchiefs, flannels, etc.

10. Let the limbs be thus warmed, and dried, and then clothed, the bystanders supplying the requisite garments.

Cautions.—1. Send quickly for medical assistance, and for dry clothing. 2. Avoid all rough usage and turning the body on the back. 3. Under no circumstances hold up the body by the feet; 4. Nor roll the body on casks; 5. Nor rub the body with salts or spirits; 6. Nor inject tobacco smoke or infusion of tobacco. 7. Avoid the continuous warm bath. 8. Be particularly careful, in every case, to prevent persons crowding around the body.

General Observations.—On the restoration of life, a teaspoonful of warm water should be given; and then, if the power of swallowing is returned, small quantities of wine, or brandy and water, warm, or coffee. The patient should be kept in bed, and a disposition to sleep encouraged. The treatment recommended should be persevered in for a considerable time, as it is an erroneous opinion that persons are irrecoverable because life does not soon make its appearance, cases having been successfully treated after persevering several hours.

In endeavoring to rescue a drowning person, *take him by the arm from behind*, between the elbow and the shoulder. A good swimmer can, by "treading water," catch both arms thus, and keep the person from going under for an hour, the very struggles of the victim aiding in buoying him up, for his feet, then, are mainly engaged, and he, also, to that extent,

"treads water." If a drowning person is seized anywhere else, he is pretty sure to clutch with a death grip, and both perish.

Any one can remain for hours in water, whether he can swim or not, by clasping his hands behind him, throwing himself on his back, so as to allow only his nose to be out of the water; a very little presence of mind, force of will, and confidence, will enable any one to assume this position.

ESCAPING FROM FIRE.

HUMAN life has been often thrown away, from persons not taking the precaution to accustom their minds to dwell, at times, on the proper method of acting in emergencies; from want of this, many rush into the very jaws of death, when a single moment's calm reflection would have pointed out a certain and easy means of escape. It is the more necessary to fix in the mind a general course of action in case of being in a house while it is on fire, since the most dangerous conflagrations occur at dead of night, and, at the moment of being aroused from a sound sleep, the brain is apt to become too confused to direct the bodily movements with any kind of appropriateness, without some previous preparation, in the manner contained herein. The London Fire Department suggests, in case the premises are on fire, to, —

1. Be careful to acquaint yourself with the best means of exit from the house, both at the top and bottom.

2. On the first alarm, reflect before you act. If in bed at the time, wrap yourself in a blanket or bedside carpet. Open no more doors than are absolutely necessary, and shut every door after you.

3. There is always from eight to twelve inches of pure air close to the ground; if you cannot, therefore, walk upright through the smoke, drop on your hands and knees, and thus progress. A wetted silk handkerchief, a piece of flannel, or a worsted stocking drawn over the face, permits breathing, and, to a great extent, excludes the smoke.

4. If you can neither make your way upward nor downward, get into a front room; if there is a family, see that they are

all collected here, and keep the door closed as much as possible, for remember that smoke always follows a draught, and fire always rushes after smoke.

5. On no account throw yourself, or allow others to throw themselves, from the window. If no assistance is at hand, and you are in extremity, tie the sheets together, having fastened one side to some heavy piece of furniture, and let down the women and children, one by one, by tying the end of the line of sheets around the waist, and lowering them through the window that is over the door, rather than one that is over the area. You can easily let yourself down after the helpless are saved.

6. If a woman's clothes catch fire, let her instantly roll herself over and over on the ground. If a man be present, let him throw her down and do the like, and then wrap her up in a rug, coat, or the first *woollen* thing that is at hand.

Of the preceding suggestions, there are two which cannot be too deeply engraven on the mind: That the air is comparatively pure within a foot of the floor; and that any wetted silk or woollen texture, thrown over the face, excludes smoke to a great extent. It is often the case that the sleeper is awakened by the suffocating effects of the smoke, and the very first effort should be to get rid of it, so as to give time to compose the mind, and make some muscular effort to escape.

In case any portion of the body is burned, it cannot be too strongly impressed on the mind, that putting the burned part under water, or milk, or other bland fluid, gives instantaneous and perfect relief from all pain whatever; and there it should remain until the burn can be covered, perfectly, with half an inch or more of common wheaten flour, put on with a dredging-box, or in any other way, and allowed to remain until a cure is effected, when the dry, caked flour will fall off, or can be softened with water, disclosing a beautiful, new, and healthful skin, in all cases where the burns have been superficial. But, in any case of burn, the first effort should be to compose the mind, by instantaneously removing bodily pain, which is done as above named; the philosophy of it being, that the fluid, whether water, milk, oil, etc., excludes the air from the wound; the flour does the same thing; and it is rare, indeed, that water and flour are not instantaneously had in all habitable localities.

SAVING MINISTERS.

It has been proposed in the public papers, as a means of preserving clergymen for a longer use, to a greater age, that, while they are young, they should not be expected to do so much as is now required of them; that, for the first five years of their ministry, only one sermon on the Sabbath should be given. Not one minister in a million is ever disabled by hard study, or dies prematurely from that cause. A far better plan would be to require them to preach every day, and Sunday too, for the first years of their ministry, and, "as ye go, preach;" take circuits, and preach in destitute places, five, or ten, or fifteen miles apart, a sermon a day, on an average, the year round, and two or three on Sundays, the oftener the easier; the advantages are, that they would become acquainted with the country; would be brought into personal contact with a great variety of persons; would see human nature in its multitudinous phases; and thus, in after life, would be able to read a book more instructive to them than any other except the Bible; and, reading it well, would put in their hands a key which would unlock the human heart, and give them so complete an access to it, that the people would say, "Never man spake like this man." "He told me all that ever I did." Patrick Henry owed his greatest power to what he learned of human nature, by talking to all sorts of people in his little country store. Another advantage is, that this daily active out-door life, breathing the pure air for almost all of daylight, would enable them to work off that diseased bodily condition which is generated in theological seminaries; and would so knit and compact the constitution, so renovate it, not only by the exercise, but by the change of food and association, as to lay the foundation for many years of healthfulness in the future. It is impossible for an intelligent man to doubt, for an instant, that four or five years spent in riding every day on horseback, in the open air, with the accompanying and exhilarating mental exercise required in preaching, would be as certain to build up the constitution, as spending from morning until night in confined rooms, and eating heartily all the time, without any systematic exercise, would pull it down and

destroy it. There is nothing perplexing, or mystic, or mind-racking, in ordinary ministerial duty; it is more of calm contemplation, like that of the natural philosopher, — the longest lived of all other classes, as statistics say; they study the works of God; the clergy study his word, which is a surer "word of prophecy," and a plainer. The destroyers of our clergy are not hard study, not the difficulties connected with their calling; but reckless and unnecessary exposures, irregular efforts, wrong habits of eating, unwise neglect of wholesome bodily exercises, bad hours of study, and a criminal inattention to the securing of those bodily regularities, which are indispensable to health the world over. Preaching often, does not kill, — look at the Whitefields, and the Wesleys, and multitudes of others like them; confinement, even, does not kill, — Baxter, and Bunyan, and many more, lived in jails for years together, and that, too, without opportunities of exercise; for their living was plain, and that not over-abundant, nor tempting either.

SICKNESS NOT CAUSELESS.

THERE never can be disease without a cause; and almost always the cause is in the person who is ill; he has either done something which he ought not to have done, or he has omitted something which he should have attended to.

Another important item is, that sickness does not, as a general thing, come on suddenly; as seldom does it thus come, as a house becomes enveloped in flames on the instant of the fire first breaking out. There is, generally, a spark, a tiny flame, a trifling blaze. It is so with disease; and promptitude is always an important element of safety and deliverance. A little child wakes up in the night with a disturbing cough, but which, after a while, passes off, and the parents feel relieved; the second night the cough is more decided; the third, it is croup, and, in a few hours more, the darling is dead!

Had that child been kept warm in bed the whole of the day after the first coughing was noticed, had fed lightly, and got abundant, warm sleep, it would have had no cough the second night, and the day after would have been well.

An incalculable amount of human suffering, and many lives,

would be saved every year, if two things were done uniformly. First, when any uncomfortable feeling is noticed, begin at once trace the cause of it, and avoid that cause ever after. Second, use means, at once, to remove the symptom; and, among these, the best, those which are most universally available and applicable, are rest, warmth, abstinence, a clean person, and a pure air. When animals are ill, they follow nature's instinct, and lie down to rest. Many a valuable life has been lost by the unwise efforts of the patient to "keep up," when the most fitting place was a warm bed and a quiet apartment.

Some persons attempt to "harden their constitutions," by exposing themselves to the causes which induced their sufferings; as if they could, by so doing, get accustomed to the exposure, and ever thereafter endure it with impunity. A good constitution, like a good garment, lasts the longer by its being taken care of. If a finger has been burned by putting it in the fire, and is cured never so well, it will be burned again as often as it is put in the fire; such a result is inevitable. There is no such thing as hardening one's self against the causes of disease. What gives a man a cold to-day will give him a cold to-morrow, and the next day, and the next. What lies in the stomach like a heavy weight to-day, will do the same to-morrow; not in a less degree, but a greater; and, as we get older, or get more under the influence of disease, lesser causes have greater ill effects; so that, the older we get, the greater need is there for increased efforts to favor ourselves, to avoid hardships and exposures, and be more prompt in rectifying any symptom, by rest, warmth, and abstinence.

CANCER.

CANCER is the Latin word for "Crab," and was applied to that kind of sore which has the spragglng look of that ugly animal. The essence of cancer is in a depraved condition of the blood; it is hard, soft, or yielding, as a sponge; it is a loathsome, and, thus far, an incurable disease. It is worse than incurable; because, if healed up, or cut out, at one place, it is sure to sprout up in a dozen others. Sometimes a sore is cured, that looks like a cancer, and the pretended curer is

willing enough that it should be considered a real one; hence ingenious impositions have been practised on many, and many hearts sickened to death by false hopes. Cancer is developed in two ways almost always. First, nature makes an effort to pass out of the system, through some gland, matters, the presence of which is hurtful; if thwarted, the gland, under certain conditions, becomes cancerous; becomes an eating, running sore, which, if let alone, will always secure a longer life than if it is not allowed to run, by "healing it up," or cutting it out. Second, when a gland is injured by a cold settling in it, or by a bruise, cancerous disease begins to develop itself when the blood is in a depraved condition. The same cold or bruise would have passed off without injury, had the individual possessed vigorous health. Cancer is confined, chiefly, to females, because of their in-door life, so promotive of a poisoned blood from want of exercise, and from the routine nature of their existence. Its commonest seat is the left breast, first appearing an undischorded hard lump the size of a marble or pea, growing very slowly, and, as it becomes more active, giving the characteristic star-like pains, — pains which shoot out, or lancinate in every direction, like the rays of a star. Any pain of this sort, confined to one spot, should be always regarded with apprehension. After a while the skin assumes a puckered appearance, sometimes with heat; soon breaks and throws out a thin fluid, with more or less blood; next emitting a most offensive smell, as the fungus mass springs forth, and eats its horrible way into the very vitals.

Cancer, of a more superficial character, sometimes attacks the nose, the lower lip, and the corner of the eye, looking, at first, like a fever-blister, or a wart with an uneven surface; at other times it comes with a dry scale, which falls, or is picked off; another and another comes, each going deeper, until the hateful sore assumes its characteristic appearance. It is admitted, the world over, because statistical tables prove it, that cutting out a cancer, especially from the breast, is fatal in nine cases out of ten. Whether that tenth case may not be a cancer only in appearance, is a question. As all acknowledge that cancer arises from a depraved condition of the blood, those who fear cancer, with or without cause, should use means to keep the general system in the highest health possible, as a means of purifying the blood, and thus indefinitely

postpone the breaking out of the cancerous sore ; keeping it in its hard state, as it were, just as tubercles in the lungs, which are hard lumps there, and which are not capable of causing common consumption as long as they remain hard, may be kept in abeyance, for a long lifetime, by a vigorous following out of those activities which the experienced physician has so often seen to be efficient in such cases. Meanwhile, if any person has an actual sore which seems to be of a cancerous character, try anybody and anything reasonably promising even a slight benefit.

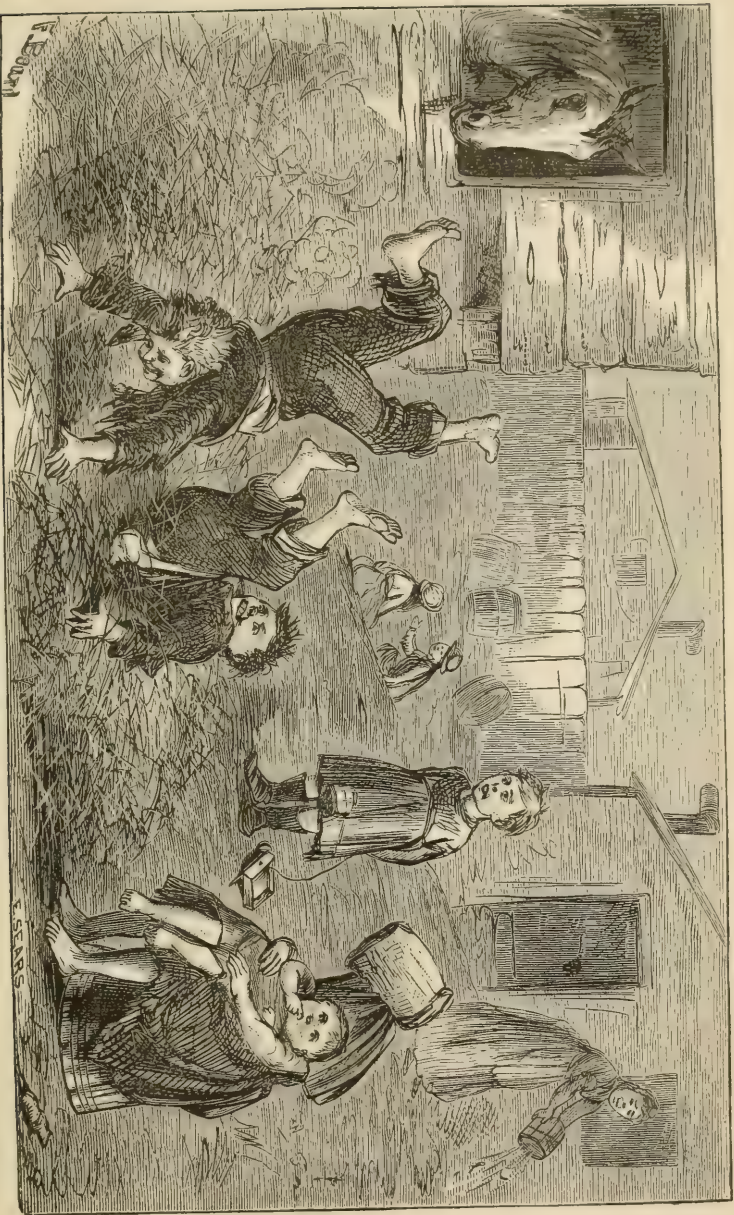
APOPLEXY.

APOPLEXY means "stricken from," — a description given by the Greeks, under the feeling that it was of unearthly origin. The person falls down, as if suddenly struck with death. There is neither thought, feeling, nor voluntary motion. There is no sign of life, except that of deep, heavy breathing. It comes on with the suddenness of the lightning's flash, and with as little premonition. A common fainting-fit occurs suddenly ; but there is no breathing, no pulse, and the face is pale and shrunk. In apoplexy, if the person is not really dead, the face is flushed, the breathing loud, and the pulse full and strong, usually. In mild attacks, a person is found in bed of a morning, apparently in a sound sleep ; but, if so, he can be easily waked up. In apoplexy, no amount of shaking makes any impression. The earliest Greek writers described apoplexy with a minute accuracy which has scarcely been exceeded since, showing that it is a malady belonging to all time. To pass from apparent perfect health to instant death on entering one's own dwelling, or sitting down to the family table, or while at the happy fireside, in the loving interchange of affectionate offices, strikes us as being perfectly terrible. But the terror belongs to the witnesses ; the victim is as perfectly destitute of thought, feeling, sensation, and consciousness, for the time being, as if the head had been taken off by a cannon ball. In many cases, after lying for hours, and even days, in a state of perfect insensibility, the patient wakes up, as if from an uneasy sleep or dream ; but often, as many sadly know.

there is no return to life again. The essential nature of the disease seems to be such an excess of blood in the brain, that its appropriate vessels or channels cannot contain it, and it is "extravasated," let out, upon the substance of the brain itself, and thus arrests the functions of life. Persons with short neck, who are thick-set, corpulent, are almost the sole actual subjects of apoplexy, when not induced by falls, blows, shocks, and over-doses of certain drugs. Apoplexy is an avoidable disease, except in some cases of accidents, which we can neither foresee nor prevent; it is, essentially, too much blood in the brain. This blood is either sent there too rapidly, or, when there, is detained in some unnatural manner, the essential effect being the same. Whatever excites the brain, does so by sending an unnatural amount of blood there, such as intense and long thought on one subject; all kinds of liquors, any drink containing alcohol, whether ale, beer, cider, wine, or brandy, excites the brain and endangers apoplexy. So will a hearty meal, especially if alcoholic drinks are taken at the same time; going to bed soon after eating heartily; sleeping on the back, if corpulent, may bring on an attack any night; so will a hot bath; so will a cold bath soon after eating. The ultimate effects of all opiates are to *detain* the blood in the brain, while the things just mentioned send it there in excess. The great preventives are warm feet, regular daily bodily habits, eating nothing later than three o'clock P. M., and the avoidance of opiates, tobacco, and all that can intoxicate. In case of an attack, send for a physician. Meanwhile, put the feet in *hot* water, and envelop the head with *cold*; ice is still better. It is safer to live in a hilly than level country, in town than country. Winter is more dangerous than summer. The liability increases rapidly after forty years of age, greatest at sixty, when it gradually diminishes. Statistics seem to show that the most dangerous years are forty-eight, fifty-eight, sixty-six; while forty-six and forty-nine are almost exempt. The well-to-do are more liable than the laboring. Sudden changes of weather promote attacks. Let the liable, especially, live in reference to these well-established facts.

"DIRTY CHILDREN."

THERE is an undefined impression left on the minds of many, in passing a group of chubby-looking children playing in the street, or by the roadside, barefooted, bareheaded, and ragged, begrimed with dust or mud, that "dirt must be healthy." And when there is noticed around the cabins of the country poor, or the shanties in the city outskirts, a crowd of ragamuffin urchins of all sizes, like the regular gradations of a ladder, another notion is almost formed, in distinct words, that "poverty is healthy," as well as dirt, as the having a house full of children is taken as proof of vigorous constitutions on the part of the toiling parents. Taking New York city as a guide, the official reports for 1863 show that, of every ten deaths, seven are foreign, although just half the population is foreign born; and, as a class, foreigners are the poorest and the filthiest of all American large seaboard cities; of course, there are notable exceptions. It is known that those who live on their daily wages average eleven years less of life than those who are well-to-do. So that poverty is as far from being healthful, as it is from being agreeable. Of one thousand children dying under one year old, nearly three fourths were born of foreign parents; two thirds of all the children dying on the day of their birth were of foreign parentage. Of those dying from one to five years old, three fourths were born of poor people. Of nine children, Queen Victoria lost none. The constitutions of royal pairs may not be as vigorous as those of two young laborers; but exemption from exhausting toil, and their ability to command roomy residences, well-ventilated chambers, and the strictest personal cleanliness from earliest infancy, more than counterbalance other unfavorable circumstances. So far, then, from poverty and filth being elements of health and long life, they are the very reverse; they directly induce premature death as to grown-up persons, and sow the seeds of fatal diseases in innocent childhood. During the first week of August, 1864, in New York city, four hundred and forty-four children died; of which four hundred and four were of foreign parentage, and only forty were born of native parents: that is, of ninety per cent. of the children dying in New York, nine out



DIRTY CHILDREN.

of ten are from the abodes of poverty and untidiness. Fifteen thousand children died in New York during 1864, of which eighty-eight per cent. were the children of foreigners, and twelve per cent. of native parents.

SALT-RHEUM.

SALT-RHEUM is a disease of the blood ; it is an effort of nature to push out of the system, through the skin, that which, if retained, would work mischief ; hence any external application, calculated to heal it up or drive it in, is unnatural, unwise, and mischievous, under any circumstances. There are states of the system in which a hasty "healing up" may be followed by long, painful, and dangerous attacks of illness, on precisely the same principle that the "striking in" of measles, or any other rash, endangers life. Hence incalculable mischief is often caused by heeding newspaper articles, such as the following: "Petroleum, crude or refined, applied thrice a day to the part affected with salt-rheum, is an effectual and speedy cure." This is called a "simple" remedy, because all are familiar with the article. The salt-rheum may disappear under such applications ; but how many, in a short time afterwards, are attacked with violent diseases, can never be known, and no inquiries are made to that effect. There is only one safe general rule, as to breakings-out on the skin, and that is, consult the family physician at once. The next best plan is, keep warm in bed, in a cool, well-ventilated room, drinking warm teas, into which has been broken the crust of cold wheaten bread. This is the safest, the best, and most efficient course of treatment for all breakings-out on the skin. All external applications are uncertain, worthless, or injurious, as far as skin affections are concerned, except so far as they tend to keep the skin soft, moist, and natural. Nothing does these things so uniformly and so well as lukewarm water, or milk and water, half and half. A little grease from a candlestick was advised to be applied to a little pimple on the child of Judge N., our neighbor. It began, at once, to inflame, and death ensued in twenty-four hours.

CHURCH VENTILATION.

MANY persons have gone to church, taken cold, gone home, and died in a few days, from sitting in an ill-warmed or ill-ventilated church, arising from the inattention or ignorance of sextons, or indifference of church-officers; hence tens of thousands are interested, to the extent of life and death, in the perusal of these few lines. Perhaps three persons out of four, who attend divine service on the Sabbath day, are conscious, within two minutes after taking their seats, that they have been in a hurry; that both mind and body have been, more or less, in a turmoil; they have been hurried in getting to church in time; the result is, they are over-heated, that is, the body is in a state of warmth considerably above what is natural; and if, in this condition, they sit still, even for ten minutes, in an atmosphere cooler than that of out-doors in summer, or below sixty degrees at any time, a cold is the result, slight, or more severe, according to the vigor and age of the individual. What would give but a trifling cold to a person in robust health, would induce inflammation of the lungs, called by physicians pneumonia, in an old person, or any one of infirm health. Many a person has taken cold, and died of pneumonia in three or four days, although in perfect health previously, by sitting a few minutes in a fireless room in winter time. The danger is still greater if the room has been closed for several days; this is specially applicable to houses of worship. Within a few minutes after the benediction, at the close of the Sabbath services, the house is shut up, doors, windows, and all; the atmosphere of the building has been saturated with the breath of the worshippers; as it becomes gradually cooler, this dampness condenses and falls towards the floor, so does the carbonic acid gas, which is what becomes so unpleasantly perceptible on entering a sleeping-chamber after a morning walk; and there is experienced a sepulchral dampness and closeness enough to chill any one on first entering the church, after having been closed several days. We once knew a gentleman, who was something of an invalid, to take a chill, and die in a short time, from entering a warehouse in December, which had been closed for a week or two.

The practical conclusion is, that every church ought to have the windows and doors open for several hours, including the middle of the day, before it is opened for service. In cold weather, preparatory to the Sabbath service, this ventilation should be secured on Friday, and early on Saturday mornings fires should be built and steadily kept up, day and night, until the Sabbath services are concluded. A thermometer should be kept hanging about five feet from the floor, near the centre of the building, and the mercury should be kept at about sixty-five or seventy degrees in fire-time of year,—better seventy than under sixty-five.

CURIOSITIES OF BREATHING.

THE taller men are, other things being equal, the more lungs they have, and the greater number of cubic inches of air they can take in or deliver at a single breath. It is generally thought that a man's lungs are sound and well-developed, in proportion to his girth around the chest; yet observation shows that slim men, as a rule, will run faster and farther, with less fatigue, having more wind than stout men. If two persons are taken, in all respects alike, except that one measures twelve inches more around the chest than the other, the one having the excess will not deliver more air at one full breath, by mathematical measurement, than the other.

The more air a man receives into his lungs in ordinary breathing, the more healthy he is likely to be, because an important object in breathing is to remove impurities from the blood. Each breath is drawn pure into the lungs; on its outgoing, the next instant it is so impure, so perfectly destitute of nourishment, that, if re-breathed without any admixture of a purer atmosphere, the man would die. Hence, one of the conditions necessary to secure a high state of health is, that the rooms in which we sleep should be constantly receiving new supplies of fresh air through open doors, windows, or fireplaces.

If a person's lungs are not well-developed the health will be imperfect; but the development may be increased several inches, in a few months, by daily out-door runnings with the

mouth closed, beginning with twenty yards and back, at a time, increasing ten yards every week, until a hundred are gone over, thrice a day. A substitute for ladies, and persons in cities, is running up stairs with the mouth closed, which compels very deep inspirations, in a natural way, at the end of the journey.

As consumptive people are declining, each week is witness to their inability to deliver as much air, at a single out-breathing, as the week before; hence, the best way to keep the fell disease at bay is to maintain lung development.

It is known that in large towns, ten thousand feet above the level of the sea, the deaths by consumption are ten times less than in places nearly on a level with the sea. Twenty-five persons die of consumption in the city of New York where only two die of that disease in the city of Mexico. All know that consumption does not greatly prevail in hilly countries, and in high situations. One reason of this is, because there is more ascending exercise, increasing deep breathing; besides, the air being more rarified, larger quantities are instinctively taken into the lungs, to answer the requirements of the system, thus, at every breath, keeping up a high development. Hence, the hill should be sought by consumptives, and not low, flat situations.

ONE ACRE.

ONE of the most general causes of unthrift to farmers, as well as reasons why many persons who retire to the country to spend the evening of their days, after having accumulated a fortune in the city, and soon tire or become dissatisfied, is the unwise grasping for too much land. The farmer wants from the first to secure enough to be a little fortune for each child, by the rise in price. The citizen cannot rid himself of ideas about profit and loss; and his mind will run on the fact, that if he gets a good slice of land, it may turn out that he can divide it into town lots in a few years, and realize an immense percentage; but while he is waiting for a town, a messenger comes to say, "You are wanted" — for the last great account. The young farmer, after working out a little lifetime in trying to pay interest, wakes up some morning to find that he has

already paid more for his farm than it is worth, and is owing a considerable amount on it besides; for the "rise" never came! Let the merchant remember that going to the country will kill him all the sooner, if he does not, at the same time, go to work; that the vexations attendant on a large place, which is equivalent to embarking in a new business, one about which he knows almost nothing, will inevitably produce a disquietude of mind, and at length a general irritation of temper, many fold more injurious to his well-being, than if he had remained in business. As much work can be profitably expended on one acre of arable soil, as any retired merchant ought to perform in twelve months. And there are farmers, wise beyond their day, who, by expending on one acre the labor which others have diffused over twenty, have saved more money, lived more quietly, enjoyed more happiness, and revelled in more luscious good health. By what follows, it may be seen how a man made money for two successive years, by cultivating one acre of land well; planting potatoes the first year, following them with wheat:—

| <i>Dr.</i> | | <i>Cr.</i> | |
|----------------------------------|---------|--------------------------------|----------|
| POTATOES. | | | |
| To 12 loads manure, . . . | \$10 00 | To 218 bushels potatoes at 97 | |
| Hauling and spreading same, . | 3 00 | cents, | \$211 46 |
| Ploughing in potatoes, . . . | 8 75 | Tops as manure, | 3 00 |
| 11½ bushels seed, at 90 cents, . | 10 35 | 31 bushels wheat, at \$1.25, . | 38 75 |
| Hoe-harrowing and hoeing, . . | 3 25 | 1 ton straw, | 8 00 |
| Digging and putting in cellar, . | 24 87½ | Chaff, | 1 00 |
| Hauling to market (10 miles), . | 6 25 | | |
| | | Cr., | \$272 21 |
| WHEAT. | | Dr., | 76 05 |
| Harrowing, | 1 50 | | |
| Seeding, | 87½ | | \$186 16 |
| 1½ bushels seed, at \$1.30, . . | 1 95 | Interest on land, 17 months, . | 2 75 |
| Cradling and hauling in, . . . | 2 50 | | |
| Threshing and cleaning, . . . | 2 50 | | \$183 41 |
| Hauling to market (2 miles), . | 75 | | |
| | | | |
| | \$76 05 | | |

The land was a good loam, with a light clover sod. The manure was spread on the sod, and ploughed down with the potatoes, in every third (narrow) furrow. The seed was the common Mercer, planted as early as convenient, and dug ditto; no sign of rot. The wheat was the common blue-stem. The potatoes were ploughed out every third furrow, and the ground was ploughed regularly, and harrowed down for wheat.

Let all who seek fortune or health in farming remember to purchase no more land than they can pay for, and no more than they can easily cultivate with the force they have ; otherwise, irritations, vexations, and disappointments will eat out their health, and squander their money.

SYMPTOMS.

I SUPPOSE that, in the course of my medical career, I have received, literally, thousands of letters similar to the following, which came to hand April 12, 1866, from a gentleman of position, of a superior education, and of high culture: "On account of business pertaining to my profession, I have been prevented from seeing you for several months. I am happy to inform you that I am improving ; I have felt better for the last three months than I have for two years. I cannot be thankful enough for the instructions received from you. I have been busy, very busy, all this winter. I can stand the cold nearly as well as ever. I have not taken a particle of medicine since last December, except what you gave me (half a dozen pills). My throat is nearly well. I must again thank you for your treatment. You taught me how to live, which I never knew before."

It may be instructive to make some comments on this case. This gentleman had made application six months before, had been heard from once, and not seen at all. He complained of

1. Burning and dryness in the throat.
2. On first rising in the morning his head was dull, with running from the nose and dizziness.
3. Coughing for two hours after breakfast.
4. Shifting pains in the body.
5. Raw sensation in the stomach.
6. Continued desire to eat.
7. Pain on the right side.
8. Pains back of the neck, extending to the head ; when out of doors the wind seems to concentrate there.
9. Constipation.
10. Bilious.
11. Headache.
12. Belching.
13. Pains in breast.

The written opinion (always given) in this case was, "You have liver complaint, constipation, and dyspepsia, reacting on one another, and you can get well, because your lungs are perfectly sound. There is no reason to doubt of your regaining your health, and living many years."

The first important step in leading to this gentleman's restoration was, relieving the mind of those depressing forebodings of a dreaded disease, by showing him that it could not exist. The second was, not only in showing him the impolicy of abandoning his profession even temporarily, but that it was important for him to follow it with a new energy, to have his mind fully occupied with it, even to be a little driven. It is almost impossible for an active, cultivated mind, to get well of any serious ailment, if the patient is placed in a condition which allows him to lounge, and loll, and mope about, hanging about the house, the mind all the time reverting to the bodily ailments, going round and round, in the same track, as in a horse-mill.

Third. The mode of a man's life as to eating, sleeping, clothing, exercise, and employment of time.

Fourth. A pill or two a month to relieve the system of what clogged the working of the machinery, until it could get a fair start, and then to rely on general hygienic rules of life.

ELEMENTS OF FOOD.

THE ultimate ingredients of all food are carbon to warm, and nitrogen to make flesh. Some have no carbon, others no nitrogen; some have both in varying proportions: all have water, or waste, from five to ninety per cent. The table below is the result of the researches of the ablest chemists of the age. The amount of solid matter in an article of food, does not mean that amount of nutriment, for a portion of it may be woody fibre, or waste, or lime, chalk, iron, or other mineral. The cipher indicates that not one per cent. of the element is found; n. a., not ascertained; blanks mean no published or reliable statements have been made. The more water, the more waste, for even woody fibre and iron have their essential uses in the system. This, and other good tables in this vol.

ume, should be regarded as merely approximative; they are not so much intended to live by, as for guidance in diseased conditions; for example, if constipated, it is better to use rough food, such as has much waste and little nutriment, as fruits, berries, and the like: concentrated food, as boiled rice, is best for loose bowels; syrups, and oils, and milk, cause biliousness and fevers; sours, as berries, fruits, and cold slaw, cure fevers. It is safer, however, especially in health, to eat by instinct rather than by rules or scientific tables.

| In 100 parts of, there is percentage of, | Solid Matter. | Water. | Carbon. | Nitrogen. |
|--|---------------|--------|---------|-----------|
| Arabic, gum, | 88 | 12 | 36 | 0 |
| Artichokes, | 28 | 80 | 9 | 0 |
| Apricots, | 25 | 75 | | n. a. |
| Arrowroot, | 82 | 18 | 36 | n. a. |
| Almond oil, | 100 | 0 | 77 | 0 |
| Butter, | 83 | 17 | 66 | n. a. |
| Bread, | 68 | 32 | 31 | n. a. |
| Beans, | 87 | 14 | 38 | n. a. |
| Blood, | 20 | 80 | 10 | 3 |
| Beef, fresh, | 25 | 75 | 10 | 8 |
| Beef tea, | 2 | 98 | — | n. a. |
| Cabbage, | 8 | 92 | — | 0 |
| Carrots, | 12 | 88 | — | 0 |
| Cherries, | 25 | 75 | — | |
| Cucumbers, | 3 | 97 | — | — |
| Candy, | 90 | 10 | 43 | 0 |
| Egg, white of, | 20 | 80 | — | — |
| Egg, yolk, | 46 | 54 | — | — |
| Fish, average, | 20 | 80 | — | — |
| Figs, | 84 | 16 | — | — |
| Gooseberries, | 18 | 81 | — | — |
| Hog's lard, | 100 | 0 | 79 | 0 |
| Isinglass, | 92 | 7 | — | — |
| Leguminous seeds, | 0 | 0 | 37 | — |
| Lentils, | 84 | 16 | 37 | — |
| Manna, | — | 40 | — | — |
| Mutton suet, | 100 | — | 70 | 0 |
| Milk of cow, | 13 | 87 | — | — |
| Milk of ass, | 8 | 92 | — | — |
| Milk of goat, | 13 | 86 | — | — |
| Olive oil, | 100 | — | 77 | — |
| Oats, | 79 | 21 | 40 | 2 |
| Oat meal, | 93 | 7 | — | — |
| Oysters, | 13 | 87 | 36 | — |
| Peas, | 84 | 16 | — | — |
| Potatoes, | 24 | 76 | 11 | — |
| Peaches, | 20 | 80 | — | — |
| Pears, | 16 | 84 | — | — |
| Poultry, | 23 | 77 | — | — |
| Rye, | 83 | 17 | 39 | 2 |
| Sugar, average, | — | — | 42 | 0 |
| Starch, average, | 84 | 16 | 36 | 0 |
| Wheat, | 86 | 14 | 39 | 2 |

BILIOUSNESS.

BILIOUSNESS, is a greater amount of bile in the blood than is natural; the result of which is, the eyes and the skin begin to wear a yellow appearance, while various other symptoms manifest themselves according to the temperament, habits, and peculiarities of the individual. One has sick headache; another complains of a want of appetite, sometimes loathing the very appearance of food; a third has cold feet and hands; a fourth has chilly sensations, involving the whole body, or running up and down the back; a fifth is costive: women become hysterical, and laugh, cry, or talk; while men are moody, peevish, or morose. Bile is naturally of a bright yellow color, but as a man becomes more bilious, it grows darker, and is at length as black as tar, causing a state of mind, which the old Romans called *atrability*, "*atra*" meaning "black;" a scowl is on the countenance, and the person is ill-natured and fretful, — finding fault with everybody and everything. Hence, when a man is cross, he is bilious, and ought to be pitied, and at the same time be made to take an emetic. The ill-natured are never well; they are "bilious," the system is clogged, the machinery does not work well; and both mind and body are disordered. The safest and best method of getting rid of biliousness, is steady work in the open air, for six or eight hours every day, working or exercising to the extent of keeping up a gentle moisture on the skin: this moisture conveys the bile away out of the system. The same result will be accomplished, but not so well, by a good steam bath, or by wrapping up in bed, drinking hot teas, — thus getting up a perspiration, — but the atmosphere of the room should be pure, and the diet for several days should consist of coarse bread and fruits. Medicines which act on the liver will do the same thing, but they should be advised by the physician, when other means have failed.

The office of the liver is to withdraw the bile from the blood; it is the largest workshop of the body, and is at the right side, about the lower edge of the ribs. When it does not do its work, it is said to be torpid, asleep, and medicines are given to stimulate it, — wake it up, make it act, work

faster than common, so as to throw off the excess of bile. When it does not withdraw or separate the bile from the blood, the skin grows yellow, also the whites of the eyes, and the man has the "yellow jaundice." When it separates the bile from the blood, but retains it within itself, constipation ensues, appetite is lost, spirits become despondent, and the person is languid, lazy, fretful, and irritable. The liver is, in a sense, like a sponge, and the bile may be pressed out of it, as water out of a sponge, by pressing the ball of the hand over the region of the liver downwards, from hip to pit of stomach, two or three minutes at a time, several times a day; this is a good remedy in dyspepsia, and also relieves the stomach of wind, giving immediate and grateful relief sometimes.

FOOD FOR CATTLE.

SERIOUS sickness, dyspepsia, and a life-long train of ills, sometimes follow the use of flesh from poor, old, hard-worked, and diseased animals; it is, then, of some importance to know how to feed and fatten them properly and to the best advantage; and to do this, the first essential step is to know the relative value, the nutritiousness of various kinds of food, so that the meat when it appears on the table may be fat, healthy, tender, and juicy. The following table is the result of carefully conducted experiments, made and corroborated by the experiments of eminent chemists, and is therefore reliable, as being approximately correct in the main. One hundred pounds of good hay affords as much nourishment to cattle which feed upon it, as

| lbs. | lbs. | lbs. |
|------------------|--------------------|----------------------|
| 43 of Wheat, | 68 Acorns | 195 Boiled Potatoes, |
| 44 dried Peas, | 96 Red Clover Hay, | 220 Oat Straw, |
| 46 " Beans, | 105 Wheat Bran, | 262 Ruta Baga, |
| 49 " Rye, | 109 Rye Bran, | 275 Green Corn, |
| 51 " Barley, | 153 Pea Straw, | 280 Carrots, |
| 56 " Corn, | 153 Pea Chaff, | 339 Man. Wurtzel, |
| 59 " Oats, | 167 Wheat or Oat | 346 Field Beets |
| 64 " Buckwheat | Chaff, | 355 Rye Straw, |
| 64 " Linseed Oil | 170 Rye or Barley, | 504 Turnips. |
| Cake, | 175 Raw Potatoes, | |

FOOD FOR COWS.

German chemists have found the relative value of food for cows giving milk, to be as follows. One hundred pounds of good hay contains as much nourishment as,

| | |
|------------------|------------------------------|
| 26 lbs. Peas, | 250 lbs. Pea Straw. |
| 25 " Beans, | 300 " Barley Straw, |
| 50 " Oats, | 300 " Oat Straw, |
| 60 " Oil Cake, | 350 " Siberian Cabbage, |
| 80 " Clover Hay, | 400 " Rye Straw, |
| 80 " Vetches, | 400 " Wheat Straw, |
| 200 " Potatoes, | 460 " Beet Root with leaves. |

The English give their cows, weighing a thousand pounds, eight pounds of good hay thrice a day in winter. A cow, which was given twenty-seven pounds of hay daily, yielded, in four days, one quart more of milk than when she consumed only twenty-one pounds of hay: that is, the extra twenty-four pounds of hay, in four days, gave one quart of milk extra. While horses require eight per cent. of their weight good English hay a day, milch cows require only two and three quarters per cent. A milch cow will not eat more than twenty-five or thirty pounds of hay a day, and if more milk is desired, it must be obtained by giving her richer food, — that containing more oil, albumen, &c.

 COURTING.

IN the Old World marriage is a matter of convenience, or an out and out business transaction; and family is bartered for funds, or an improvement in the pecuniary affairs of both parties is aimed at. In our own country it is literally a "love affair," without rhyme or reason, sense or system; it is a blissful, mutual absorption of two hearts into one — for a while anyhow. Perhaps if it were made a matter of hygiene, there would be eventually a greater amount of happiness and solid prosperity in any community. A sickly wife has many a time blasted the ambition of an industrious and enterprising young man, whose aim was to rise in his business and become one of the leading men of his calling.

But in the very first year sickness came, — the young wife could not attend to her domestic affairs; the servants became remiss, indifferent, and wasteful; the physician was called in; the husband himself was obliged to remain at the house, and the same derangement of his own affairs took place; and everywhere there was waste and expenditure, and loss of business and custom. Discouragement came, until, finally, all that was hoped for was to live from one day to another.

At other times the husband became the invalid; the support of the family is thrown upon the wife and the mother: and how many of them have worked themselves into a premature grave or into a lunatic asylum, it is painful to contemplate.

No sickly person can honorably marry another in good health, without previously making a fair statement of the case. And even then, if a marriage takes place, a crime has been committed against the community and against unborn innocents. But when both the parties are sickly, it is wholly inexcusable, and ought to be frowned upon by every intelligent community, however satisfactory the pecuniary condition of the parties. They may be able to support themselves, but they can give no guarantee that their children, diseased in body and feeble in mind, shall not be a public charge at the hospital, the poorhouse, or an insane asylum. The best general plan for insuring a healthy and vigorous offspring is to make an antipodal marriage, — to make as much of a cross in the physical characteristics as possible. The city should marry the country; the black-haired the blonde; the bilious temperament the nervous; the fair-skinned the brunette; the stout the slender; the tall the short. To marry each its like, is to degrade the race.

NUTRITIOUSNESS OF FOOD.

THE following table, from authentic sources, shows the ascertained per centage of nutriment in the common articles of table consumption. Boiled rice being the easiest of digestion, because the quickest, is marked ten; boiled cabbage is two; roast pork, boiled tendon, and beef suet, requiring five and a half hours to be digested, would be one, or the lowest grade

of digestibility. One important practical bearing of the table is, that the most nutritious food should be eaten, as boiled rice, when the bowels are loose; but when constipated, that which has most waste should be eaten, as boiled turnips, because the more waste, the greater is the accumulation of this waste in the lower bowel, which acts in proportion as it is distended by such accumulation.

| Kind of Food. | Preparation. | Pr-Cent of Nu- triment. | Time of Digestion. H. M. | Ease of Digestion. | REMARKS. |
|--------------------|--------------|-------------------------------|--------------------------------|-----------------------|---|
| Almonds, . . . | Raw, | 66 | | | Sweet and mellow. |
| Apples, . . . | " | 10 | 1.30 | 5 | |
| Apricots, . . . | " | 26 | | | |
| Barley, . . . | Boiled, | 92 | 2.00 | 5 | |
| Beans, dry, . . . | " | 87 | 2.30 | 4 | |
| Beef, . . . | Roast, | 26 | 3.30 | 5 | Fresh, lean, rare, broiled, digests in three hours. |
| Blood, . . . | | 22 | | | |
| Bread, . . . | Baked, | 80 | 3.30 | 3 | |
| Cabbage, . . . | Boiled, | 7 | 4.30 | 2 | |
| Carrots, . . . | " | 10 | 3.15 | 3 | |
| Cherries, . . . | Raw, | 25 | 2.00 | 5 | |
| Chickens . . . | Fricassee, | 27 | 2.45 | 4 | |
| Codfish, . . . | Boiled, | 21 | 2.00 | 5 | |
| Cucumbers, . . | Raw, | 2 | | | |
| Eggs, . . . | Whipped, | 13 | 1.30 | 7 | |
| Flour, bolted, . | In Bread, | 21 | | | Unbolted flour. |
| Flour, unbolted, . | " | 35 | | | |
| Gooseberries, . | Raw, | 19 | 2.00 | 6 | |
| Grapes, . . . | " | 27 | 2.30 | 6 | |
| Haddock, . . . | Boiled, | 18 | 2.30 | 4 | |
| Melons, . . . | Raw, | 3 | 2.00 | 5 | |
| Milk, . . . | " | 7 | 2.15 | 5 | |
| Mutton . . . | Roast, | 30 | 3.15 | 3 | |
| Oatmeal, . . . | Baked, | 74 | 3.30 | 3 | |
| Oils, . . . | Raw, | 96 | 3.30 | 3 | |
| Peas, dry, . . . | Boiled, | 93 | 2.30 | 4 | |
| Peaches, . . . | Raw, | 20 | 2.00 | 4 | |
| Pears, . . . | " | 10 | 3.30 | 6 | |
| Plums, . . . | " | 29 | 2.30 | 4 | |
| Pork, . . . | Roast, | 21 | 5.15 | 2 | |
| Potatoes, . . . | Boiled, | 13 | 2.30 | 4 | |
| Rice, . . . | " | 88 | 1.00 | 10 | |
| Rye Flour, . . | Baked, | 79 | 3.30 | 3 | |
| Sole, . . . | Fried, | 21 | 3.00 | 4 | |
| Soup, Barley, . | Boiled, | 20 | 1.30 | 7 | |
| Strawberries, . | Raw, | 12 | 2.00 | 6 | |
| Turnips, . . . | Boiled, | 4 | 3.30 | 3 | |
| Veal, . . . | Fried, | 25 | 4.30 | 2 | |
| Venison, . . . | Broiled, | 22 | 1.30 | 7 | |
| Wheat bread, . | Baked, | 95 | 3.30 | 3 | |

DIGESTIBILITY OF FOOD.

THE following table of the digestibility of the most common articles of food, prepared from standard authorities, is approximately correct, and is of very general practical interest:—

| Quality. | Preparation. | Time of Digestion. | [Quality. | Preparation. | Time of Digestion. |
|---|--------------|--------------------|---|--------------|--------------------|
| | | H. M. | | | H. M. |
| Rice, | Boiled, | 1.00 | Beef, fresh, lean, rare, Roasted, | | 3.00 |
| Pigs' Feet, soured, . . . | " | 1.00 | Pork, recently salted, Stewed, | | 3.00 |
| Tripe, soured, | " | 1.00 | Mutton, fresh, Boiled, | | 3.00 |
| Eggs, whipped, | Raw, | 1.30 | Soup, Boiled, | | 3.00 |
| Trout, salmon, fresh, Boiled, | | 1.30 | Chicken soup, | " | 3.00 |
| Trout, salmon, fresh, Fried, | | 1.30 | Aponcurosis, | " | 3.00 |
| Soup, barley, Boiled, | | 1.30 | Dumpling, apple, . . . | " | 3.00 |
| Apples, sweet, mel- low, | Raw, | 1.30 | Cake, corn, Baked, | | 3.00 |
| Venison Steak, | Boiled, | 1.35 | Oysters, fresh, Roasted, | | 3.15 |
| Brains, animal, | Boiled, | 1.45 | Pork Steak, Boiled, | | 3.15 |
| Sago, | " | 1.45 | Mutton, fresh, Roasted, | | 3.15 |
| Tapioca, | " | 2.00 | Bread, corn, Baked, | | 3.15 |
| Barley, | " | 2.00 | Carrot, orange, Boiled, | | 3.15 |
| Milk, | " | 2.00 | Sausage, fresh, Boiled, | | 3.30 |
| Liver, beef's, fresh, . . | Boiled, | 2.00 | Flounder, fresh, Fried, | | 3.30 |
| Eggs, fresh, | Raw, | 2.00 | Catfish, fresh, | " | 3.30 |
| Codfish, cured, dry, . . | Boiled, | 2.00 | Oysters, fresh, Stewed, | | 3.30 |
| Apples, sour, mellow, Raw, | | 2.00 | Butter, Melted, | | 3.30 |
| Cabbage, with vine- gar, | " | 2.00 | Cheese, old, strong, . . Raw, | | 3.30 |
| Milk, | " | 2.15 | Soup, mutton, Boiled, | | 3.30 |
| Eggs, fresh, | Roasted, | 2.15 | Oyster Soup, | " | 3.30 |
| Turkey, wild, | " | 2.18 | Bread, wheat, fresh, . . Baked, | | 3.30 |
| Turkey, domestic, . . . | Boiled, | 2.25 | Turnips, flat, Boiled, | | 3.30 |
| Gelatine, | " | 2.30 | Potatoes, Irish, | " | 3.30 |
| Turkey, domestic, . . . | Roasted, | 2.30 | Eggs, fresh, Hard boiled, | | 3.30 |
| Goose, wild, | " | 2.30 | Green corn and beans, Boiled, | | 3.45 |
| Pig, sucking, | " | 2.30 | Beets, | " | 3.45 |
| Lamb, fresh, | Boiled, | 2.30 | Salmon, salted, | " | 4.00 |
| Hash, meat and vege- tables, | Warmed, | 2.30 | Beef, Fried, | | 4.00 |
| Beans, pod, | Boiled, | 2.30 | Veal, fresh, Boiled, | | 4.00 |
| Cake, sponge, | Baked, | 2.30 | Fowls, domestic, Roasted, | | 4.00 |
| Parsnips, | Boiled, | 2.30 | Soup, beef, vegeta- bles, and bread, Boiled, | | 4.00 |
| Potatoes, Irish, | Roasted, | 2.30 | Heart, animal, Fried, | | 4.00 |
| Cabbage, head, | Raw, | 2.30 | Beef, old, hard, salted, Boiled, | | 4.15 |
| Spinal marrow, ani- mal, | Boiled, | 2.40 | Soup, marrow-bones, . . | " | 4.15 |
| Chicken, full grown, . . | Fricasseed, | 2.45 | Cartilage, | " | 4.15 |
| Custard, | Baked, | 2.45 | Pork, recently salted, . . | " | 4.30 |
| Beef, with salt only, . . | Boiled, | 2.45 | Veal, fresh, Fried, | | 4.30 |
| Apples, sour, hard, . . | Raw, | 2.50 | Ducks, wild, Roasted, | | 4.30 |
| Oysters, fresh, | " | 2.55 | Suet, mutton, Boiled, | | 4.30 |
| Eggs, fresh, | Soft boiled, | 3.00 | Cabbage, | " | 4.30 |
| Bass, striped, fresh, . . | Boiled, | 3.00 | Pork, fat and lean, . . . Roasted, | | 5.15 |
| | | | Tendon, Boiled, | | 5.30 |
| | | | Suet, beef, fresh, | " | 5.30 |

SUN-STROKE.

SUN-STROKE is an instantaneous inflammation of the brain, occasioned by the sun's rays communicating their heat to the structures with such intensity and rapidity as to cause dizziness, headache, and nausea or vomiting; the patient then falls breathless, turns black in the face, and dies, unless proper assistance is given on the spot; which is, to be taken to the shade. The neck should be instantly freed from all that binds it; pour warm water on the head, and dash it upon the body — the Arabs pour it in the ears; this may also be done. It is sometimes an hour or two before relief is obtained, which is ascertained by the patient becoming more conscious and more able to help himself. Let him drink as much water as he desires, if he can swallow it.

Sun-stroke is prevented by wearing a silk handkerchief in the crown of the hat, or green leaves, or a wet cloth of any kind; but during an attack warm water should be instantly poured on the head, or rags dipped in the water and renewed every minute. The reason is twofold: the scalp is dry and hot, and the warm water not only removes the dryness, but carries off the extra heat with great rapidity, by evaporation. Sun-stroke is more common in the temperate than in the torrid zones. It is more frequent and fatal in New York and Quebec than in New Orleans and Havana. Day laborers are most liable to sun-stroke, especially in proportion as they use stimulating drinks. It is doubtful if any strictly temperate person ever becomes a victim to this instantaneous life-destroyer; but excessive exposure to the direct rays of a summer's sun, may occasion sun-stroke in any individual, in the proportion as he is of a sedentary occupation or of delicate health. Such persons, if compelled to be out of doors, under a hot summer's sun, should wear a soft, loose hat, with some light, loose cloth in the crown; have the neck and throat bare and unconfined, should eat but little meat, and live mostly on coarse bread and butter, and berries, ripe, raw, and perfect, without sugar or milk; keep regular hours, and have abundant sleep. Laborers should wash the whole scalp in cold water several times a day, and keep the surface of the body clean by rubbing it

with a damp towel every night before going to bed. Let the friction be sufficiently vigorous to cause an extra redness of the skin. It is being between two fires that makes sun-stroke common in cities and uncommon on small islands or at sea; because the brick and stone pavements give back almost as great a heat as comes from the sun.

BOILS.

BOILS are Nature's method of avoiding or curing disease. A boil begins with a hard lump, which increases in size, heat, and painfulness for about seven days; then it begins to point, and a yellow speck at the top is seen. This spreads, and finally breaks, discharging more or less blood and matter for two or three days, when the core comes out, the pain ceases, the hollow left is by degrees filled up with new flesh, and in about fourteen days from the beginning the patient is well, at least of that one! But sometimes a second one breaks out before the first one is well; or a dozen or more appear in various parts of the body, in various stages.

Job was covered with boils. The Romans designated them by the Latin word which means to "make mad" or ill-natured. Only saints can be serene when a boil is coming to a point. The old and young, the vigorous and the weakly, all are exposed to them; but with this difference: in the robust they run their course in about fourteen days, and get well of themselves. In persons of feeble constitution a boil becomes a carbuncle, which is many boils springing up near together. These often prove fatal, especially with those who use ardent spirits. The general treatment is to call in a surgeon, and have it cut to the bone in a cross. In every case, keep the parts moist all the time, by a poultice of sweet milk and stale bread; nothing better, safer, or more handy can be used; it remains moist longer than most others, and is easily softened and removed preparatory to renewals, which should be made thrice a day.

Boils are the result of impure blood, made so by imperfect digestion; or an excess of bile, owing to a torpid liver or the want of sufficient out-of-door exercise. They are not a sign of health, but that nature is carrying on a healthful process.

A felon or whitlow, is a boil formed on the bone under the whitleather or broad tendons, which are so impervious that the yellow matter cannot be worked out through them ; hence, if not promptly cut down upon, to let out the yellow matter, it must get well by the slow and fearfully painful process of re-absorption. As to a common boil, all that should be done is to render the process of cure less painful by moist poultices, by living on coarse bread, ripe, raw fruits, berries, and tomatoes in their natural state, using no sweets, oils, meats, or spirits. If the constitution is feeble, beef soups and other nourishing food is necessary. Be out of doors ; keep the skin clean, and have the bowels act freely every day. The Saxon name, " Bile," is the best term, because it is really nature's process of discharging extra bile from the system, with other hurtful humors which ought to be out of it. If boils follow fever or other disease, it shows that they were not treated with sufficient activity.

ADULTERATIONS.

THE times and principles of men are so out of joint, that when we sit down to a table, and suppose we are eating a particular dish, the chances are ten to one that we are not eating that at all, but are eating something else, unless we are partaking of some native product of which we know everything ; such as our own vegetables, fruits, and fresh meats. Eggs have not yet been counterfeited, but as to milk, where is any in our large cities that is not a mixture ? A hundred mixtures make our ground coffee, and our tea is made over after it has been used at the tables of hotels. There is a substance called *terra alba*, or white earth, brought from Ireland, for two and a half cents a pound, which enters largely into many of our confections ; and when sugar costs from fifteen to twenty cents a pound, the temptation to adulterate is scarcely to be resisted by unprincipled shopkeepers. The body of candies, and the coating of lozenges and almonds, are made of this in many cases, as it is whiter than plaster, and is largely used in the adulteration of flour. In one ounce of lozenges, two thirds of the weight, when dissolved in water, was nothing but this white earth, and the lozenge did not contain an atom

of sugar of any kind. Gum arabic is too costly for pure gum-drops to be made to advantage, so a substitute is made, which, although it is beautiful to look at, is very poisonous.

Licorice drops are made for the trade of the poorest kind of sugar and lampblack, and merely flavored with licorice. Twenty parts of licorice and eighty per cent. of white earth are dexterously mixed, and sent to the south and west as pure licorice. Traders do not hesitate to use the most virulent poisons to make pickles appear fresh and green; while it is a notorious fact, that skilled persons can, by a combination of drugs, make almost any liquor known, and which will so nearly resemble the taste of the true article that experts are deceived. To escape the impositions, it is not sufficient that a man have the utmost confidence in his grocer, for he, too, may be profoundly deceived. Let every family have the courage to make its own bread, to prepare its vinegar, to brew its own beer, and express its own wines, if they must be had; to buy its own coffee in its green state; to put away its own pickles; to prepare its own sweetmeats; and as to every compound article of food which comes to the table, let it do its own mixing.

DEATH IN-DOORS.

MULTITUDES of persons have a great horror of going out of doors, for fear of taking cold; if it is a little damp, or a little windy, or a little cold, they wait, and wait, and wait; meanwhile weeks and even months pass away, and they never, during that whole time, breathe a single breath of pure air. The result is, they become so enfeebled that their constitutions have no power of resistance; the least thing in the world gives them a cold; even going from one room to another, and before they know it they have a cold all the time, and this is nothing more or less than consumption; whereas, if an opposite practice had been followed, of going out for an hour or two every day, regardless of the weather, so it is not actually falling rain, a very different result would have taken place. The truth is, the more a person is out of doors, the less easily does he take cold. It is a widely-known fact, that persons who camp out every night, or sleep under a tree for weeks together, seldom take cold at all.

Very many of our bad colds, and those of a most fatal form, are taken in the house, and not out of doors; taken by removing parts of clothing too soon after coming into the house, or lying down on a bed or sofa when in a tired or exhausted condition, from having engaged too vigorously in domestic employments. Many a pie has cost an industrious man a hundred dollars. A human life has many a time paid for an apple dumpling. When our wives get to work, they become so interested in it that they find themselves utterly exhausted before they know it; their ambition to complete a thing, to do their work well, sustains them till it is completed. The mental and physical condition is one of exhaustion when a breath of air will give a cold, to settle in the joints, to wake up next day with inflammatory rheumatism, or with a feeling of stiffness or soreness, as if they had been pounded in a bag; or a sore throat to worry and trouble them for months; or lung fever to put them in the grave in less than a week.

Our wives should work by the day, if they must work at all, and not by the job; it is more economical in the end to see how little work they can do in an hour, instead of how much. It is slow, steady, continuous labor which brings health, and strength, and a good digestion. Fitful labor is ruinous to all.

FATUITY OF OLD AGE.

It is scarcely possible to conceive of a more terrible calamity than to be old and have no mind — not even the intelligence to know your own child! Mumblings and mutterings, ceaseless and incoherent. To have no understanding beyond that of the animal, — to eat, and drink, and sleep, — dead to yourself, and more than dead to all your kindred. It may come by degrees, it may come like the lightning's flash. It was told me once of one of the greatest clerical minds in America, that in the midst of a discourse, in which the whole congregation was rapt with an intensity of attention scarcely to be paralleled, — for his was a giant mind among giants, — he suddenly placed his hand upon his forehead, and bowing it forward, exclaimed, "God, as with a sponge, has blotted out my mind."

This fatuity is called, in medical language, *mollities cerebri*, — softening of the brain. It is hopelessly incurable. M. Duffie and Tom Moore thus perished. It may be instructive to the general reader to know who are most liable to this terrible calamity. The great general cause of fatuity is a want of proper proportion of physical and mental exercise. The class which furnishes the largest number of such unfortunates, is that which thinks much and works but little, such as clergymen, lawyers, poets, married people who have no children, married people who do not keep house, but board out, and have nothing to do but live on their income. One of the greatest curses that can fall upon a man in this life, is to be old, and to be able to live without doing anything, and thus living. If any woman reader of mine, over fifty, wishes to avoid fatuity, let her be careful not to place herself in a situation which will release her from the cares and duties of housekeeping. No man can say that he will not die fatuitous, despite of his iron constitution, who studies a great deal and devotes but little time to daily exercise; the only safeguard any student, after fifty, has against it is, that from youth to the hour of his death he shall spend several hours every day in active bodily employment out of doors. Remember, the only certain, the only infallible preventive of fatuity, is daily physical exercise from early life.

PHYSICAL CULTIVATION.

ALL must admit that the bodily habits and occupations of the young have a material influence on their physical development. Contrast the printer with the blacksmith, the tailor with the hunter, the working farmer with the student. If near relations marry each other for a very few generations, the invariable result is bodily deformity and mental imbecility, and if persevered in, the very race and name die out. This is one of the important causes of the decline and fall of nations; it is a law of nature, whose infraction is visited with punishment, — signal, infallible. The practical remedy is opposite marriages: the city should marry the country, the south the north; the sea-shore should marry the interior, the plain

should wed the mountain-top; districts should marry wide asunder. This may be the reason that the patriarchs were sent far from home to marry. It is very certain that the cultivation of the physical man, with a view to its more perfect development, on rational principles, would elevate the race bodily, mentally, morally. A vigorous body, rightly educated, gives a vigorous intellect; and give this intellect Bible teaching, and it becomes the highest type of a Christian—the Christian from principle; the only man in the wide universe who can be depended on.

HOW TO SIT.

ALL consumptive people, and all afflicted with spinal deformities, sit habitually crooked, with one or more curves of the body. There was a time, in all these, when the body had its natural erectness, when there was the first departure on the road to death. The make of our chairs, especially that great barbarism, the unwieldy and disease-engendering rocking chair, favors these diseases, and undoubtedly, in some instances, leads to bodily habits which originate the ailments just named, to say nothing of piles, fistula, and the like. The painful or sore feeling which many are troubled with incessantly, for years, at the extremity of the back-bone, is the result of sitting in such a position that it rests upon the seat of the chair, at a point several inches forward of the chair back. A physiological chair, one which shall promote the health, and preserve the human form erect and manly as our Maker made it, should have the back straight, at right-angles with the seat; the seat itself not being over eight inches deep. A chair of this kind will do more towards correcting the lounging habits of our youth than multitudes of parental lecturings; for then, if they are seated at all, they must sit erect, otherwise there is no seat-hold.

BRAIN AND THOUGHT.

RICHMOND mentions the case of a woman whose brain was exposed in consequence of the removal of a considerable portion of its bony covering by disease. He says he repeatedly made pressure on the brain, and each time suspended all feelings and all intellect, which were instantly restored when the pressure was withdrawn. The same writer also relates another case, that of a man who had been trepanned, and who perceived his intellectual faculties failing, and his existence drawing to a close, every time the effused blood collected upon the brain so as to produce pressure.

Professor Chapman, of Philadelphia, mentions in his lectures, that he saw an individual with his skull perforated, and the brain exposed, who was accustomed to submit himself to the same experiment of pressure as the above, and who was exhibited by the late Professor Westar to his class. His intellectual and moral faculties disappeared on the application of pressure to the brain; they were held under the thumb, as it were, and restored at pleasure to their full activity, by discontinuing the pressure. But the most extraordinary case of this kind within my knowledge, and one peculiarly interesting to the physiologist and metaphysician, is related by Sir Astley Cooper in his surgical lectures.

A man by the name of Jones received an injury on his head, while on board a vessel, in the Mediterranean, which rendered him insensible. The vessel, soon after this, made Gibraltar, where Jones was placed in the hospital, and remained several months in the same insensible state. He was then carried, on board the *Dolphin* frigate, to Deptford, and from thence was sent to St. Thomas's Hospital, London. He lay constantly upon his back, and breathed with difficulty. His pulse was regular, and each time it beat he moved his fingers. When hungry or thirsty, he moved his lips and tongue. Mr. Clyne, the surgeon, found a portion of the skull depressed, trepanned him, and removed the depressed portion. Immediately after this operation the motion of his fingers ceased, and at four o'clock in the afternoon (the operation having been performed at one) he sat up in bed; sensation and volition returned, and

in four days he got out of bed and conversed. The last thing he remembered was the circumstance of taking a prize in the Mediterranean. From the moment of the accident, thirteen months and a few days, oblivion had come over him, and all recollection ceased. He had, for more than one year, drank of the cup of Lethe, and lived wholly unconscious of existence ; yet, on removing a small portion of bone which pressed upon the brain, he was restored to the full possession of the powers of his mind and body.

A SUGGESTION TO CONSUMPTIVES.

IN November and December of each year multitudes bear away to the sunny south and to the isles of the sea, leaving behind them dear homes, which, in many instances, they shall never see again, sundering associations, and ties, and hearts, and loves, to be reunited no more. Some, and not a few, find in a few days after they reach those sunny climes, that the flowers do indeed bloom as in the spring-time, the birds sing as gladsomely, and the clear, blue sky and the bright, warm sunshine bring gladness and health to all — but themselves ; that the chill blood in their veins is not warmed, the hectic in their cheek is not dissolved into the red hue of health, while the song of the bird and the fresh tint of the flower carry them back to their childhood's home, now far, far away, and the one ambition now is, to go and die at home. They find that the mild, warm weather of the south debilitates them just as much as their own summers — why did they not think of that before ? Could a warm day in latitude twenty impart any influences more than an equally warm day in latitude forty would do ?

If a man is sick and must leave home, the general suggestion would be to select the most healthful locality. Vermont is the healthiest State in the Union, and the records of mortality for the last thirty years, in the cheery city of Portland, Maine, justify the assertion that it is the healthiest city on this continent. The proof is in the fact, among others, that it has never been visited by the cholera, or suffered from any alarming epidemic. In spite of its proximity to the ocean, it

must be a delightful resort for consumptives, at least during the hot summer months, which make such large draughts upon the strength of all invalids.

MILK SICKNESS.

MILK SICKNESS, called by some the *Trembles*, is a disease prevalent in some parts of the west and south-west, and many have died with it. It is caused by drinking the milk of a diseased cow; a more fatal form of it arises from the use of butter or cheese, made from such milk, or from eating the flesh of any animal fattened with the milk, while the cow herself, or the animal fattened with her milk, does not necessarily manifest symptoms of disease. One of the first questions of many seeking homes in the far west is, Has milk sickness ever been known here? Some of the finest lands in the world are without a market, because the disease is in the neighborhood.

Soon after swallowing the milk, the person has thirst, nausea, swimming in the head, vomiting, fever, skin hot, eyeballs blood-shot, excessive debility, paralysis, oppression, stupor, hickup, and death. In some cases, the heart beats with such violence as to strike the bystanders with horror, and even alarms the physician who has never witnessed it before.

The legislature of one State at least, and perhaps of several others, has offered large rewards for the discovery of the thing which caused the cow to give such a deadly aliment. Kentucky offered a thousand dollars, but it has never been awarded, because various theories have been presented without a satisfactory quality of facts.

A recent visit to the west, and the usual reports of this one and that having died of milk sickness, coupled with the fact of my connection with a health journal, induce me to make a statement which I have never seen in print, and which I trust will do much good, if the newspaper press should give publication to the fact, and the farmers of the west would make a practical use of it. I will not take time here to meet objections to the statement I am going to make; the object is not argument, but a plain statement of what I consider a fact,

which subsequent observation will establish in all time to come.

Well-fed cows never give milk sickness. I have revelled in the use of the most luscious milk, and the most delightful fresh butter, for weeks together, in perfect fearlessness of milk sickness, when several persons had just died of it on the next farm. The reason was, the cows were fed, night and morning, in winter, with as much corn and meal as they wanted, and had sweet hay to eat during the day, and plenty of it; while in the summer they had fresh pasture, and still something to eat of the slops of the kitchen at milking times; and knowing they would get something good, they never failed to come of their own accord: they thus literally "rolled in fat," summer and winter.

Some persons have attributed it to one vegetable, or weed, or grass; others to drinking from a certain spring, each locality having a different plant; these differences of opinion, together with the conceded fact, that it is not known on a well-cultivated farm, are proofs, in my mind, of the truthfulness of the opinion which I have suggested.

Most persons who go far out west are poor, and soon become improvident. Very many study their ease, and how they can best remove the necessities of locomotion. To save chopping wood, for example, they take time by the forelock, and cut the bark off the tree for the space of a foot all around; the tree dies, and sooner or later, having become dry, the wind blows it down, and the limbs break into innumerable pieces, which are only to be picked up and put on the fire, cut and dried to hand.

The same improvident carelessness leads many to turn their cows, like their pigs, into the woods, to gather their own food, scarcely ever giving them a "nubbin" at milking: the result is, the cattle will eat closer than they otherwise would, especially in the fall of the year, when the grass is drying up, and the weeds have been wilted by frosts, and being *eaten down*, or nibbed close to the ground, the roots many times give way, to which are attached sand and dirt; and I give it as my opinion, that this sand and dirt, taken into a system debilitated by scant feeding, causes the secretion of a milk which it is death to use. But whether it is the sand which attaches itself to the root of a close-nibbed shrub, or weed, or grass, is not of

the most practical importance; the two great facts already named, that a well-fed cow has never been known by me to give diseased milk; and second, the general admission that milk sickness is not known on a well-cultivated plantation,—for he who cultivates his land well, will always feed his cattle well; these two great facts are sufficiently instructive, and warrant the following advice:—

Feed your cows well, and you will never be troubled with milk sickness.

And when travelling in newly settled parts of the western country, or even through old settlements, never stop at a house where you see a poor cow at the door.

INFLUENCES.

FOR weal or woe, influences are falling around our children, especially in large cities, every hour of their existence, and how wide awake should every parental heart be to the direction of the character of those influences! A short time since, one of our daily papers, in noticing the death of an individual, says, "He was a man of undoubted talent, and had he fallen under proper influences might have achieved a reputation and secured a fortune; as it was, he died at forty-two, without character or morals, a drunkard, an outcast, and a forger."

What were some of the malign influences which shaped this man's course for infamy, who otherwise might have been a credit to the nation and an honor to his kind? The love of dress, the love of drink, and the love of the drama. Foppery, brandy, and the theatre, were his ruin, as they have been the ruin of countless multitudes before. And what were some of the *proper influences* which the notice above intimates would have worked out a different destiny? The influence of a home made happy, in childhood, by parental unity and piety, by sisterly purity and affection, and by such a remembrance of the Sabbath day, as secures it to be spent in the sanctuaries of religion.

WASHING THE FACE AND HANDS.

WASHING the face and hands is performed by millions every day, and yet perhaps not a dozen in a million will do it right. The common practice is to take a basin of cold water, catch up a double handful of water, dash it into the face and rub it vigorously, thus rubbing all the matters of the soiled hands which have accumulated during the night, into the skin of the face.

It is a great luxury to wash the hands thoroughly and well with soap and warm water, among the very last things on going to bed at night. The cleanliest person will often find that a tea-cupful of warm water will be soiled by the operation, and the same will again occur the first thing in the morning, since, in addition to adventitious causes, there is, during sleep, an exudation of an oily substance through the pores of the skin, and to this floating dust of the rooms, furniture, and clothing will adhere.

It is one of the inestimable blessings of city life, that both warm and cold water are at hand at all hours, day and night. Take a tea-cupful of warm water, not more, and with soap make a lather, with which wash the hands thoroughly, not forgetting under the ends of the finger nails, and dabble in the water until every particle of accumulation is removed. This is better than to use a brush, because the hard bristles will irritate and harden the tender skin under the ends of the finger nails. Scraping out the dust with a penknife is an inexcusable violence; and an indecency, too, when done in company. Next rinse the hands in an abundance of water, until all the soap is thoroughly removed. The face may then be washed in another supply of water, warm or cool, according to the taste of the individual. Warm water is better, as it dissolves more readily any accumulations about the eyes or ears; and then, with an instantaneous rinsing of the face in cold water, the work is done; and then your hands and face are clean enough to pat the face and kiss the cheek of the one you love best, as a morning salutation.

FARMERS' HOUSES.

WHERE to build, and what shall be the plan of the house are questions which have to be decided every year by thousands and thousands of enterprising farmers all over the country — either young men just married, who are about "opening" a farm in the boundless west, or by men more advanced in life, who, having done well, have decided to treat themselves and their faithful wives to a new and better house than the one in which they have lived and striven so long and so well together. In either case it is of the first consequence, and is necessarily the first step to be taken, after having decided to build, to fix upon an answer to the question, —

WHERE SHALL I BUILD?

Upon the wise decision of this important inquiry depends, to a greater or less extent, the health, the consequent happiness, and eventual success in life of every young farmer. It has been the experience of tens of thousands who began life hopefully, and who went to work with willing and brave hearts to "clear" a farm, and make it a home for life for themselves and families, that they did well until sickness came, under which their strength and energy wilted away like a flower without water: they fell behindhand, lost their energy, ran in debt, and, finally, settled down in the poor ambition of only meeting their expenses from month to month, their idea of getting ahead having been abandoned forever.

It is demonstrably true that the difference of a few hundred yards — of a dozen rods sometimes — in locating a dwelling for a family, is precisely the difference between its extinction in a few years by disease, and its prosperity, its health, and a large family of industrious, manly sons, and of refined, educated, and notable daughters. A citizen of New York purchased a beautiful building site for a country residence, and, after spending two years and a large amount of money in preparing it for the reception of his wife, children, and servants, he moved into it. Everybody was delighted with the "prospect" which it afforded of river, and field, and wood-

lands, and distant mountains. With autumn came chills and fevers among his servants. He abandoned it, and never occupied it afterwards, being wholly unwilling that his family should live where such a disease was possible.

A publishing house in this city erected a private residence in the country at an expense of over thirty thousand dollars. It could be seen for many miles around; while its spacious piazzas afforded near and distant views, which delighted every visitor. During the very first year such a deadly pestilence broke out among the inmates that it was at once abandoned, and was eventually "sold for a song." It is now known by residents on the banks of the Hudson as "Blank's Folly."

A wealthy and retired citizen of New York built for himself a splendid mansion up town, about four years ago, anticipating that it would be his home for life. He had occupied it but a short time, when one by one the members of his family were taken sick. A strict examination discovered the fact that the house had been erected over a "filling," the emanations from which, constantly ascending, impregnated every room in the building with deleterious gases. It was at once abandoned for another home.

The hospitals and barracks in and near Bengal are now almost useless, having been built in a locality utterly unfitted for human habitations, as far as health was concerned. Their erection cost the British government sixty-five millions of dollars. This great waste of money might have been altogether avoided by the application of a very limited knowledge of the causes of disease.

From official papers presented to the British government, it is shown that of each hundred British soldiers in India, ninety-four disappear from the ranks before the age of thirty-five years, when, from military returns, it is known that "the average standard of health for Europeans in India would compare with that existing anywhere else in the civilized world, if the known sources of disease were dried up." It is admitted that in forty years one hundred thousand men might have been saved, "if proper localities had been chosen for their dwellings."

It is undoubtedly true that the difference of a few feet in the locality of two buildings is the difference sometimes be-

tween life and death. These things being so, it is a matter of personal happiness and pecuniary interest to every farmer who contemplates building a house, which is to be a home for himself and family probably as long as he lives, to possess himself of such information as to enable him to ascertain certainly, why are certain localities so prejudicial to the health of families residing therein; or, in other words, what is the agent which causes disease in this mysterious manner? It may seem discouraging at first view to state that this destructive agency is as invisible as the viewless wind. At the same time it will afford encouragement to be assured that its nature is known, as also some of the laws by which it is regulated, and that by an easy attention to them the Samson may be shorn of his locks, and the great destroyer may either be avoided, or rendered as harmless as the gentlest touch of infancy. The name of this remorseless destroyer of human life is

MIASM,

from a Greek word, which means *emanation*; that is, arising from, because it comes up from the surface of the earth. It is a short word; but it brings weary sickness and agonizing death to hundreds of thousands every year. It will bring sickness and death, sooner or later, to many a reader of this article, but a sickness and death which could have been avoided.

Miasm is the principal cause of nearly every "epidemic" disease; that is, of every sickness which "falls upon the people," attacking numbers in any community, such as fever and ague, diarrhœa, dysentery, cholera, bilious, intermittent, congestive, and yellow fevers. But it is gratifying to know that it is an avoidable cause of disease. Money and wisely directed efforts can banish it from almost any locality. All that is needed is to know the laws of miasm, and wisely adapt ourselves to them.

In 1860 one of the daily papers of New Orleans stated, "The yellow fever has broken out in the city under every conceivable variety of circumstances: when the streets were clean and when they were filthy; when the river was high and when it was low; after a prolonged drought and in the midst of daily torrents; when the heat was excessive and

when the air was spring-like and pleasant ; when excavations and disturbances of the soil had been frequent, and when scarcely a pavement had been laid or a building erected. Almost the only fixed and undeniable fact connected with the disease is, that its prevalence is simultaneous with the heats of summer, and that frost is its deadly enemy."

Here, then, are two important laws of miasm ; and scientific observation directed to that special point in all countries confirms the two great truths, that —

First. Miasm prevails in hot weather.

Second. Miasm cannot exist as a cause of disease in cold weather.

Third. An inference is drawn embodying a third law of miasm, which is, that it is a cause of disease only from June to October in our latitudes.

Fourth. A fourth law of miasm is confirmed by the now historical fact that for three summers yellow fever has not been known as an epidemic in New Orleans, because, from the scientific views held by those in power in that city in the early summer of 1861, it has been kept well drained. In other words, it has been kept clean and dry.

It is within the memory of the present generation that, some thirty years ago or more, the city of Louisville, in Kentucky, was one of the most pestilential spots in the habitable west. But by a wise system of filling and draining, it is now one of the healthiest, as well as one of the most beautiful cities of the great valley.

We have, then, arrived at four controlling facts in reference to miasm : that heat and moisture are essential to its production in any locality ; that it cannot exist where there is severe frost or great dryness.

But as it is known the world over that miasm never exists in deserts, where there is nothing but dry sand and a burning heat, it is clear that something more than heat is necessary to cause miasm. But it is further known that when miasm is so malignant in localities where it is certain death to sleep on shore for a single night, a man can go a mile and sleep on shipboard, and keep in perfect health. This shows that something more than heat and moisture are necessary to the production of miasm. The third element is vegetation — anything

that grows from the earth in the nature of grass, leaves, or wood. These three things in combination are the great agents for the production of miasm; no two of them can produce it. They all must be present together, and for a considerable time, so as to produce destructive decay of the vegetation, which requires a degree of heat exceeding eighty degrees Fahrenheit. These three elements will always produce miasm, whether out of doors, under the influence of the heat of the sun, or on shipboard, or in an uncleanly kitchen, by the heat of stoves or fireplaces.

If, then, a farmer builds his house over a "filling," he will have sickness in his household. If he builds on "bottom lands," "made land," where running streams have in the course of years been depositing decaying and dead leaves, mud, &c., he will certainly have various diseases in his family, unless a system of thorough and constant draining is put in operation.

Ponds, sluggish streams, or any accumulations of water in a productive soil, always yields miasm, and a dwelling in their vicinity will be certainly visited with miasmatic diseases, unless attention is paid to certain circumstances which may modify the result.

Miasm is not supposed to pass a swift-running stream; hence if a stream runs through a farm, and one bank of it is level and rich, the other higher and rolling, better far build on the latter, for then the miasm of the flat land cannot cross the stream to the house. If there is no stream, but a pond or flat land, and the house must be built in the vicinity, build it so that the prevailing winds from June to October shall blow from the house towards the pond or flat land, for miasm, being a gas or air, is carried before the wind.

It is a hazardous experiment to build on an eminence, if it gradually slopes to the water's edge, or to a low, flat piece of ground, unless there is a growth of trees or other shrubbery intervening, because miasm, like the clouds, will sometimes "roll up" the side of a hill or mountain. It is known that vigorous growing bushes, or hedges, or trees, between a miasm-producing locality and a dwelling, antagonize the miasmatic influences, the living leaves seeming to absorb and feed upon the miasm; but there should be a space of fifty yards at

least between the hedge and the house, and the thicker and broader and higher the hedge the better, and the nearer the leaves are to the ground the better; for the miasm gropes on the surface in its greatest malignity, and is seldom concentrated enough at the height of ten feet to be materially hurtful to man, unless it comes up a slope. Hence in the old cities of the world, in the times of plagues and pestilences, the people who could not "go to the country" had a custom among them to live in the upper stories of their dwellings while the sickness raged. They would not even come down stairs to obtain marketing, but would let down baskets by ropes to the country people for the provisions they had to sell. But they failed to discover why the country people could come to town with impunity, while they themselves were safe from disease in proportion as they lived in the upper stories of their dwellings. But a law of miasm has since been determined, which beautifully unravels the mystery. Miasm is condensed by cold, made heavy, and falls to the earth, hovering, as it were, within a foot of its surface; hence is not breathed, unless a man sleeps on the ground. On the other hand, heat so rarefies miasm as to make it comparatively innocuous. Hence the coolness of the early morning and of sundown throws the miasm to the surface by condensing or concentrating it, and thus making it heavy; while the heat of the day of a summer's sun so rarefied and lightened the miasm as to send it upward to the clouds. The country people came to town in the daytime!

Less than fifty years ago the yellow fever and other deadly diseases prevailed in Charleston, South Carolina, and it was known to be certain death, except to the very hardy or the acclimated, to sleep in the city a single night; yet the merchants came to town at midday, under a blistering July sun, with perfect impunity. Hence, from June to October, it is best for farmers' families to sleep in the upper stories of their dwellings. In this connection, it is practically useful to know that the most malignant agencies of nature may be rendered harmless by a little observation and the wise use of a little knowledge. Miasm is most pernicious about sunset and sunrise, because the cooling of the atmosphere at the close of the day causes it to become condensed above, to become heavy

and fall to the earth, where it is breathed, while after sundown, it has settled so near the earth as to be below the mouth and nostrils, hence it is not breathed. When the sun begins to rise in the morning the miasm begins to warm and to ascend, but after breakfast it is so high as to be above the point at which it can be breathed; and besides, it is so rarefied, so attenuated, as to be innocuous. Therefore the great practical truth beautifully follows, that miasm exerts its most baleful influence on human health about sunrise and sunset; hence, of all the hours of the twenty-four, these are the most hurtful in which to be out of doors, and, for the same reason, the hours of midday and midnight are the most healthful to be in the open air in miasmatic seasons and countries, that is from June to October, north of the thirty-fifth degree of north latitude. But, unfortunately, the cool of the early morning and the late afternoon are the most pleasant times in the twenty-four hours for field work, and the industrious farmer will be exceedingly loath to spend these hours in-doors, should his house be already located in a miasmatic situation. There is, however, an almost infallible preventive of any ill effects arising from such an exposure to miasm about sunrise and sunset, and one that is easy of practical application under almost any ordinary circumstances, and it ought to be made known and repeated millions of times through the public prints every year, until the information has reached every farmer's dwelling throughout the United States. Farmers, whose houses are already built in malarial districts, such as in low "made" lands, near ponds and stagnant water, or in the neighborhood of sluggish streams or marshy places, may exempt themselves almost altogether from the whole class of malarial diseases, such as diarrhœas, dysenteries, chills and fevers of nearly every grade, by eating a hearty and warm breakfast before they put their heads out of doors in the morning, and by taking their suppers just before sundown. The philosophy of the matter is, that a hot or hearty meal so excites the circulation, and so invigorates the whole frame, that it acquires the power of resisting the disease-engendering influences of miasm. A neglect of such a simple precaution, in certain districts where malaria is known to exist in a concentrated form, is a cause of death so common as to be known and guarded against

by the most uneducated laborers. A gentleman, a native of the city of Rome, informed the writer that multitudes of agricultural laborers, who have been employed during the day in the low, level, damp fields near the city, come into town about sundown, and sleep in the streets and on the steps and stoops of houses, in order to avoid the sickly atmosphere of the evening in the "marshes." No less a personage than a young king lost his life within two years, under the following circumstances: Having to pass the night in one of his journeys at a house located in the midst of an extensive lowland or marsh, and wishing to be on horseback early in the morning for a hunt, the landlord pressed upon him the danger of being out early, and that, at least, he should take his breakfast first. The impatient youth was observed early next morning sitting at his open window, enjoying, as he thought, the delightful air, as it blew in upon him, and soon after ordered his horses. He became ill, and died of a fever in a few days.

The writer has lived among the Creoles of Louisiana, where vegetation is rank in swamps, upon which the hot summer's sun beams with fiery power for many hours every day, but they are proverbially exempt from fevers, as are Northerners, also, who adopt the habits of the Creole — that is, to have their breakfast, or at least a cup of hot, strong coffee, with milk, brought to their bedsides before they get up of a morning. The value of this practice is known and appreciated all over the South, so that, while it is greatly better to locate a house where miasm cannot reach it from ponds, or sluggish streams, or bottom lands, a farmer whose house is already thus situated is not without an efficient remedy in the plan proposed above.

But there is another infallible remedy against miasmatic diseases as to families who feel themselves compelled to live in a house exposed to miasm. It was stated a while ago that heat so rarefied miasm as to render it innocuous. No family can be troubled with fever and ague in any ordinary locality where that disease prevails, if from June to October a brisk fire is kindled in the family room, to burn for an hour about sunrise and sunset, and if the family are required to repair to that room morning and evening, and remain there at least

until they get their breakfast in the morning, and their supper at the close of the day. It follows, then, that ordinarily there is nothing unhealthful in the night air after supper. (On the contrary, health would be promoted, and important social benefits would accrue to country neighborhoods, if two or three nights of every week, after tea, were spent in friendly visiting, remaining not later than ten, thus encouraging that interchange of social associations which diffuses intelligence, promotes kindly feeling, enlarges the views, expands the ideas, and elevates the whole character, by cultivating the tastes as to dress, tidiness of person, and the imitation or copying after any ornament or improvement of the grounds and dwellings of the neighborhood. In this way one intelligent, practical farmer in a neighborhood, by occupying a house which he has built or remodelled for himself, so as to have all the comforts and conveniences which knowledge and observation and experiment have found to contribute largely to the health, happiness, and thrift of the occupants, will prove a leaven which shall spread from one habitation to another in a comparatively short time, until every dwelling in a circuit of many miles will be more or less improved, and thus the face of the whole country be changed for the better, with the promise and realization of a further progress onward and upward.

RECAPITULATION.

Although the statements which have been made were presented in connection with the selection of the most healthful locality for building a new family residence, they are practically applicable to all cases wherein it may be desirable to make a house already built more comfortable and more healthful than it is, because, from what has been stated, it will be seen that a dwelling already erected should not be hastily and blindly abandoned merely on account of its insalubrity, for, in the light of the above statements, it may be found that the causes of any present sickness are of a transient or of a remediable character, which may thus be illustrated.

The most favorable circumstances for the production of a miasmatic epidemic — speedy, malignant, and wide-spread — are the exposure of the muddy bottom of a pond or

sluggish stream to the beaming heat of a summer's sun. In less than a week whole neighborhoods have been stricken with disease, yet, under such circumstances, and according to the well-established laws of miasm, five families may dwell within half a mile of a drained mill-pond, and yet only one will suffer from it, while the other four will remain exempt from unusual disease.

First. If a rapid stream of considerable width runs between the drained pond and the house.

Second. If there is interposed a thick hedge or growth of living, luxuriant trees or bushes. A treble row of sun-flowers is known to have answered the purpose in repeated cases.

Third. If the prevailing winds from June to October are from the house towards the pond.

Fourth. If the house be on a steep hill.

The reasons for the above exemptions are here shortly recapitulated:—

First. Miasm does not cross a wide, rapid stream.

Second. Miasm is absorbed by thick, living, luxuriant foliage.

Third. Miasm cannot travel against the wind.

Fourth. Miasm cannot ascend a high, steep hill.

There is no mystery in these variations, nor any complexity, when the laws of miasm are thoroughly understood.

It will be practically useful for the young farmer, in a pecuniary point of view, to understand, further, that in one year a house on the banks of a mill-pond or sluggish stream may be visited with sickness; the very next year that same house may be exempt, because it is a very cold summer; the third year it will escape, because it is a very hot summer; the fourth year it will be a very healthful habitation, because it has been a very wet summer. Why these variations?

First. Miasm cannot form, or if it does, cannot rise through a foot or two of depth of water, and the wet summer kept the pond covered.

Second. The hot summer dried the bed of the pond to dust, and there can be no miasm without dampness.

Third. The cold summer did not give the degree of heat necessary to the generation of miasm—that is, eighty degrees of Fahrenheit.

These principles fully explain the apparent mystery of the epidemics in New Orleans, already referred to in the first part of this article.

An illustration of the laws of miasm, which the writer will never forget, was had during a cholera summer in Boston, under the following circumstances: The city authorities inaugurated a most perfect system of cleanliness. Efforts were made to procure the services of the most reliable men to visit every house from cellar to garret, and compel the removal of everything which could have even a remote tendency to invite the fearful scourge. The results were admirable; there was not a single case of cholera, except in a very restricted district; in fact, only one family was attacked. A more special examination was instituted, when there was found, in a remote corner of the cellar, a large pile of the accumulations of bad housekeeping for years, and this was in a state of putridity. On its removal, and the plentiful use of the most powerful disinfectants, the disease at once disappeared, and did not return.

CELLARS IN DWELLING-HOUSES.

With a fact like the above staring one in the face, and in connection with another, that farmers generally make their cellars the winter and summer receptacles of every variety of vegetables and fruits, more or less of which are put away in a bruised, rotted, or unripe condition, and thus speedily become putrid by fermentation without the aid of much heat, it is apparent that these gases are constantly ascending, and must unavoidably impregnate every room in the house with a vitiated and unwholesome atmosphere; and in consequence of another known fact, and unfortunately almost universal, that the cellar, being convenient and out of sight of visitors, is made the receptacle of all that is old and unseemly, as well as of kitchen offal, by the laziness of bad housekeepers or unprincipled servants. For these considerations, it is clear that it would be better if no cellar should be built under that part of a house which is to be occupied as a place to eat, and sleep, and live in, whether in town or country. But, as in the country, the cellar is regarded as an indispensable part of the house, the greatest precaution should be exercised to

insure cleanliness and pure air with ventilation, preventing it from becoming the fruitful source of sickness and suffering.

In a family in one of the healthiest villages of Massachusetts, a few years ago, the father and three children died of an obstinate slow fever, and the mother and two other children were "hard at death's door" for weeks. Before the fatal results, but too late to prevent them, an examination of the house, by order of the physician, disclosed in the cellar a barrel partly filled with decayed onions, the undoubted cause of the disease. If there is any obscure or slow disease in the family of any reader of this article, and a cellar is attached to the building, it is worth the experiment to secure the following alterations as to the cellar: Let the cellar be emptied of every movable thing; let the walls and floor be thoroughly swept, and, if practicable, washed; and after being allowed to air for a week or two, have the ceiling plastered. The walls should be smoothly plastered, and the floor covered with a hard cement, thick, smooth, and strong; and both walls and ceiling should be well whitewashed once a year, and the old whitewash should be swept off before the new is applied. The best, because the cheapest and most universally available whitewash, is made as follows: Put unslacked lime, that which is in the form of the original rock, in a vessel; pour boiling water on it until it is covered; place a cloth over the vessel, so as to confine the most minute particles of the lime, they being the ones which most perfectly penetrate the surfaces to which the wash is applied, and consequently remain the longest. Subsequently dilute the wash to the consistence of thick cream, and apply it thoroughly and thickly, thus accomplishing two objects, a white, light-giving surface, having a "body," as painters term it, which is capable of absorbing, and thus rendering harmless the bad airs or gases which may be formed in the cellar.

Every partition and every shelf in a cellar should be made of smoothly planed boards, well covered with good white paint, thus preventing the accumulation of dust, and aiding in making the cellar light, cheerful, and clean; for the more light you can have the better. Every cellar should be so contrived that either by its grating, or windows, or doors it may

be easily and thoroughly ventilated an hour or two at least every day in the year; this is often very perfectly done by a flue running into the chimney.

It is scarcely necessary to remark that if a cellar is liable at any time of the year, even for a few days, to have water rise and stand on the floor, or even to have the floor a little wet, draining tiles should be put under it before the floor is cemented. All shelves in a cellar should be so arranged that you can go all around them; it is not advisable to put any shelving against a cellar wall; and if all the shelves are suspended from the ceiling, so much the better on several accounts, not the least of which is that more "floor room" is thus obtained.

When a house is to be erected in a new locality, and it has been wisely determined to have the cellar off from the family building, but yet to be easily accessible from the kitchen without having to go "out of doors" — say under the kitchen itself, or under the wood-house, or simply under the ground, its roof being a part of the front yard or garden, if you please, but so covered over with soil and grass, bushes, &c., that it would not be known to be there — the next point is to arrange that the foundation of the house should be laid on stone, at least three feet deep, and on a spot descending, if possible, in every direction. The walls of the house should be at least two feet above the surface of the earth, crevices having been left at intervals on each side, so as to admit a free circulation of air, but not large enough to admit mice. There should be an open ditch all around the inside of the wall, as a drain to any dampness, with a sufficient descent, at least at one point, to insure the drain to be passed off.

It is well to plaster a foundation wall inside and out, and to have every stone well laid in a good mortar, not being sparing of lime or sand in its preparation. Too much "loam," or common dirt, is generally used, so that the mortar crumbles to powder, has no tenacity, no binding power, instead of hardening and becoming a part of the wall itself.

The space between the lower edge of the joists of the ground floor and the upper edge should be filled with dry sand, ashes, or, which is much better, charcoal, for the three-fold object of, first, keeping the lower floor dry; second,

keeping it warmer in winter; third, absorbing any deleterious gases which might arise from the ground. As to the materials for building, each locality has its peculiar conveniences; but it should not be forgotten that wooden buildings are best for the country, because they are drier, and consequently more healthful.

The best kind of roof for a country house is the old-fashioned steep roofs, with a "comb" in the centre, with no "hips" or dormer windows: these may make a building more picturesque, but they so generally leak, that a plain, steep, shingled roof is safer, more economical, and more universally available.

WATER.

The first consideration is pure, soft water. That from a spring is most to be desired, and can easily be procured by means of pipes when the spring is above the residence. If the spring is on a level with or below the house, and is copious, with some fall, a portion can be thrown up into a reservoir at the dwelling by means of a water-ram, or other simple and unexpensive machinery. And by the same means, and from the same source, the dairy (and, if possible, the barn also) should be well supplied.

If no sufficient spring is convenient, a well (with an old-fashioned pump in it) where soft water can be obtained by digging, is probably the next best source of supply, as it, too, is always cool and lively. Every part of the kitchen, the wash and bake-house, the dairy and barn, can be supplied from the pump by the aid of pipes, saving much labor at small cost.

But in limestone and other sections where pure soft water cannot be obtained from a spring or by digging, by all means provide a capacious cistern for the dwelling and another for the barn buildings. That is a miserable and costly economy which substitutes barrels, hogsheads, stands, and other such insufficient contrivances to procure rain-water for cleansing purposes, to save (?) the cost of a good large cistern in the first place! By means of properly constructed filters attached to the cisterns, and by keeping roofs free from pigeons and other poultry, clean, pure, soft water can always be provided

in great abundance; and by the aid of an ice-house (which may be provided in most localities at comparatively small expense) the water can also be made refreshingly cool. But of ice-houses in another place.

The roofs of barn and dwelling will furnish an ample supply of rain water for any farmer's use, and, next to pure spring or well water, it is the most healthful for drinking and bathing, as well as best for cooking and washing. "Hard water," as it is commonly called, not only lays a foundation for many tormenting chronic complaints, but fails to soften meats and vegetables in preparing them for food; and for cleansing purposes it involves expense for additional soap or other alkaline substances, and increased labor in its applications. Even for farm stock it is not as good as soft water, and is very apt to give animals a rough, "staring" coat.

But, whatever kind of water, provide it in abundance, and by all means have it convenient for all purposes. The expense of these conveniences will be more than saved in health, in labor, in time, and even in comfort alone. No woman should ever be required to go from the warm kitchen, the steaming wash-tub, or glowing oven, into the cold or damp outer air for a pail of water, when it can so easily and so cheaply be conducted to her hand in the kitchen, bake, and wash-house, or dairy. Many screaming babes (and the sleepless household commiserating the little sufferers) have protested against this unthinking barbarity inflicted on them through their much-suffering mothers. And many blooming maidens and useful wives are now "under the clods of the valley" because of colds caught by running out in the bleak winds or frosty air for a pail of water while over-heated. And even the parsimony which required these sacrifices has been pained to the very bottom of the purse by the reflection that the doctor's and undertaker's bills, to say nothing of the loss of valuable services, would have far more than paid all the cost of conducting the water to where it was needed for use from spring, well, or other reservoir.

But whether spring, well, or cistern be employed, examine them often and carefully, and especially each spring and fall, and have them thoroughly cleansed when needed.

WATER PIPES.

Due care and caution should be used in the selection and use of pipes for conveying and distributing water to the buildings. Where suitable timber is cheap, the large pipes (or mains) may be most easily and cheaply made of logs. Iron is probably the next in cheapness in some sections. Earthen mains, when properly vitrified (hard-burnt and glazed) are sometimes preferred. And for distributing pipes, where zinc or tin pipes cannot be afforded, lead is the most common material — and against the action of vegetable matter, and of some kinds of water, on this mineral, the utmost caution should be used. Some water, as the Schuylkill, which supplies Philadelphia, contains an element which forms on the inside of the pipe a film which is absolutely impervious by the water, and protects the lead against all corrosion or chemical change. And in cities and large towns, where the water is kept running almost incessantly, time is not allowed for chemical action on the lead, where the same water, through the same pipes, would produce speedy sickness in a farmhouse. It is water stagnant in a lead pipe which causes mischief, so that every faucet should be allowed to run the water waste for at least one minute the first thing in the morning, especially in the kitchen. Comparatively little harm would result under ordinary circumstances if, while the leaden pipes are laid, the most special care should be taken as to these points: —

Allow no angles in the pipes.

Let every piece of pipe which is horizontal lie perfectly straight.

Have all curves as large as possible.

Have no indentation on the outside of the pipe, for this may cause a projection on the inside.

Be at great pains that no pebble or other thing shall be left in the pipe at the time of its being laid.

In all cases (if alone to prevent clogging and uncleanness) have a suitable screen or coarse woollen filter placed at the point where the spring enters the pipes, or where the rain-water from the roofs pours into the pipes, by which it enters

the cistern, so as to exclude all moss, leaves, insects, or other matter liable to decomposition.

All these look to one point — that is, the prevention of any sediment lodging at any one point, for where this occurs there will be found the elements of corrosion and chemical change from which the poison comes.

KITCHEN.

All persons of cultivation and refinement must instinctively shrink from cooking in the dark. Hence, it should be arranged that this department should have all the daylight possible, and also that the "back yard," as it is called, and which is usually in the rear of the kitchen, should have the advantage of abundant sunshine, so as to keep it dry and healthful.

A little sink near a kitchen door-step, inadvertently formed, has been known, although not exceeding in its dimensions a single square foot, to spread sickness through a whole household. Hence everything of the kind should be studiously avoided, so that there should be no spot about a farm-house which can receive and hold standing water, whether it be pure rain from the sky, the contents of a wash-basin, the slop-bowl, or the water-pail.

As to the shape, and size, and height of the rooms, each builder must decide for himself, according to his taste and the length of his purse. A square building gives most room for the same money, and a broad hall in the centre of the building affords greater advantage than any other arrangement.

"High ceilings," as they are called, are now much the fashion, but they are more costly in the first place, and occasion an unnecessary waste of fuel. They are commended for their spaciousness, but they sometimes give a barn-like appearance to a house, and are never so cosy as rooms which are not quite so high.

Winding stairs are objectionable everywhere, but especially in the country, where persons rise by daylight or sooner, and where there are old persons or young children, as in haste or darkness there is danger of falling, and breaking or dis-jointing the limbs or neck.

It is a great saving in the cost of furniture, if, in the erection of new buildings, and in the modification of old ones, large, light, and roomy closets are plentifully supplied, and with them shelves, hooks, and drawers. Many persons in the country when "dressed" show bad housekeeping and characteristic slovenliness, by having their outer garments marked with innumerable creases, showing that they have been thrown negligently into a drawer, and allowed thus to remain from one going out to another. The outer dresses of both sexes should be hung up in closets, protected by doors from dust; and to this end every farm-house should have a great abundance of closet room. These closets should always be large, and all the doors should be hinged within two or three inches of the wall, so that there may be no dark corners for the collection of dust or other improper things, or for the hiding of what is valuable, occasioning the loss of valuable time in searching for it. For the same reason there should be no closets arranged under the stairways, unless they are lighted in some way.

Every room should be so arranged, if possible, that there should be at least one window opposite another, or a door, so that the room may be speedily and thoroughly ventilated by opening both at the same time. Transoms, or movable sash over the door, are very essential in bed-rooms in securing ventilation.

CHAMBERS.

One of the most general, and, at the same time, one of the most pernicious errors in modern architecture, especially in the construction of private dwellings, is founded on the mischievous supposition that almost any place is good enough to sleep in. It is common everywhere to set apart the smallest rooms in the house for sleeping apartments. To show what a ruinous mistake this is, let the reader remember that at least one third of a man's existence is spent in bed in sleep. Eight hours out of every twenty-four we are in our chambers. And when it is considered that air is essential to health, that without it we cannot live two minutes, it must be of material importance whether we breathe a pure or impure air for a third of our existence. A full-sized man breathes — takes into his lungs — at each breath about a pint of air; while in

there, all the life-nutrient is extracted from it, and, on its being sent out of the body, it is so entirely destitute of life-giving power that if rebreathed into the lungs again, without the admixture of any pure air, the individual would suffocate — would die in sixty seconds. As a man breathes about eighteen times in a minute, and a pint at each breath, he consumes over two hogsheads of air every hour, or about sixteen hogsheads during the eight hours of sleep: that is, if a man were put into a room which would hold sixteen hogsheads of air he would, during eight hours of sleep, extract from it every atom of life-nutrient, and would die at the end of the eight hours, even if each breath could be kept to itself, provided no air came into the room from without. But when it is remembered that however pure the air of the whole room was at first, it becomes contaminated by the first expiration; hence only the first inspiration is pure, and each one thereafter becomes more and more impure unless there is some ventilating process going on.

Every individual has, in his own experience, demonstrative proof of the impurity of the air of a room in which a person has slept all night, by the closeness he has observed on entering a sleeping apartment after a morning's walk; and this, even when more or less fresh air has been coming in through the crevices about the doors and windows during the whole night. The most eminent physiologists, at home and abroad, have estimated that no sleeping apartment, even for a single person, should have a floor surface of less than what would equal twelve feet long and twelve feet broad, or one hundred and forty-four square feet, and eight or ten feet high, or about twelve or fifteen hundred cubic feet to each sleeper. But the sleeping apartments of hotels, the state-rooms of ships, steamboats, and steamships, do not average one third of that cubic space to each sleeper. The state-room of a steamer is ordinarily eight feet long, seven broad, and seven high, and even these are adapted for two sleepers. As, therefore, each out-breathing vitiates the whole air of a room, as a drop of milk will discolor the whole bulk of water in a tumbler, the chambers for the members of farmers' families should not only be large and commodious, but should be so arranged that a system of ventilation, at least to a small extent, shall be going

on all the time, not only in spite of inattention, but a system which cannot be easily prevented, which is accomplished by the simple expedient of having a fireplace in each room which cannot be closed with screens or summer blowers; for by this means a draught will be made by the cold air coming in at the bottom of the doors and from other places, passing over the floor towards the open fireplace, driving the heavy carbonic acid gas before it up the chimney.

For the purpose of more perfect ventilation of each apartment, especially those which are to be occupied as chambers, the sashes should be so arranged that they can be let down from above as well as raised from below, for the reason that the foul air of a room rises to the ceiling in warm weather because it is lighter than cold air. This makes room for the cold air from without to rush in at the lower part of the window; thus a circuit or draught of air is soon formed, admitting pure air from below and driving the foul air out of the room above. But every chamber should be so constructed that a window can be kept open or raised, more or less, without having the draught come right in upon the sleeper; and it is safer that whatever draught there is should pass the foot of the bed rather than the head, because the feet are always covered. Hence it is not so easy to take cold nor so dangerous. The air blowing in upon a sleeper's head, for even half an hour, has often caused quinsy, or other form of sore throat, to prove fatal in the course of a very few days.

Where windows are already constructed so that they cannot be let down from the top, there is an admirable contrivance by which a draught is less dangerous than in from the window recommended above. Have a planed board made the breadth of the window in length and five or ten or more inches broad, raise the window, then close the space made with this board, allowing the lower part of the window sash to rest on this board so as to hold it in its place. This allows an open space between the glass of the upper and lower sash, through which the cold air will come with considerable force, with the current directed upward, towards the ceiling, thus making it quite safe as to the sleeper. When there is only one opening into a room from out-doors, the physical law which governs the atmosphere operates so that the warm, impure air goes out-

ward at the upper part of the opening, while the pure air from without comes in below. This may be proven any winter's night by placing a lighted candle or other flame at the lower opening, when the flame will turn inward; if put at the top it will tend outward.

If a neglect of these things were invariably followed by death before morning, attention to them would be compelled. But, although the deleterious effects do not thus speedily and impressively follow, they do inevitably result to all persons under all circumstances; coming on slowly, it is true, but none the less surely and disastrously. To show what a little taint in the atmosphere not natural to it may affect the whole system, it is only necessary to state an observed fact, that a man who sleeps near a poppy field, with the wind blowing towards him from the field, will die before morning. A canary bird, in its cage, hung to the ceiling of a curtained bed where there were two sleepers, was found dead in the morning. Professor Carpenter, the first physiologist in Great Britain, ascertained that an atmosphere containing six per cent. of carbonic acid gas would produce immediate death; and that less than half that amount would prove fatal in a short time. But every expiration of a sleeper brings out with it some portion of carbonic acid gas, and disperses it through the room; and if six per cent. of carbonic acid gas will cause speedy death, the effects of breathing it nightly, even in very small quantities, for twenty or thirty years, cannot be otherwise than pernicious to the whole system, must lower the standard of human health, and materially shorten life.

But not only is the air in a close room thus constantly being impregnated with carbonic acid gas to the amount of about twenty-eight cubic inches per minute for each adult sleeper, but the lungs and pores of the skin are constantly discharging an equal amount by weight — that is, three and a half pounds in twenty-four hours — of effete, decaying animal substance, in the form of invisible vapor, which we often see condensed in drops upon the window glass of crowded rooms, rail cars, or other vehicles. These drops, if collected and evaporated, have been found to leave a thick, putrid mass of animal matter, which is believed to be quite as injurious

as 'carbonic acid gas' if breathed into the lungs; but if not at all injurious, the idea must be abhorrent to every feeling of purity of taking such a substance into our bodies, and incorporating it into the very blood which is at the next instant to be dashed to the lips and tongue for food and nutriment.

In the winter of 1860, a man named Robertson, his wife, and three children, were in the habit of sleeping in one small, ill-ventilated room. One morning, about five o'clock, the wife woke in a very exhausted state, and found her infant of nine months dead in her arms. She immediately aroused her husband, who had barely strength to get out of bed. They next discovered that their son of three years of age was also dead, and a daughter of nine in an apparently dying condition, but recovered on being removed to another apartment. Facts like these show that breathing a bad air for a single night is perilous to life, and ought to have an impressive effect on the mind of every man who has a family when he is contemplating building or arranging for them a home for life.

Every chamber, then, should be arranged to have a ventilating process going on all the time, when it can be done by having an open fireplace in it; and as there can be no advantage, but a positive injury, resulting from sleeping in any room colder than forty degrees above zero of Fahrenheit, a little fire should be kept burning in the grate or fireplace under such circumstances. This creates a draught up the chimney, and keeps the atmosphere of a sleeping-room comparatively pure. In cases of sickness, where an actual fire cannot be kept, an admirable substitute will be found in placing a large lamp in the fireplace, to be kept burning all night. This creates a draught without making much heat, and is a good means of ventilating a sick chamber when warmth is not desirable; such, for example, as in measles, scarlet fever, and other skin diseases, where a cool air, and at the same time a pure one, is an indispensable means of a safe and speedy cure. But let it always be borne in mind that cold air is not necessarily pure, nor is warm air necessarily impure.

With a little fire in a cold bed-room not only is the chamber kept ventilated, but fewer bed-clothes are needed; less

clothing does more good next day, while there is a freer escape of gases and exhalations from the body of the sleeper, and the person wakes up in the morning more fresh and vigorous.

Chambers should not only be constructed with a view to a constant, thorough, and unpreventable ventilation, but also with an eye to their perfect dryness, and their free exposure to the sun for the greater portion of each day.

Florence Nightingale, whose beautiful name and more beautiful character, which will go down to posterity with that of John Howard and Dorothea Dix, and others of nature's nobility, writes, after long years of experience with the sick and suffering, "A dark house is always an unhealthy house, always an ill-aired house, always a dirty house. Want of light stops growth and promotes scrofula, rickets, &c., among children. People lose their health in a dark house, and if they get ill, they cannot get well again in it. Three out of many negligences and ignorances in managing the health of houses generally I will here mention as specimens. First, that the female head in charge of any building does not think it necessary to visit every hole and corner of it every day. How can she expect that those under her will be more careful to maintain her house in a healthy condition than she who is in charge of it? Second, that it is not considered essential to air, to sun, and clean rooms while uninhabited, which is simply ignoring the first elementary notion of sanitary things, and laying the ground for all kinds of diseases. Third, that one window is considered enough to air a room. Don't imagine that if you who are in charge don't look after all these things yourself, those under you will be more careful than you are. It appears as if the part of the mistress was to complain of her servants and accept their excuses, not to show them how there need be neither complaints nor excuses made."

In reference to the same subject, and in confirmation of what has been already stated in this article, Dr. Moore, the metaphysician, thus speaks of the effect of light on body and mind: "A tadpole confined in darkness would never become a frog, and an infant being deprived of Heaven's free light, will only grow into a shapeless idiot, instead of a beautiful

and responsible being. Hence, in the deep, dark gorges and ravines of the Swiss valleys, where the direct sunshine never reaches, the hideous prevalence of idiocy startles the traveller. It is a strange, melancholy idiocy; many citizens are incapable of any articulate speech; some are deaf, some are blind, some labor under all these privations, and are misshapen in almost every part of the body."

I believe there is in all places a marked difference in the healthiness of houses, according to their aspect with regard to the sun; and those are decidedly the healthiest, other things being equal, in which all the rooms are, during some part of the day, fully exposed to the direct light. Epidemics attack inhabitants on the shady side of the street, and totally exempt those on the other side; and even in epidemics, such as ague, the morbid influence is often thus partial in its labors.

SMOKY CHIMNEYS.

This household calamity can easily be prevented, and always in building new houses; thus, let the throat of the chimney be so constructed that immediately inside of it the space shall be abruptly increased several inches in length and breadth. Let it increase upward for two or three feet, and then be gradually drawn in to the dimensions necessary, and let the whole inside of the chimney be plastered with cement, which will harden with time.

A very convenient method of ventilating a room already built is, to arrange that one of the panes of glass in the upper sash shall move on a pivot at the centre of each side, so that it can be turned, the upper end outward, the lower end inward, or *vice versa*; or, to prevent breakage, a thin board painted white, or a piece of tin or zinc, may be made to replace the glass. A similar arrangement in new houses will have its conveniences. But in every room this device should be near the ceiling, above the fireplace. For ordinary rooms the orifice should be a foot long and five or ten inches broad, arranged so that a cord shall open or close it, without the necessity of getting on a chair or step-ladder. There should be a door opposite every fireplace. This diminishes the chances of having a smoky chimney, for in fire-time of year the cold air will be always entering the room at the crevices

of the door, and in the direction of the fireplace, and upward through the chimney. The draught of a chimney may be increased by the simple expedient of cutting out a small part of the floor with a saw, so that it may be easily replaced after the fire is kindled. No chimney will draw well if there is any wall or other thing near which is higher than the chimney itself.

In building a house in the country it will save expense and trouble, besides preparing the way for a great deal of comfort on emergencies, to have a neat opening left for a stove-pipe near the ceiling in every room in the house, so that, in case of excessive cold weather, a common stove for burning wood (or coal) may be put up, and thus have the facilities of making at least each room in the house comfortably warm during any spell of bitter cold weather, and warmed, too, at a comparatively small expense; for let it be remembered that with a common fireplace or grate more than one half the heat goes up the chimney, and is an utter waste. The longer a stove-pipe the more heat is saved in a room; hence the advantage of having the arrangement for receiving the stove-pipe near the ceiling. Many persons, for the sake of appearance, or a mistaken notion of economy as to the cost of pipe, have the pipe adjusted so as to open into the fireplace, by which a very large amount of heat is lost.

Much has been said of the injurious effects of a dry stove air, and to obviate this it has been recommended that a vessel of water be kept standing on the stove. If this is left to be attended to by the servants it is far better to have nothing of the kind, because, unless the pan is of white stone-ware, and is emptied, washed, and filled with pure fresh water every three or four hours, it collects dust, dirt, gases, and emanations, which, by being kept warm, generate a most pernicious malaria, which is much more likely to produce disease than a simple dry air. It should be remembered that a room is very little ventilated, and even that very slowly, by simply opening a folding door. Many persons ignorantly, and to their own injury, rely upon this method of ventilation when they sleep in the same room in which a fire has been kept all day; and for this reason, also, every chamber should have a ventilation arranged in the original construction of the house.

The coolest part of a room in warm weather for sleeping is the floor; but, by the operation of the same law of nature, that cool air is heavy and falls to the surface. The healthiest part of a chamber in very cold weather is the higher. A sleeping person consumes two hogsheads of air an hour — that is, deprives it of all its oxygen, and replaces it with carbonic acid gas, which is a negative poison, leaving it so destitute of any life-giving property that the person breathing it will die in a short time. This is the operation going on in a close room where charcoal is burning in an open vessel. The oxygen is consumed in burning the coal, and its place is supplied by carbonic acid.

Cold condenses this carbonic acid, makes it heavy, and causes it to settle on the floor. It has been so condensed by cold as to be made visible in the shape of a snow-white substance, just as the invisible, warm, moist air, by the application of cold, is reduced to mist, to dew, to rain-drops, and to solid hailstones.

There are some localities in Italy and elsewhere, into which if a man and his dog come, the dog will die in a minute or two, while his master will remain uninjured. There was carbonic acid there. It was concentrated, condensed, made heavy, and settled on the surface, where the dog breathed it; but the man's nostrils being four or five feet higher took in none of it. From these facts, two practical lessons of very great importance to human health and life are drawn.

First. There is more need of ventilating a chamber in winter than in summer.

Second. There is no advantage, as to health, in sleeping in a very cold room — cold enough to have ice formed in it during the night. Thousands of persons, who have gone to bed in perfect health at night have waked up next morning with pneumonia, — that is, inflammation of the lungs, — and have died in a few days, because the room was too cold for them, to say nothing of the debilitating effect of breathing an atmosphere more or less loaded with carbonic acid gas, which deprived the system of its ability to resist the approach of disease. Had the room been well ventilated, the attack would have been less severe, or there might have been none at all, because the breathing of a pure air would have

given power to ward off any ordinary attack of sickness. Hence they are the most conclusive reasons for building houses, or remodelling them, so as to have the utmost facilities for ventilation.

Really every chamber should have two systems of ventilation — internal and external; so that either may be employed, according to the season of the year, and the health and vigor or peculiarity of the sleepers. The internal ventilation — that is, openings above the fireplaces — for feeble persons, or for very cold weather, or in the autumn; the external — that is, through the windows from all out-doors -- for the vigorous, and in moderate weather.

To some persons in any latitude, and to all in some sections of the country, it is certain suffering to sleep with an open window, especially in August and September; and by understanding the reason of this fully, the necessity may be removed from some families of selling out, or of building elsewhere.

Before changing a residence on account of its being unhealthful, it should first be noticed whether it is connected with any special season of the year, with any special part of the house, or any particular habit of the persons who are attacked; in other words, does the sickness appear during the autumnal months? Does it appear among that part of the family sleeping on the same side of the house, — on the northern side for example, — keeping the rooms always more or less damp, or in that part of the building nearest to some pond, or marsh, or sluggish stream, or whether, of several persons sleeping on the same side, only those are attacked who sleep with their windows open?

As a general rule, young children, invalids, infirm and old people, should have their chambers during the night ventilated from within, and so should all families living in bottoms on low lands, near ponds, sluggish streams, marshes, or recently cleared lands, especially during the autumnal months, or where there is more or less chill and fever, fever and ague, etc. The reason for this is, that from these localities miasm constantly rises, and comes through the open windows upon the sleeper, who breathes it into his lungs, corrupting and poisoning his whole blood in a night.

Many cases are given in standard medical publications, where persons sleeping in certain parts of a building suddenly became ill, although they formerly had good health, and had occupied the same chambers, and had slept with open windows all the time. But a change of dwelling, or a determination to build elsewhere, should not be hastily made by the farmer, for some standing water may have been drawn off recently for a mere temporary purpose, — the repairing of a mill-dam for example, — and when reflooded, so as to cover the wet, muddy bottom several feet in water, the sickness will immediately disappear; or a belt of timber between the dwelling and some standing miasm-producing water may have been cut down; if so, a substitute should be provided by planting a thick hedge of sunflowers, or other rapidly growing and luxuriant vegetation.

The lower floor of every country house should be on the same level, for every step upward taken by domestics and women in the family, is not only a useless expenditure of strength (and a large portion of it, too, when it is considered how many times a day the cook, and housemaid, and the wives and daughters, who do the household work, must go in and out, and pass and repass from one room to another), but it is physiologically a great strain upon those internal organs which are peculiar to the sex; and when too much of it is done, diseases are every day induced which are to embitter the whole after-existence. It is very easy to wink the eye, — an inappreciable effort, — but if a man attempts to do it a hundred times in succession, its repetition becomes a painful effort. It is very easy to step up a step or two, but the strongest will pant and blow if a hundred have to be gone up as briskly as an ordinary cook steps about.

It may be said that the objection does not apply because only one step is taken at a time; but it must be remembered that those who do housework almost always have something in hand — a bucket of water, a pile of plates, an armful of wood, a scuttle of coal, etc., — and these must be raised that one step, besides the body of the person, altogether weighing between one and two hundred pounds. A certain amount of strength is expended in this unnecessary effort, and however small it is, each repetition of it is that much taken from the

store of strength with which the person arose in the morning. A purse containing a hundred dollars is as much depleted by taking out a dollar at a time until fifty are withdrawn, as if the whole fifty were extracted at once.

The kitchen should, as far as practicable, be central to the whole house, having the dining-room on one side, the wood-house, and the place for meats, milk, and vegetables on another, unless these are all kept in the cellar, located as previously advised. If, however, the dairy is an important item about the farm, that is, if it is intended as a source of income, it should be arranged by all means to be on the side of a hill or rising ground, if possible, over a spring, otherwise in such a way that a natural stream should flow through it, or that the surplus water of the well, or spring, or cistern should do so; but by all means let the dairy be approached from the kitchen by a raised gravel walk, with a view to have it as dry as possible at all seasons, for this walk must be passed over many times a day, and if not dry it dampens the feet, and thus endangers the health.

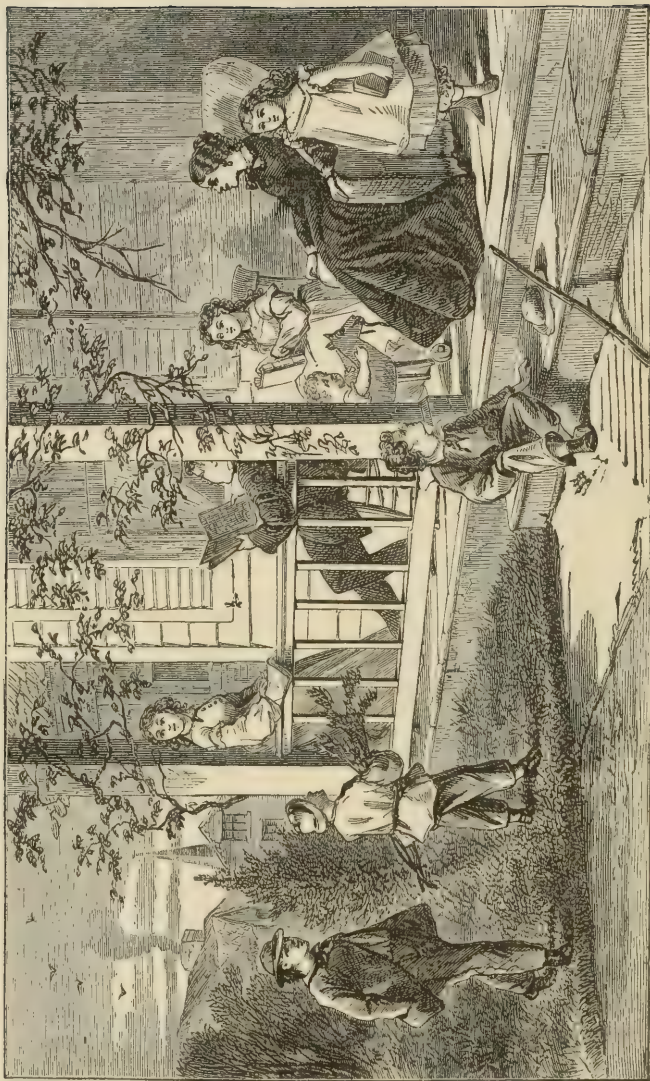
WATER CONVENIENCES.

If water is not supplied by artificial means, so as to come into the kitchen by pipes and a faucet, it should be arranged to have the well, or cistern, or spring deliver its supply in an apartment immediately adjoining the kitchen, on the same level, and without going outside of the house. It cannot be truthfully denied that multitudes of women lose health and life itself every year by having to step out from the dry, warm floor of the kitchen upon the cold stones and wet path outside, going to the spring, wood-yard, and smoke-house. And, with the experiences and harrowing narrations which daily come to physicians from this direction, that farmer is criminally remiss, who, in building a new house or reconstructing an old one, does not arrange to have a dry and level floor for those who do the cooking, washing, and general house-work of the family, so as to make dairy, cellar, wood-house, water-closets, and smoke-house easily accessible by a dry pathway.

PRIVIES AND WATER-CLOSETS.

The location of these in connection with a family residence has an important bearing on the health of any family, or a greater influence on the destiny of many than would be supposed by other than a medical practitioner, from the operation of a single law of the animal economy in connection with a fact to be afterwards stated, which no observant person can truthfully deny. It is of the very first importance that the water-closet should be always and instantly and easily accessible, as in proportion as this is not the case, the calls of nature are postponed. This never can be done with impunity, for nature never does anything in vain nor out of time. But it is singular to observe how she never allows herself, as it were, to be trifled with; if her call is not heeded, it is less and less urgent; her appeals to the nerves of sensation are less and less strong, until they cease to be felt; the inclination passes off, and it may be hours before she has recovered strength to call again, but with this unvarying result: the next day the call is made later, and later, and later, until after a while it is omitted for a whole day, and before the person is aware of it, it is found that the bowels are constipated — that several days pass without an evacuation, and with this certain uncomfortable feelings are observed, entirely new to the person in question; they are simply symptoms, the indications that disease is setting up in the system, such as headache, cold feet, bad taste in the mouth on getting up in the morning, an irregular appetite, qualmishness, an absence of accustomed vivacity; and in due time there is actual disease, in the shape of sick headache, sour stomach, piles, wasting diarrhœa, catarrh, "the least thing in the world gives me a cold," dyspepsia, with all its horrors, or a general decline of the whole system. Every observant physician knows that more than half of all ordinary diseases have their foundations laid in a constipated condition of the bowels; that is, a failure in them to act every day with almost the regularity of the rising of the sun; and he further knows that the beginning of this irregularity was brought about by deferring the calls of nature until company was gone, until the chapter was finished, until the newspaper was looked over, until some

work in hand was completed, or until the "coast was clear." It is in this as in thousands of other cases that the greatest of calamities arises sometimes from almost inappreciable causes; and in all human record there is not a stronger exemplification of it than in the case in hand. There are thousands and tens of thousands of intelligent and observant persons in mature life, and still later on in years, who would cheerfully give a large portion of what they possess if they could have a natural, regular action of the bowels every day without any artificial aid, and who can and do look back in vain remorse to the times when there was a proper and healthful regularity, and to the occasions and manner of their first breaking into it, simply for the want of a little personal energy, a little self-denial, a small modicum of force of will, which would resolutely, and even impatiently, clear out of its path those trifling, those cobweb obstacles, which were in the way of our physical duty, as it were. But it is not always that nature allows persons to escape with a moderate, or protracted, or slow punishment. There are multitudes of cases recorded where, from motives of false delicacy, as riding in public vehicles, waiting for others, or for daybreak to come, or from sheer laziness, the power to pass water has been taken away, acute inflammation has set in, and death has followed in two or three days. It is well worth while, then, to say all that has been said, if by it a single family should, in the erection of a new house, or in the remodelling of an old one, be led to make a wise and practical use of the facts which have been presented, in having a privy constructed with two or three apartments, appropriated to the different classes of the family, so that one may never need have to wait on another for a single instant, and also that approaches may be made with as much privacy as practicable, and by a path protected from the weather, to be used when inclement, and by another to be used in good weather, and still as distant from the house as can be conveniently arranged; for example, to be approached through the wood-house or perhaps through the garden. The deposits should be made in a water-tight plank box, placed on the surface of the earth, on runners or wheels, to be removed and emptied once a week, and buried in a compost heap. The fæces of one individual will fertilize an acre



PIAZZAS.

of ground every year to an extent greater than any ordinary compost. In addition, for the seven warmer months of the year, lime or fresh ashes of wood should be scattered around the receptacle every fortnight, while a gallon or two of the following solution should be thrown into the receptacle itself every week or two: one pound of copperas, known as sulphate of iron, costing but a few cents, dissolved in four gallons of water, will most completely destroy all offensive odors, whether in sinks, privies, or cellars. The warmer the weather the oftener must the application be repeated. Sprinkling the copperas itself is advantageous, and, if in cellars, is one of the best means of keeping rats away.

One of the most sensible thoughts in this connection, and one which would scarcely occur to any other than one of the members of the Society of Friends, so remarkable for their thoughtfulness and happy talent of having about them all the conveniences and appliances which so much add to the comforts and enjoyments of domestic life, was in having a privy connected with his barn, for the convenience of his gentlemen friends who visit him in the summer at his delightful mansion on the banks of the Hudson. This is one of the earliest pieces of information given to those coming for the first time. To this they can repair at any hour with a feeling of perfect privacy.

PIAZZAS.

There can be no good reason why a piazza, from eight to twelve feet broad, should not extend the whole front or end and part of the rear of every farm-house; and, considering the personal advantages of such an arrangement, and the air of coolness, and beauty, and liveliness which they present in summer, it must be put down as a great oversight in that they are not more common than they are. It cannot be denied that they contribute greatly to the coolness of the lower rooms in warm weather, and afford facilities for play to the children in inclement or muddy weather, and for exercise to grown persons, which are of inestimable value in promoting health. It would surprise most persons greatly to know how many girls in the country have fixed diseases grafted in them before they leave their teens; this is most strikingly the case with the daughters of farmers who are "well off" and actually

rich. This comes about largely from the fact that they have not the inducements of exercise half equal to similar classes in large towns and cities. They, perhaps, sweep a room, or dust the parlors, or make up a bed or two in the morning; and that is about all the exercise they take on foot during the day, except when they have visitors; the remainder of the time they sit and sew, or read, or loll about, not altogether because they do not want to exercise themselves, but because there are not the facilities of doing so in the way most agreeable to them. Few farmers have a spare horse suitable for a girl to ride, and if they did, she must have some one to ride with her; that requires a second horse, and the brother or father must accompany her. These circumstances narrow down the chances of horseback exercise, exclusive of church-going days, to about a dozen or two hours in a year to eleven farmers' daughters in a dozen. And however inclined to walk, it is impracticable in winter, because they must step from the door-sill into mud, or slush, or snow. In summer it is too hot in the middle of the day; in the morning the grass is bedewed; and so in the evening, unless it is early, say just before sundown, when it is not altogether safe to be out of sight of the house. All these are deemed satisfactory excuses for neglect of a plain duty. If there were commodious piazzas, there would be admirable facilities for walking at all seasons, and every day for games, rope-jumping, plays, and promenades of every description; and by reducing it to a system, an amount of exercise in the open air could be taken every day, the value of which upon the physical health, the mental power, and general vivacity, cannot be readily estimated.

In building a new house, or remodelling an old one, the upper rooms, the chambers especially, when practicable, should be so arranged that the sun should shine into them as much as possible to give the light, and dryness, and cheerfulness which so much contribute to the healthfulness of a chamber, and the lively, cheerful temper of those who occupy them. All farm-houses should be arranged, as far as possible, so that the rooms which are most generally occupied should have most of the sun during the day. It is too often the case that the parlor, the company room, is the largest,

lightest, and best room in the building; this parlor is barricaded with curtains, window shutters, and closed doors, except when there is company, which will, perhaps, average not a dozen half days in the year; the remainder of the time all its sweetness is

“Wasted in the desert air.”

By all means let the best room in the house be enjoyed every day by the members of the family; give the room which is largest and lightest to your own wife and children all the time, instead of saving it for other people for a dozen hours in the year. Besides, such a room, almost always closed up, is a positive injury to every person who enters it; for in winter it has a pernicious closeness about it, while in summer there is a mustiness and dampness, often a chilliness, present, which makes it feel almost sepulchral the moment it is entered.

HOUSE-WALLS.

Wall-papers, like carpets, are the inventions of laziness and filth; they conceal dirt and noisomeness of every description. The milk-white floors and white-plastered walls of olden time have almost entirely disappeared, to the great detriment of family purity and personal health. It is greatly to be regretted that this is the case to the extent that it is. White-plastered walls can be kept clean for a number of years; the lime in them has the effect to purify them. Next to this the painted wall, covered well with a suitable varnish; for it can be readily washed without injury, and is easily kept free of dust. In cases where walls must be papered, if for the first time, there are two important precautions: use no paper which has a green color, especially a fuzzy green, which is composed of arsenic, and is capable of causing convulsions and fatal disease in a single night. Children have been taken extremely ill after playing a few hours in a small room covered with paper which had considerable green-colored patterns on it. Care should be taken that the paste should be fresh, and put on equally and thin, and that any holes in the wall should be filled up with plaster. A tidy room in a certain dwelling was appropriated to lodgers. It was noticed, after a time, that as certainly as a person slept in that room

a single night, severe sickness next day was the result. The authorities ordered an investigation, when it was found that a depression in the wall had been filled up by one of the workmen by gathering up a bucketful of pieces of paper and some remnants of paste to make them adhere. After a time decomposition began to take place, giving out emanations of the most poisonous character; and for this reason, if any wall of plaster or of wooden partition is to be papered or repapered, it should be thoroughly cleaned first, then made smooth; every particle of old paper should be removed.

The way in which the smallest amount of money can be made to go farthest on a farm, morally and pecuniarily, is by investing it in lime and white lead. Filth, dirt, darkness, and untidiness always and inevitably degrade those who dwell among them. Cleanliness purifies and elevates. If whitewash is used, it should be applied every year to whatever is exposed to wind and weather; that which is, perhaps, the cheapest, most durable, and most generally available, is made thus: one ounce of white vitriol, — that is, sulphate of zinc, — and three ounces of common salt to every four pounds of fresh lime, which is lime not fallen into any powder from exposure to the atmosphere, with water enough to make it sufficiently thin to be applied with a brush; this makes a durable out-door whitewash. When white paint is used, two precautions are necessary: first, obtain a good article of white lead from a dealer whom you know to be honest. There is, perhaps, not one pound of pure white lead in a million that is sold for pure white lead, as there is a substance called barytes, which can be purchased by the ton for, perhaps, less than a cent a pound, which, when mixed with white lead, cannot be distinguished until some time after it is spread, when it becomes dark. When it is remembered that white lead sells for ten times as much per pound, the temptation to adulterate is too strong for the honesty of any white lead manufacturer known to the writer. The proportion of this adulteration is from ten to ninety per cent. Zinc paint is used especially for inside work, and makes a beautiful glossy white finish; second, the preservative power of white paint depends, in considerable measure, on the time of year. If in hot weather, the water of the oil evaporates so quickly that

the paint itself is not carried into the wood, and remains as a powder on the surface, and can be wiped off with the fingers. If in the inclement weather of winter, it is apt to be washed off by the rains before it has sufficiently dried. The autumn is best, when the ground is not likely to be dusty, and when the weather is long enough dry to allow the paint to get thoroughly dry itself. Out-door wood-work should be painted once in every three years, if white, but colored paints last much longer; nor is white the most desirable color for a farm-house in all situations, and if done as just proposed, it not only preserves the building far beyond the cost of its application, but it gives an air of thrift, and life, and beauty, of which almost every reader has had personal experience. And in case of wishing to sell a farm thus kept painted and white-washed, as to its fences and buildings, a better price can always be had, and from a better and more elevated class of purchasers.

ICE-HOUSES.

are beginning to be considered indispensable appendages to a farmer's house, and, indeed, to every man who owns his premises. They are not a necessity, and where there is a good spring, or never-failing well, they can be dispensed with, especially as they do not contribute to the general health of any family, unless the use of ice is wisely controlled. The free use of ice-water tends to the decay of teeth prematurely, is liable to produce dangerous inflammations of the stomach, and certainly is the immediate cause of dyspeptic diseases in multitudes of cases where it is freely indulged in at the regular meals of the day. At the same time, as many will prefer building ice-houses, it is proper here to give some directions in reference to the subject.

That ice keeps better ordinarily above ground than below, and that ventilation is necessary in order to its well-keeping, are two indisputable facts. The more compact the ice is, the longer will it keep; hence plans have been devised of letting a stream of water run slowly into the ice-house after it has been filled, so that all the crevices may be filled up; or, where a running stream is available, some persons have arranged to let the water in a foot deep during very cold weather; when this has frozen solid, let in a few inches more,

until the house is entirely filled; or it can be done with less trouble and attention, if during very severe weather the water is conveyed into the ice-house during the night, by or from a running stream, in a very fine spray, freezing as it falls. There should be a double roof; the under part of the rafters should be boarded closely, and between that and the shingles a space of eight or ten inches or more should be filled up with saw-dust, spent tan-bark, or other porous substances. There should be a space between the straw on the surface of the ice and the roof for purpose of ventilation, to prevent the air from becoming damp and close, with a wooden chimney of eight or ten inches square piercing the roof; or a sliding panel in the door would answer; the ventilation must not be a current of air. If the eaves of the roof extend a foot or two over the sides, a greater protection is afforded against rain and the rays of the sun. The roof of an ice-house should be steep. Great care should be taken against leakages of this as well as of all other farm buildings. A cement may be applied with a trowel or case-knife to all leaks in roofs, or about chimneys, &c., made thus: Take pure white lead and mix it with boiled oil until it is of the thickness of thin paint, add to this common sand until of the thickness of common mortar; there is, perhaps, nothing better than this. A space twelve feet in the clear in every direction will hold enough ice for a large family.

Ice-houses should be located, as a general rule, on the north side of a hill, if built under ground, so that the ice can be approached on a level with the ground on which it is built. On many farms such a location is impracticable, and the only alternative is to build one on the surface, which is now, on the whole, considered the most approved way. The general construction should be a wooden frame building, with another outside of it, with a space intervening of from fifteen to thirty inches, which should be filled in with coal-cinders, tan-bark, or, which is better than either, pulverized charcoal. It would be better if the inner building were made of solid timbers close together, and about three inches thick; the outer one, or the shell, may be a common frame, neatly weather-boarded, and kept well painted with white lead, so as to repel the heat of the sun. It will add to the con-

venience of an ice-house if the bottom, or at least a part of it, is arched, so as to form a place for a larder under this arch, or the drainings of the ice should be made to pass through the dairy or spring-house.

The following extract, from Moore's Rural New Yorker, shows how a farmer may build an ice-house cheaply. This has been built ten years, and is perfectly sound except the inside boarding, which requires renewing once in five or six years: "The size is eight by ten outside, six feet high. I took two-inch plank, twelve inches wide, for sills and plates, halved together at the corners. I used studs on the inside, and boarded up and down outside. The cracks should be covered with battens, to prevent the air striking the ice. The inside should be boarded the other way, to within a foot or so of the plates, which should be left until the space is filled. The rafters should be five or six-inch stuff, boarded on the inside, and the space filled with either sawdust or refuse tan-bark. I place poles or scantling in the bottom, and cover with slabs, which will afford all the drainage necessary. The door should always be on the north side. The cracks in the north gable-end should be left open for the purpose of ventilation. I consider sawdust the best to fill the sides with, but tan-bark, turner's shavings, chaff, or straw will do. The size of this house may be objected to by some, but mine holds enough for a large family, and also a dairy of twenty cows. I don't believe any dairyman who has had ice to use one year would be without it for ten times the cost.

"One thing more about the house: It should be lanked up at the bottom, for any circulation of air through the ice will melt it as fast as water poured through it."

Many farms have small streams of water running through them. In such cases the locality for an ice-house should be selected with reference to the convenience of damming this stream near it, before Christmas, in such a way that a lake of a hundred feet or more in diameter, and about two feet deep, may be formed, and properly protected from cattle and all nuisances. This body of water would yield enough ice for a large farm, and by its shallowness would be more certain to yield a crop of ice, because a less degree of cold would be required to freeze it solidly than in a deeper stream, or

one which was running, even with a sluggish current. One freezing over would yield thirty or forty one-horse loads of this summer luxury. While the lavish use of ice and ice-water cannot but be prejudicial to the health of any family, common ice is one of the most valuable of remedial means in case of sickness in various forms.

To a person burning up with internal fevers ice is a comfort beyond expression. Swallowing ice freely in small lumps is the chief treatment in inflammation of the stomach. The constant application of ice pounded fine and enveloping the head with it by means of a cushion or other contrivance, is the most reliable remedy for that dangerous malady, inflammation of the brain, which so often sends its victim to the grave in a few days, or to that living death, the mad-house.

In all inflammations, whether internal or external, ice diminishes rapidly the size of the blood-vessels, and thus relieves the pain they give when thus swollen by their pressing against the nerves, which are always in the neighborhood of the arteries of the system.

Diphtheria, and some of the worst of other forms of sore throat, have been arrested in a very short time by pounding a piece of ice in a bag, then laying the head back, take the lumps of ice and swallowing them continuously until relieved, allowing them to be detained in the throat as long as possible, there to melt.

In all forms of diarrhœa and dysentery, where there is great thirst, the gratification of which by drinking any liquid increases the malady, they are promptly controlled, and in many cases perfectly cured, by simply swallowing as large lumps of ice as possible.

Epilepsy itself, one of the most uncontrollable of human maladies, is said to be treated successfully in London by the application of ice to the spinal portion of the system.

A piece of ice laid on the wrist will often arrest profuse and dangerous bleeding of the nose.

In croup, water as cold as ice can make it, if applied freely and persistently to the throat, neck, and upper part of the chest with a sponge or cloth, often affords an almost miraculous relief, especially if followed by drinking copiously of ice water, wiping the wetted parts perfectly dry, then wrap-

ping the child closely up in dry flannels, allowing it to fall into a delightful and life-giving slumber.

These statements may induce the farmer to be at pains, if he does conclude to build an ice-house, to have it done in the most thorough manner, and after the most approved pattern

SHADE TREES.

It looks well in the midst of summer to see a tidy farm-house almost hidden from view by trees and bushes; but the influence they have in keeping a dwelling damp in summer, and in producing a raw and chilly atmosphere in winter, thus engendering disease the year round, are sufficient reasons for exercising a wise discretion in this direction. Persons who have visited England have often admired the country places of the gentry, one very uniform attendant being a beautiful green lawn in front of the buildings, not a single bush or tree, unless it may be in a diagonal direction from the front corners of the buildings, forward and away. It would subserve the purposes of health, especially in level, or low, or damp localities, to have neither tree nor bush within twenty or thirty feet of the front of the farm-house, unless it be a flowering plant here and there, or some stately and ancient denizen of the forest, to give an air of antiquity and substantialness to the surroundings; but even these should not be so near as to keep the roof of the building always more or less damp, nor to darken the best and most frequented rooms of the house; for the first, the most indispensable requisite in building or remodelling a farm-house should be to arrange for its healthfulness.

BARNs.

These should be erected in as dry a locality as possible, where the sun can shine upon them the whole day, and where the ground descends in every direction. Special attention should be paid to the roofing, so that the rain may be turned off rapidly, and that the snow may melt very soon, without the possibility of large accumulations.

THE STABLE.

should be arranged to be above ground, to be well ventilated, and to have abundant light; in short, to be cool in summer

and warm in winter. He can never be a successful farmer who does not shelter his cattle effectually and well, in all seasons, from the inclemencies of the weather. It is not only a humanity, but a great pecuniary saving on every farm where there is a single living animal. Some build stables low for warmth, but the advantage is more than lost by the vitiation of the atmosphere. A warm, bad air is worse than the cooler and still atmosphere of a stable. The ceiling of a stable should be at least ten feet high, with an aperture for the escape of foul air; the walls or partitions should be close, and arranged to have abundant light admitted through glass windows. In summer the sash may be removed.

The American Agriculturist for December, 1863, gives a description of a stable for draught and farm horses, which contains the most important points on this subject, though, perhaps, not practicable for farms generally.

"The stable should not be less than eighteen feet wide, and of such length as will allow six feet standing for each horse. It should be ten feet high. The horses stand in a single row, and the harness is hung on pegs in the wall behind them. This width admits of thorough ventilation to the stable without subjecting the horses to draughts. Each standing should be parted off by an upright post reaching from the ground to the ceiling rafter, placed three feet from the wall at the horse's head. The partitions should be closely boarded up three feet above the manger and hay-crib, to prevent the horses quarrelling about the food, and biting each other. To each of the posts a bale, eight feet long and twenty inches wide, should be hung by a strong chain to divide the standings, and suspended by another strong chain at the hinder end from the ceiling rafter. Each chain should have a hook and eye within reach, that may be readily unfastened. This arrangement will leave a space of six feet opposite the head of each horse available for feeding purposes. The manger for corn and chaff (cut feed) may be two and a half feet long. It should be two feet wide at the top, one foot two inches at the bottom. The hay and straw, which should be cut into six-inch lengths, will require a larger receptacle, which should be three feet six inches long, two feet wide at its upper part, and half that width below. It should be so constructed that while it

is even with the manger above, it should reach to the ground, two feet above which should be fixed to the wall a bottom, sloping to one foot above the ground in front, where some upright openings should be cut to allow the escape of seeds and dirt. At the top of this hay and straw-crib, an iron rack, with bars six inches apart, should be so hung as to open up and fall back against the wall to let the fodder be put in, and then be put down upon it for the horse to eat through. It should be so much smaller than the opening that it can fall down with the fodder as it is consumed, by which means not a particle is wasted. The manger may be constructed of yellow deal, one and a half inches thick for the front, back, and ends; the bottom of slate, three quarters of an inch thick. The top of the front and ends should be covered with half round iron, two and a half inches wide, screwed on to project over the front, a quarter of an inch outside and three quarters of an inch inside the manger. This prevents the food being tossed out and the manger being gnawed. A short post must be put up as near the centre of the standing as possible to support the manger, into which a large screw ring must be put to let the chain or rope of the headstall pass freely up and down without constant friction. The manger may be three and a half feet from ground to top; the hay-crib of course the same height. The paving of the standings to three and a half feet from the head should be flat, then with a fall from both sides to the centre, where an angle iron drain of four inches wide from end to end, with a removable flat iron cover fitted to the inside of it, should be placed straight down the standing, with a fall into another larger cross main drain, ten feet six inches from the head, so placed as to carry away the urine from all the smaller drains into a tank outside the stable. This main drain so placed takes the urine from the mares, and has a loose cover also fitted to it, easily removed for sweeping out when necessary, perhaps once a week. This system keeps the stable healthy, economizes the urine and the straw also, the latter very important where it can be sold, or consumed as food. The width of eighteen feet for the stable gives room for narrow corn-bins three feet high, so that each carter may have his horse's corn separate."

In the above, paving has been alluded to for standings, but a hard, dry, dirt floor is greatly better than stone or plank. A nice, smooth, hard, and dry floor may be secured with small stones packed like a macadamized road, the interstices being filled up with good cement, or with the dust made by breaking up limestone rock. This will make a floor which water cannot penetrate nor horseshoe disturb. The cheapest and best bedding, at least near mills, for such a floor, or for any other if kept dry, is sawdust, which should be laid in abundantly when dry, in the fall of the year.

It may be added that a good farmer and a generous man, having arranged his house for the comfort, health, and happiness of his family, and the elevation of the tastes of his neighborhood, will not rest satisfied as long as the noble horse, the useful cow, and the patient ox and mule are without comfortable quarters, warm in winter, cool in summer, and all the year round abundantly fed and kindly treated, extending these with a right good will to pigs and poultry too.

MIND AND CHARCOAL.

THE diamond, the most valuable thing in nature, so sparkling, so beautiful and bright, whose lustre does not pale a particle in the lapse of ages, is but another condition of carbon, or charcoal, which you cannot touch without soiling your fingers; beautifully shadowing to us that greater change which shall come over the frail tenement of man, when it shall be raised a spiritual body, fit for the heavenly mansions, and destined to a beatific existence when time shall be no more. But the human mind cannot act without the agency of carbon, and by this same agency do the trees grow, and the flowers bloom, and the connection between these is called "The Correlation of Mental and Physical Force;" which phrase we were afraid to put at the head of this article, lest the reader should be frightened by its apparent abstruseness, and skip it over; for all like the kind of reading best which requires the least thinking; the newspapers, civil, religious, and mongrel, have found this out, and load their columns with all sorts of

impossible fabrications, as weak as water, and as wishy-washy as cold soup; but publishers know that "there is money in it," the thoughtless public are pleased, and down we are going, at railroad speed, *ad infernum*.

Carbon represents heat; vegetation grows by absorbing carbon; and the hotter the climate the faster does vegetation grow. At the poles there is no carbon, and there is no vegetation. When a tree is growing, it absorbs as much carbon as it will give out, when it is cut down and burned; if a pound of carbon, or wood, is burned and applied to water, so as to make steam, that steam, if economized, will raise a man to the top of Mount Washington. But if a man wants to go to the top of Mount Washington, he can raise himself up there by the force of his will, acting on his feet; but in order to do this, the brain must act upon the muscles of the body, and to do that carbon must be supplied to it; this carbon is obtained from the food we eat; and unless we eat food which contains carbon, we will soon die, as the body gets cold; in a sense, freezes. Thus we see that carbon, acting on water, will raise a man sky-high; this is called physical force; carbon feeding the brain enables a man to will himself to the same altitude, and away he goes, as fast as his legs will carry him; this is the result of mental force; and now the reader sees the connection between physical and mental force, that they accomplish the same result, and by the use of the same agency, heat, obtained from carbon or charcoal. That is to say, the vital force of the body and of the vegetable is generated by carbon. It would be useless to bother the reader with this long rigmarole, unless we could derive from it some practical lesson, by which we can be made better or happier. The largest specimens of vegetation and animals grew in the earlier ages, in parts where the atmosphere was a furnace; and as the crust of the earth cools, both grow more slowly, and the time for dying comes before they reach as great a stature as of old; and so it must be with man, the more carbon he absorbs, the more food he can eat and appropriate healthfully to the bodily uses, the larger or stronger will he be, according to whether the greater amount of carbon is absorbed by the brain or muscles; it is the stomach which is to prepare the food for the elimination of the carbon contained

in it; this process is called digestion; hence, the more perfect, the more vigorous, the more healthful a man's digestion is, the more vigorous will he be in mind or body, if not both; so whatever we do to weaken, to disease the stomach, we do that much towards impairing mind and body; towards depraving the race; degrading it towards the mere animal and the idiot. If we eat just enough, both mind and body are invigorated; if we eat too little, both become weak and faint; the body trembles, the mind is inefficient; if we eat too much, the stomach cannot eliminate the material which is to give out a pure carbon, and it then gives out an impure article, and mind and body are oppressed; the former loses its activity, the latter its vigor. Farming, or any other active out-door life, tends to perfect digestion; city life, with its inactions and its intemperances, impairs the digestion; then follows the startling truth, and known to be truth the world over, that families in cities, whole family names, die out in two or three generations. It has been stated that it rarely happens that a grandchild reaches maturity in Paris; scarcely a dozen of the same prominent family names are found in the New York City Directories of 1868 which were in the Directory of 1802, just two generations ago; and but for the replenishment of lads from the country, the progeny of hard, out-door workers, of vigorous stomachs, eliminating carbon largely, so as to give power to produce children of robust health, New York would be almost depopulated in a comparatively short time. These are serious truths; and to antagonize such results, let every child born in New York, and whose father and grandfather were born in New York, be sent to the country during the first month of its life, to be brought up to out-door labor, so as to renew the constitution. The intelligent reader will feel a very deep interest in these statements, and will regard them as general truths, to be modified by antagonizing circumstances, but not the less true and practical for all that. Let us recapitulate. As much heat or carbon is absorbed by a tree during its growth as it will give out when it is burned; so as much bodily and nervous energy will be given out by a man, as the carbon contained in the food which he eats will supply.

But it does not follow that the more a man eats the more

carbon will be absorbed, and consequently the larger, stronger, and more intellectual will be become; these depend on the healthful vigor of his digestion, because it is this which prepares the food for the separation of the carbon in it, previous to its absorption into the system; and as an active out-door life is the best means known for securing a perfectly healthful digestion, the inference is fair, logical, and legitimate, and observation will prove its truthfulness, that out-door activities, for the first thirty years of life, at least, are very certain to be followed by high health, bodily power, intellectual ability, and long life; this intellectual activity being greater or less, according to the greater or less size of the brain proper, which is that portion which lies in the front and upper region of the head.

The mind acts on the body through the brain, making the brain in the nature of a machine, whose working involves waste, and the necessity of repair or renewal, as oil to the wheels of vehicles of locomotion; this renewal is made from the food we eat; the faster a physical machine runs, the faster will it wear out, and there is no help for it; but the human machine had Divinity for its architect, and it does not follow that the faster or more vigorously it works, the more intense the thoughts and sensations, the sooner will it decay; but it only follows that the harder a man works, or thinks, or the more intense are his sensations, the more nourishment must be given to the muscles which work, and to the brain, through which comes our sensations, that is, the more carbon must be supplied to the system; and, as was before noticed, that the greater the amount of carbon supplied, the larger was the tree, the greater the animal, the more vigorous the action of the brain the mental work, it therefore follows that the human machine increases its physical and mental capabilities by the very increase of its activities; that the more a man works, the more and better he can work; the more he thinks, the more and better he can think; hence, the busiest men live the longest, whether it be physical or mental industry; thus, Newton, and others of the greatest intellects in physics, in theology, and in ethics, have lived to a good old age.

But it is a beautiful thought, and suggestive, too, that man expends his carbon in two directions; through the muscles,

enabling him to work a great deal; and through the brain, enabling him to think a great deal; if expended equally in these two directions, a man becomes a good worker and a good thinker; but if he would become the best worker, the excess of carbon must be expended through the muscles; if, on the other hand, he desires to excel in the world of thought, he must expend the greater share of his carbon through the brain.

But another beautiful thought must not be omitted. A good digestion takes the carbon out of the food eaten and throws it into the circulation, the blood; but throwing coal into a furnace will not warm the house, the fire must be kindled; the coal must burn, and its burning gives out heat, this is called combustion; the body is the furnace, the carbon put into it by eating, is its coal or fuel, but it must be kindled, must be set on fire, by having oxygen introduced; we know that a fire will not burn unless the air can get to it and supply it with its oxygen; so, also, will not the carbon in the blood kindle into warmth and heat, unless a plenty of good air is introduced into it, which is done by breathing it into the lungs, where all the blood goes, and so, being brought into contact there, the oxygen of the air and the carbon of the blood join, and combustion is the result, giving out heat, fire, warmth; and as the out-door air is the purest, freshest, and best, the more we are out of doors, the more oxygen we get, the more perfectly the carbon is burned, and the greater the amount of healthful heat is there in the system.

DIETING.

SOME persons eat themselves to death, others are dieted to death. When a man is sick he is weak, and concludes that, as when he was well he ate heartily and was strong, if he now eats heartily, he will become strong again; well-meaning but ignorant friends are of the same opinion, and their solicitations to eat become one of the greatest annoyances of a sensible invalid. Nature purposely takes away the appetite, under such circumstances, and makes the very sight of food nau

seating. A sick man is feeble; this feebleness extends to every muscle of the body, and the stomach, being made up of a number of muscles, has its share of debility. It requires several hours of labor for the stomach to "work up" an ordinary meal; and to give it that amount of work to do when it is already in an exhausted condition, is like giving a man, worn out by a hard day's work, a task which shall keep him laboring half the night. Mothers are often much afraid that their daughters will hurt themselves by a little work, if they complain of not feeling very well; and yet if such daughters were to sit down to dinner, and shovel in enough provender for an elephant or a ploughman, it would be considered a good omen and the harbinger of convalescence. A reverse procedure would restore multitudes of ailing persons to permanent good health; namely, to eat very little for a few days; eat nothing but coarse bread and ripe fruits, and work about the house industriously: or, what is better, exercise in the open air for the greater part of each day on horseback, in the garden, or walking through the woodlands or over the hills, for hours at a time. Objectless walks and lazy lolling in carriages, are very little better than nothing. The effect of interested, absorbing exercise, is to work out of the system the diseased and surplus matter which poisons it; this relieves the stomach of the burdens imposed upon it, and allows it time to gain strength, so as more perfectly to convert the food eaten into well-made, pure, and life-giving blood. A weakly but faithful servant, in the effort to get through with a specified amount of work, may perform it all, but none of it is thoroughly done; whereas, if a moderate task had been assigned, all of it would have been well done; so a weak stomach, indicated by a poor appetite, may be able to convert a small amount of food into pure, invigorating blood; but if too much is eaten, the attempt "to get through it all" is made, blood is manufactured, but it is an imperfect blood, it is vitiated, and mixing with that already in the system, at every beat of the heart, the whole mass is corrupted, and "I am ailing all over," is the expressive description. In another set of cases there is a morbid appetite; the unhappy dyspeptic is always hungry, and finding that he feels best while eating, and for a brief space afterwards, he is always

eating, and always dying. To hear him talk, you would imagine he could not possibly live long, and yet he does live, and grows old in his miseries. Such may reasonably expect a cure. 1st. By eating very moderately at three specified times each day, and not an atom at any other; then, in less than a fortnight, sometimes, these distressing cravings will cease. 2d. Spend a large portion of daylight in agreeable out-door activities.

DIPHTHERIAL DISEASE.

DIPHTHERIA is now a familiar household word; until within a very few years, indeed, it had never been heard of by one in a million of the masses. Its fearfully sudden and fatal character, especially among children, makes it of the highest importance that those, at least, who have families should know something of its nature, its causes, its symptoms, and its cure. By examining a great many who have died of it, some general facts have been ascertained, which are of considerable practical interest. Neither chemistry nor the microscope have yet been able to determine that any particular structure of the body is uniformly invaded; nor have any characteristic lesions or destruction of parts been found. One thing, however, is certain: the whole mass of blood is corrupted, is diseased, is destitute of those elements which are necessary to health; it is of a dark, grumous, ugly appearance, filling up every vein and artery, stagnating everywhere, clogging up the whole machinery of life, oppressing the brain, and arresting the flow of nervous energy in every part of the system. No wonder, then, that it crushes out the life, in a very few hours, of feeble childhood, and of older persons who have but little constitutional force. The three most universally present symptoms of diphtheria in the child are, 1st, general prostration of the whole system; 2d, an instinctive carrying of the hand to the throat; 3d, an offensive breath.

As chemistry has been unable to detect any poisonous ingredient in the atmosphere where diphtheria prevails, we are left to the inference that the air of such a locality is simply deprived of one of its essential health-ingredients; for let it be

remembered, that if a little more oxygen were added to the atmosphere we breathe, the very first match that was struck would envelop the world in fire in an instant of time, while if there was a little more nitrogen added to it, all that breathes would suffocate and die within the hour, so easy is it for Omnipotence to wrap the solid globe in flames, or sweep from existence the entire race of animals and man.

Children are almost exclusively attacked with diphtheria, because it is a disease of debility — a disease which depresses every power of life; hence, the weaker the subject is, the more liable to an attack. An adult has only to maintain himself, the child has to do that and to grow also; hence it has a double call for a constant supply of strength; and a very little deficit in that quality of the air which gives vitality to the blood, is sufficient to make it a fit subject for a diphtheritic attack. The few grown persons who have diphtheria have invariably some scrofulous or other weakening element. Neither a man nor a child, in really vigorous health, is ever attacked with it; they only suffer who are at the time deficient in stamina — have not the proper resisting power against the inroads of disease. There is no evidence whatever that diphtheria is “catching.” The matter and breath of it have been introduced into the eyes, lips, mouth, arm, &c., of physicians who have generously hazarded these experiments upon themselves, without the slightest ill effects whatever. When several members of a family are attacked, it is not because it is derived one from another, but because of similarity of constitution, habits of life, eating, drinking, air, and other surroundings. It has not as yet been established that a stranger, going into a family where there is diphtheria, takes the disease.

The treatment is, a well-ventilated room, sustaining nourishment, and strengthening remedies. Diphtheria is not inculcable; it prevails in every climate, in all seasons, and is equally at home in the princely mansions which line the spacious and well-cleaned street, and in the houses of stenchy courts and contracted alleys. It has no fixed course, may recur any number of times, but only fastens on the scrofulous, or those whose constitutions are impaired, or who have poor blood; the immediate cause of attack being the breathing of a faulty or defective atmosphere.

HEALTH FOR CHILDREN.

THREE times as many children die in cities as in the country, and half the children born do not reach ten years. Such a result could never have been intended by the wise and kind Maker of us all. A different result must be brought about, by the exercise of the reason which is implanted in all parents, and which, if properly cultivated and practised in the lights of our time, would soon work a wonderful change in infantile mortality.

1. Children should sleep in separate beds, on mattresses of straw or shucks of corn.

2. Require them to go to bed at a regular early hour, and let them have the fullest amount of sleep they can take, allowing them in no case to be waked up.

3. Except a rug beside the bed, there should be no carpet on the floor of their chamber, no bed or window curtains, no clothing of any description hanging about, no furniture beyond a dressing-table and a few chairs, no standing fluids except a glass of water, and nothing at all in the way of food, or plants, or flowers. In short, a chamber should be the cleanest, driest, coolest, lightest, and most barren room in the house, in order to secure the utmost purity of air possible.

4. Make it your study to keep your children out of doors every hour possible, from breakfast-time until sundown, for every five minutes so spent in joyous play increases the probabilities of a healthful old age.

5. Let them eat at regular hours, and nothing between meals; eating thus, never stint them; let them partake of plain, substantial food, until fully satisfied. Multitudes of children are starved into dyspepsia. The last meal of the day should be at least two hours before retiring.

6. Dress children warmly — woollen flannel next their persons during the whole year. By every consideration protect the extremities well. It is an ignorant barbarism which allows a child to have bare arms, and legs, and feet, even in summer. The circulation should be invited to the extremities: warmth does that; cold repels it. It is at the hands and feet we begin to die. Those who have cold hands and feet are never

well. *Plenty of warmth, plenty of substantial food and ripe fruits, plenty of sleep, and plenty of joyous out-door exercise, would save millions of children annually.*

THE WAY TO BE SAFE.

To be safe, be in proper places at proper times, and mind your own business. With such restrictions, we believe human life is as safe in New York as in any other city on the globe. Nine times out of ten, the reports of persons who have fared badly, or who have fallen into the hands of the Philistines, indicate one of two things — an out-of-the-way place, or an unseasonable hour. A young man attends a private party, leaves at two o'clock in the morning, and is heard of no more. Another visits the city, and, with his pockets full of money, promenades the streets alone an hour or two after dark. It is at one o'clock in the morning that a man was "*knocked down, and robbed of several thousand dollars,*" with no trace of the robbers, — unless you get him to tell where he was and what he was doing between the hours of decent bedtime and those of early morning. The fact is, a good many of the robberies fathered on large cities never took place. The assignation and the gaming-table are the maelstroms of half the "lost pocket-books" of the city morning newspapers. In case of a "respectable" citizen being knocked down and settled at two o'clock in the morning, the police daily report the transaction as having occurred "last evening;" which, on more minute investigation, will be found to have been not long *before day*.

From long observation of city life, we instinctively set a man down as a loafer, or rowdy, or a loose character, the moment we see his name associated with a "loss," or a "knock-down;" and we maintain the position until we have conclusive proof to the contrary. We never hear of such men losing their pocket-books, or of being clubbed or garroted, as William B. Astor, Peter Cooper, and others of equal standing. The fact is, respectable men — men of influence and position — are domestic men; they spend their evenings at home amid their families, or in attention to the necessary duties of good citi-

zenship. It is the man himself, and not *the city*, that is the real father of the assaults and losses reported to have occurred from time to time. Not seldom are they men who have been intrusted with funds to pay out for other people; not always so, certainly, but this we do know, that if a man is courteous, minds his own business, and keeps good hours, he may walk the streets of every city in Christendom, and never meet a loss or receive a blow.

FOOD THE BEST PHYSIC.

AN inseparable attendance on good health, is the regular daily action of the bowels: more than this, speedily induces debility; less, causes inaction, dulness, headaches, fevers, and death.

There is, perhaps, no one living whose bowels are not made free or costive by particular articles of food; the same article affects different persons variously. Each man must therefore observe for himself what articles constipate, and what loosen, and act accordingly; a world of suffering and multitudes of lives would be saved every year by a proper attention to this simple suggestion, but not one man or woman in a thousand will give it that attention; hence, the great mass of humanity perishes before its prime.

There are some articles of food which have various effects according to the parts used. The *May Apple*, or "Mandrake," is a nutritious fruit; its root is cathartic, its leaves a poison. The common house grape is a luscious product: the pulp is a delicious food, and in health should be the only part swallowed; the seeds loosen the bowels, while the skin constipates them. Two or three pounds of freshly-picked, ripe grapes may be eaten daily by a person in good health. The best time for eating them is immediately after breakfast and dinner.

The only safe, as well as the most rational practice of physic, is to make our food subserve medical uses. Knowing this, a doctor no more takes his own pills than an attorney goes to law.

STIMULANTS.

STIMULANTS, whether of wine, or ale, or opium, or alcohol, are the greatest enemies of our kind. It is a wide mistake that the lower classes mainly fall into habits of intoxication: the very brightest minds of the past age and of our own time have been prematurely wiped out by the stealthy fiend, *Alcohol*. Of the stars of a preceding century, which have gone out in the night of drink, to shine no more, we might name Addison, and Steele, and Moreland, and Sheridan, and Charles Lamb, and Theodore Hook, with myriads of others. And of our own time, what a long array, which delicacy to the living forbids us to marshal by name, of all professions and every calling! And in addition, not a few of the daughters of our land fall, unsuspected, into the arms of the remorseless destroyer.

We are not opposed to the moderate, the rational use of tea or coffee, for these and other beverages may be advantageously employed. Against the immoderate use of so-called "stimulants," whether in the milder forms of beers, wines, and cordials, or of those more decidedly alcoholic, there are two infallible safeguards, — one for a sage, one for a simpleton. For the latter, for the overwhelming majority, there is only one ground of safety, and it may be thus plainly stated: —

If you never touch a drop of any preparation containing alcohol, you will most assuredly never die in the gutter; if you ever do touch a drop, you may.

There is no middle ground which any man or woman can safely tread, — only that of total and most uncompromising abstinence.

To the very few who are wisely firm, who have that strength of character which is the parent of the most perfect self-control, we may give a safe advice. Use a specified amount at specified times, and never, under any circumstances, without medical advice, or under great urgency, increase that amount by a single drop, in quantity or in frequency. And after all, to be perfectly safe, "*Touch not — taste not — handle not.*"

POISONOUS SOUPS.

"EXTRACT of meat," prepared by Professor Liebig's method, is pronounced poisonous by Dr. Kemmerich, and many journals have taken up the cry of mad dog, and advise the public to use no more of this preparation for soups, to be used by invalids and others, on the ground that it abounds in potash salts. The effect of large doses, though small doses may be useful as a tonic, is to destroy life by paralysis of the heart, as shown by an experiment on a dog. The utter absurdity of such a statement ought to have prevented its being copied into the journals of the country, at least until some of our standard medical journals had pronounced upon the subject.

There is scarcely an article of food or a condiment which some ignoramus has not pronounced prejudicial to life, if used, although men have been using them since the world began. Whole chapters have been written in right down earnest, that common salt, as used in our food by the masses, is slowly destroying the constitutions of men. Within a few months the papers have been teeming with objurgations against the use of pork in any form, because its tendency was to fill the human body with worms, which multiplied at the rate of a million a minute, or thereabouts; and one would have thought that if pork was not banished from our tables on the spot, all the people would have been killed by wormy convulsions before Christmas. Persons write to us to know if they had not better throw all their snow-white hogs' lard into the streets or sink-holes.

Then came the cry that our domestic divinities, in the use of the hair of others for the adornment of their heads, were becoming infected with a terrible parasite which adhered to "false" hair; and a long, unpronounceable German name was given as authority sufficient to banish the use of false hair from every woman's head in the nation; and yet pork, and hog's lard, and table salt, and false hair are used as much as before, and still the human race has not perished from the face of the earth by using salt, nor gone into convulsions by eating "ham and eggs," nor become wormy by wearing water-falls.

Now this new terror is to become a nine days' wonder, that a simple preparation of beefsteak is fatally poisonous, because it has the elements of potash, and pure potash will kill a dog. Roast beef will kill a man if too much of it has been eaten; we have read, within twenty-four hours, that a man just married had killed himself by drinking too much cold water. Many an unfortunate has died of an overdose of love: of too much joy. That Liebig's extract of beef may have poisoned some persons, is not unlikely; but it was because it was improperly prepared or put up improperly, so as to corrode the vessels which contained it. If properly prepared extract of beef is put up in incorrosive vessels, say of wood or glass, it is utterly impossible for it to possess one atom of a poisonous quality other than glass-canned fruit, or tomatoes, or vegetables contain.

MONEY AND MIND.

OF five hundred and fifty-one lunatics in Great Britain, there are five hundred and five whose aggregate annual income is near twelve hundred thousand dollars, or about twenty-three hundred dollars each.

In connection with this fact we may state, that of a given number of lunatics in Massachusetts, three fourths were of parents, one or both of whom drank liquor largely. Extremes meet. The rich, who revel in luxury and ease, and the poor, who riot in rum, furnish the children for the mad-house; thus giving us the strongest reason to infer, that if our race is perpetuated in physical vigor and mental power, it must be done in the parents, by the practice of temperance and industry; temperance in the indulgence of all the appetites of our nature, and industry in the prosecution of our callings, whatever those callings may be—giving the preference always to out-door activities. No man was made to be a loafer: no man was made to be a beast. And he who violates nature in either case, is working out for himself or his children, if not for both, a certain and miserable end.

ESSENCE OF DISEASE.

THE science of medication, as far as it has become a science, is beautifully simple, and carries with it, to the thoughtful and logical mind, a high degree of interest, which the reader may presently see.

All disease may be said to be founded in an unequal distribution of the blood, while its equilibrium is essential to high health and manly vigor.

While it is true that too much blood at a particular part of the body causes a diseased condition of that part, such as headache, if in the head; the same amount of blood may give two very different diseases, or two very different symptoms or manifestations, according to the set of vessels which contains that excess of blood, whether artery or vein.

Many know the difference between a dull, heavy, depressive headache, which invites repose, and the sharp, piercing pain which makes sleep an impossibility; between the burning feet in some forms of dyspepsia, which makes standing on the snow a perfect luxury, and the cold, clammy sweat of cholera consumption.

The blood is distributed to the body through the veins and arteries, and where there is an artery there must be a vein. The blood flows through the veins like a slow, steady river; but through the arteries like the dash of the leaping waters.

When there is too much blood in the veins, it is called "Congestion," because it packs, it gorges, it dams up: when there is too much in the arteries, it is called "Inflammation," because it fires up the parts, makes them hot, red, flame-like.

When the veins of a part are too full, there is a dull pain, and the color is inclined to a black red; when the arteries are too full, there is a fierce, quick, darting pain, and a fiery appearance.

Disease being a breaking up of the equilibrium of the blood, whatever has a tendency to restore that equilibrium, to withdraw the blood from the overstocked part, promotes health to that extent.

Although the very last part to die, death, in a sense, begins at the heart, by its not being able to relieve itself, at a given

beat, of all the blood that is in it; the next beat, and there is a greater surplus, and with that, less power to distribute the vital fluid to the extremities of fingers, feet, and skin; then they begin to grow clammy, and cold, and death-like. But if, almost in the article of death, any great physical or mental shock can be imparted, by which the heart shall bound with a superhuman throb, and clear itself of its entire contents, life is saved.

The devoted and indefatigable missionary Durfee, was dying of low fever; the cold extremities, the fixed eye, the labored breathing, all showed that the powers of life were rapidly wasting away, although a loud voice would arouse him to consciousness; this suggested to the physician that if the heart could be relieved of its load of blood, if the equilibrium of the circulation could be for a moment restored, he might be saved. He was placed on the floor, and buckets of water were poured upon the body from the height of a man. He seemed to wake up as from a heavy sleep or dream; the circulation was re-established, natural warmth restored, the voice became as clear, and the mind as active as in health; he fondled his youngest child, and for a while all seemed hopeful, but nature had lost her recuperative power, had not strength to sustain herself, and he gradually pined away.

A poor old woman had been bed-ridden for years with rheumatism, when, being left alone one day, she waked up to find the house on fire; with one bound she leaped from her couch, ran as fast as anybody, and thereafter could walk as well as others of her age.

It is related of a celebrated physician, that journeying one day, he heard that a lady was dying with a low fever, and greatly desired to see him, as they had not met since childhood, when they were very dear friends. On the instant of entering the chamber, he clapped his hands joyously, and exclaimed, "The Eagle's Nest!" and she lived. They had spent many happy hours of school-time around the eagle's nest, and all the associations coming back upon her in an instant, caused a shock which other means were powerless to produce.

Within a short time, a young man named Joseph Wheeler, of New Orleans, who had been deaf and dumb for four years, in consequence of some sickness, sauntered up to a cannon's mouth without any one noticing it: the match was applied.

when it was too late to snatch him away. He fell down as if dead, but presently came to himself, speaking as fluently as he ever did, and answering all questions put to him, to the great wonderment of the bystanders.

All are familiar with the pallor of the face induced by sudden alarm or other great excitement: it is because that under the influence of great mental or physical shocks the blood retreats to the heart in extra quantities, draining the other portions of the body, leaving such of them as were diseased by reason of their having too much blood there in their natural or more healthful condition.

While the first effect of a shock is to send the blood of the body in upon the heart, the second effect is for the heart, by the excess of stimulus, to make a desperate effort to relieve itself; this is "reaction," but in making that clearance, although it received more blood from the diseased part than naturally belonged to it, it sends back only its proper proportion to that part; hence the restoration of the equilibrium and return to health.

In the first case, the excess of blood, or obstruction, was in the head, hence the stupor; in the old woman, it was in the joints; in the young man, it was in the ear; while in the case of the "Eagle's Nest," it was in the internal organs, the liver most.

But there are less heroic methods of restoring the equilibrium; more quiet ways of equalizing the circulation.

Persons have appeared to be dying, when the mustard or blister plaster applied to the wrists and ankles has drawn the blood to the parts, evidenced by their being reddened, thus relieving the heart, and saving life.

A man sits down to dinner with a severe headache, eats heartily, and feels it no longer. It is because an excess of blood is required in the stomach when it is filled with food; the brain, by furnishing its quota, is relieved of the surplus blood which caused the pain, and the equilibrium is restored. But a hearty meal will not always remove headache, for reasons not necessary now to be explained.

Insane persons cannot sleep enough, the arteries of the brain are too full of blood; it is sent to them in too large quantities: hence, in some cases, sleep has been obtained by feeding the lunatic six or eight times a day, thereby keeping

the stomach full of food, and drawing the blood there for its digestion, thus relieving the brain. The medical proprietor of a lunatic asylum in England has pursued a plan of this sort for fifty years, with very successful results. Most observant readers have felt the somnific effects of a hearty dinner.

It is by restoring the equilibrium of the circulation that the reaction of the cold shower-bath removes some forms of disease, which failed to be reached in other ways.

The practical lesson of this article is, they will live the healthiest and the longest, who have the equilibrium of the circulation least interfered with; hence an important means of avoiding sickness and attaining a good old age, is to live quietly, uniformly, and regularly; there is no preventive of disease equal to this, and it is well worth while for all to practise it.

COMMON SICKNESS.

WHEN one man gets mad at the stupidity of another, he calls him a goat, a goose, or an ass; but these much-abused animals are respectable as to their acquirements in the judicious treatment of themselves when ailing, in comparison with the masses of humanity; in comparison, indeed, with many persons of superior intelligence and culture; these, in common with other animals, do three things when suffering: First, they court quiet; second, practise abstinence as to food; third, seek warmth. There is reason to believe that if these three things were promptly and judiciously attended to, three fourths of all human ailments would be more speedily alleviated, and would be ultimately cured with a greater certainty than by the aid of all the medicines ever known; not that medicine, in the hands of an intelligent physician, is undervalued, but that natural remedies are overlooked. We call quiet, abstinence, and warmth "natural remedies," because our instincts promptly indicate them when disease invades the system. When we do not feel well, we become indisposed to move about; we want to lie down; we do not even care to make the exertion to talk; very generally we feel chilly, and hover around the fire, and almost always we very soon begin

to loathe the very thought of food. And yet it is safe to say that four persons out of five, as soon as they begin to feel "out of sorts," as it is expressed, bethink themselves of what they shall take, and too many "take a drink," that is, begin to swill brandy, rum, gin, whiskey, or more vulgar beer. Why, a "calf" wouldn't do such a thing, but man, with all his boasted intelligence, does, and thus proves himself the greatest calf, or goose, or goat, of them all.

REPRODUCTIVE POWER OF FILTH.

A SINGLE atom of Spanish moss attaches itself to a southern tree; every moment and hour, day and night, summer and winter, it steadily extends itself, until the whole tree is hung in the drapery of death.

The toad-stool mushroom, so deadly in its nature, is the work of a night, and augments with wonderful rapidity.

So it is with a low grade of animal and vegetable growth, which feeds on filth, and reproduces itself with the utmost celerity, thus spreading its area, and concentrating its corrupting and destructive agencies, sweeping away human life like chaff.

These pernicious growths, scarcely themselves perceptible to the naked eye, have something immeasurably more minute, which answers to seeds, which, flying in every direction, and attaching themselves to all moist surfaces, begin instantly to grow. Thus it is, that spots of neglected filth need but a little moisture and warmth to breed their deadly contagions, and scatter their leprous diseases far and wide.

Let every family, then, remember that each particle of damp dirt about their dwellings is a plague-spot, and let every servant and child be visited with the severest reproof who knowingly permits its continuance for a single moment.

TICKLING IN THE THROAT.

TICKLING in the throat always precedes death by common consumption of the lungs in about two years, on an average ; but this tickling is not always followed by consumption. Common prudence then suggests, that in every case of tickling in the throat, which seems to be at the little hollow at the lower part of the windpipe, or just above the top of the breast-bone, — especially if such a sensation is more or less decided for days and weeks, at intervals, — an effort should be made to ascertain its character, and to use safe and judicious means for its removal.

It would not be safe practice to use means to destroy the sensation of tickling, merely smothering the symptom, while the cause of it was in operation. Shutting up the hatches of a ship, to prevent the escape of smoke while the hold is on fire, does not quench the flame, though it may seem to some to do so.

It would not be judicious to apply a remedy to the tickling spot, when the cause of the sensation was a foot or two away in a different organ of the body. Both these positions will be better understood by enumerating some of the causes of the tickling in the throat.

1. If a man laughs heartily, there will sometimes be such a hasty, urgent tickling, as to make the cessation of laughter imperative.

2. Persons in robust health will cough violently on retiring to bed, the tickling being occasioned by lying with the hands or arms uncovered, thus cooling the skin, contracting the pores, and driving in upon the lungs, to oppress and irritate, what should more naturally have had an exit from the body in the shape of insensible perspiration through the skin ; as soon as the arms are covered up, and have had time to become healthfully warm on the surface, the tickling ceases, and the cough disappears.

Suppose that paregoric, laudanum, or any other of the thousand and one remedies for coughs, colds, and consumption, should be given to an extent sufficient to dull the sensation of tickling, as any anodyne would do, the cough would cease for a while,

but the cause being in operation, the skin would become colder and colder, tending to produce before the morning an attack of pleurisy, lung fever, or dangerous hemorrhage.

3. Many a person has gone to bed at night, to be waked up, in a few minutes, with a cough, which would continue for hours, most effectually preventing sleep — irritating the mind, making the body more and more restless, the cough, meanwhile, growing more and more annoying, until there is first gagging, and finally vomiting of everything eaten at the last meal, and in ten minutes the person will be sound asleep, and remain so until the morning. On inquiry, it will be found that the food was thrown up almost unchanged, except that it was "as sour as vinegar;" in other words, it was undigested. The person had eaten too much or too fast, or had taken something which the stomach could not work up.

Suppose an anodyne, or a "troche," or a "tablet" had been taken to an extent to remove the tickling or to smother the cough; the undigested food which caused the tickling would have remained in the stomach, becoming more and more sour and noxious, until nature, outraged, brings spasms, convulsions, or apoplexy to relieve herself. This is a stomach cough, requiring the removal of its contents by an emetic, and not such remedies as would merely smother up the sensation of tickling, which, although felt at the bottom of the throat, was caused by a certain condition of things in the stomach a foot or two distant; much in the same manner as the tingling or numbness is felt at the ends of the fingers sometimes, when a blow has been given at the elbow. There is a nerve with two branches, one of which goes to the stomach, the other to the throat and lungs, and in certain conditions, when one branch is in a suffering condition, the other is more or less affected; and this is what physicians mean sometimes, when they speak of the relative condition of two parts as being in "sympathy."

4. Many have experienced the sensation, and know very well the meaning of the expression which we very often hear, of a "crumb going the wrong way," induced by a particle of food or drop of water going into the windpipe and down to the top of the lungs, instead of being passed into the stomach; this misdirection being occasioned by attempting to breathe at the instant of swallowing: in this case nature sets up a violent and

irrepressible tickling in the throat, the object of which is to excite cough, which is a violent expulsion of air through the branches of the windpipe down among the lungs, and through the windpipe itself, in the hope, as it were, that the offending particle may be thrown out of the system: here nature originates her own mode of cure — excites a cough. Sometimes the particle is so large that the cough cannot dislodge it; then the surgeon must cut down into the lungs and take it out, otherwise the cough would become so violent as to cause fatal hemorrhage of the lungs, by the bursting of a large blood-vessel from the strain of the violent coughing.

But suppose a remedy had been addressed to the tickling sensation, and had suppressed it, which means removing the cough, then the foreign matter would remain in the lungs, to cause, in a few days, a dangerous or even fatal form of inflammation, or of pneumonia.

Croup is a word of terror to every young mother; it is simply a form of diphtheria — the very sound of which is often the knell of death. This croup is instantly known by the peculiarity of the cough, which, once heard by a parent, will never be forgotten. The essence of the disease is the formation of a solid substance on what is commonly spoken of as the inner side of the windpipe; this goes on thickening until the windpipe is closed and air enough cannot pass into the lungs to support life, and the poor sufferer is smothered to death. The true remedy is to do something which will loosen or detach and absorb this membrane, allowing the tickling and cough to remain, so as to force it out of the windpipe as soon as it is loosened: it often comes out a mass of almost leathery tenacity. This being the case, as every intelligent physician will admit, whatever is done to remove the tickling, or the cough, does just that much towards destroying all chance of life.

In all the above cases, the tickling in the throat is nature's mode of exciting cough, and it is precisely so in consumption. Cough is curative; is nature's cure; and to smother cough, without removing what causes it, is to hinder nature, and take away all chance of cure. When a man clearly has consumption, coughs a great deal, has been bringing up yellow matter for a long time, if his cough should subside he will inevitably die in three or four days, because the cough helps to bring

that matter out of the lungs, and keeps them clear ; but when the cough becomes so weak or so unfrequent as not to remove the matter as fast as it is formed, the lungs begin to fill up with it, air cannot get in, and life ends. The only hope of curing consumption is to promote cough on the one hand, so as to get the lungs clear of the matter in them, and prevent the formation of more. But the popular sentiment is, that in proportion as there is less cough, the chances of life are increasing, and willingly and hopefully the patient takes what "cures his cough," and is thus led, a willing victim, to the grave of his own digging. So much are men, with all their boasted intelligence, like the silly creature which feels itself safe when it can hide its head in a hole, to be crushed, the next instant, in the jaws of its relentless pursuer.

IDIOTS.

Idiotcy is arrested development. There is in all cases a deficiency of brain, a low physical organization, or functional disorganization.

The humane and accomplished Dr. Wilbur says, that out of a class of twenty pupils, only three could count ten. Their most universal fault was gluttony. Their great want is the power of attention. Many cannot talk ; it often requires two or three years to enable them to utter a single word distinctly.

In almost all cases, home treatment only confirms the malady. In three hundred and fifty-nine cases, all but four originated in parents who had brought on some confirmed disease by the violation of the laws of nature. In every single instance, the four excepted, either one or both parents were either very unhealthy, scrofulous, disposed to insanity, indulged in animal excesses, or had married blood relations. Let every reader commit to memory these five causes, for to have an idiotic child, how terrible the infliction !

More than one fourth of three hundred and fifty-nine idiots were the children of drunkards ; one out of every twenty was the child of the marriage of near relations ; in one such family five children out of eight were idiotic. If then, health, temperance, and chastity are not duties, then are we irresponsible.

WALKING ERECTLY.

WALKING erectly not only adds to manliness of appearance but develops the chest and promotes the general health in a high degree, because the lungs, being relieved of the pressure made by having the head downward and bending the chest in, admit the air freely and fully down to the very bottom of the lungs.

If an effort of the mind is made to throw the shoulders back, a feeling of tiredness and awkwardness is soon experienced, or it is forgotten. The use of braces to hold up the body is necessarily pernicious; for there can be no brace which does not press upon some part of the person more than is natural, hence cannot fail to impede injuriously the circulation of that part. But were there none of these objections, the brace would soon adapt itself to the bodily position, like a hat, or shoe, or new garment, and would cease to be a brace.

To maintain an erect position, or recover it when lost, in a manner which is at once natural, easy, and efficient, it is only necessary to walk habitually with the eyes fixed on an object ahead, a little higher than your own, the eve of a house, the top of a man's hat, or simply keep your chin a very little above a horizontal line, or, it will answer to walk with your hands behind you; if either of these things is done, the necessary, easy, and legitimate effect is to relieve the chest from pressure; the air gets in more easily, develops it more fully, and permeates the lungs more extensively, causing a more perfect purification of the blood, imparting higher health, more color to the cheek, and compelling a throwing out of the toes. To derive the highest benefit from walking, hold up the head, keep the mouth closed, and move briskly.

BUGGY SUGAR.

THE author believes he has eaten more sugar than any other two men of his size and age, and now, as he is approaching a hundred years, finds himself as lively as a cricket, or a newly-made tadpole turned into a frog; and yet Mr. Robert

Nicol, of Greenwich, Scotland, and Professor Cameron, of Dublin, have been taking a trial at microscopy, and say that they find in every teaspoonful of raw sugar about a thousand of the ugliest little wretches wriggling about, with horns and daggers, ready to poke them through our vitals at any moment, and without the slightest compunction; in fact, they rather like it.

In plain phrase, there are about forty thousand of these living monsters in every pound of raw brown sugar. What a sight of them we must have devoured in our lifetime! but, we think, it will be rather better to take to the use of refined sugar, which is perfectly free from the insect.

Microscopic science seems to be revealing the fact, that every grain, and fruit, and vegetable has some living thing which revels, eats, lives, and dies in it: tobacco, cotton, wheat, potatoes, all have their depredators and enemies. But science, while she reveals dangers we never dreamed of, also finds a remedy, sooner or later. Thorough cooking destroys the trichina of pork, and refined sugar has no "*Acarus Sacchari*."

DIARRHŒA.

It may be well for persons travelling during the summer to know that, in case a physician is not at hand, a safe remedy, of considerable efficacy, is found in stirring a little wheat flour in a glass of cold water, until it is of the consistency of thick cream, drink it down, and repeat it several times in the course of the day, if needed. Meanwhile eat nothing, drink nothing, and lie down, if practicable. The flour may act mechanically, not medicinally, by plugging up the relaxed mouths, through which the watery particles are poured into the intestinal canal.

Here, diarrhœas are often the result of the greater coolness of morning and evening over midday, and the injurious effects of bad air on an empty stomach; hence, one of the most important rules for travellers, in all seasons, climes, and countries, is *never fail to breakfast before you ride*.

"WHAT A FOOL!"

THIS is a remark which many a person has made of himself quite a number of times in the course of his life; not for the purpose of information, but as a means of expressing his strongest conviction that he himself was the most insensible simpleton within his knowledge; and it is a fact, that the wisest of men do commit acts which are perfectly unaccountable, except on the supposition that there are moments in the lifetime of all, when the mind is bereft of its reasoning powers; when its rationality is in abeyance. Whoever has had no such experience, let him turn to some other article, with the congratulation of having companionship with that most graceless scamp of Scripture record, who asserted it as his conviction that he "was not as other men are." As for ourselves, we own up, in manner and form following, to wit:—

At daylight, on a December morning, we found ourselves, in night-gown, pants, and India-rubbers, standing in the kitchen door, surveying our plantation of one thousand — square feet, covered with half a yard of snow, and the following thoughts ran through the brain in less than half a minute: This is washing day, and will be one of cloudless sunshine; but the flags are covered with snow, and our girls must either remove it, or trample through it all day; in either case involving cold, wet shoes, and wet feet — threatening severe colds, sickness, and perhaps protracted suffering, if not death itself. Now, if we have any hobby on the face of the earth, it is the avoidance of sickness, whether as to ourselves or others, because it is such a trouble to be sick; it deranges the whole household, and imposes additional and unpleasant labor on every member of the family; to say nothing of that wearing solicitude which eats out every domestic enjoyment, and engenders an atmosphere of sadness and gloom, of uncertainty and foreboding, which waste the strength, wear out the body, and press upon the spirits with an intolerable weight. In the case in hand, the shortest, safest, and best course would be for us to remove the snow ourselves; and why not? We were young and vigorous; it would not take long, and it would be such a help to the girls; the strength which they would expend on that

unusual work, if employed in rubbing the linen, would be an advantage to our three young daughters and our youthful son and heir: and here peeped in that miserable little elf, self; "if our girls get sick, we might waste months in finding two more anything like as good," — for two good servants in any one family in New York is the highest prize in any lottery, and we have more; they need no scoldings from one month's end to another, and there is not a loud, angry word heard in our household; now is it not worth while to be considerate, and keep our "help" under such circumstances? And so, although the thermometer was about twenty above zero, and a strong, cold west wind was blowing, we went to work, and when it was completed the whole body was in a profuse perspiration; but the neck, throat, and upper part of the chest felt as if they were frozen a foot, more or less, deep; and then came out the expression, with very considerable unction, "What an unmitigated fool have I been, to be working all this time with head, and neck, and chest exposed to such a piercing cold wind!" Then came up visions of croup, diphtheria, quinsy, putrid sore throat, and a dozen other hobgoblins, any one of which might have put us past cure within forty-eight hours; and already there was inability to draw a full, deep, satisfactory breath. And now, reader, for the idea which we wanted to impress on your mind, at the expense of being thought a very egotistic individual: but if we can put you in a way of saving your in(?)valuable life, we will feel well compensated. The only course to pursue was to keep up a vigorous circulation, so as to prevent chilliness; for if that had taken place, pneumonia would have been a pretty certain event; but exercise for this purpose was out of the question, because we were already jaded out: perhaps a non-teetotaler would have resorted to a deep and hearty swig of whiskey; but that was not in our line, and besides, there was not a drop in the house: then there remained but one means left, the application of heat, by means of fire and hot water; so we paddled the hands and face in water as hot as could be borne, and it was exceedingly grateful; then dressed as rapidly as possible, and sat by a red-hot kitchen range, until the whole body was perspiring again. As far as we know, we did not suffer the slightest injury by the unwise exposures which have just been detailed. Perhaps the first thought of the

reader would have been to have applied the hot water to the neck, throat, and upper part of the chest: that would have been inconvenient, would have been but partial, and would have dribbled the upper end of the flannel shirt, which was already wet with perspiration, and was also very cold; but the hands and the face were at the extremities, and hot water would bring the blood to them, through the parts which seemed to be so cold, and thus warm them up in its progress; the hands could be kept continuously hot, by keeping them immersed in hot water; the same with the face; but to apply water to the neck, with the hand or sponge, would be but for an instant, and only for the space which was covered by the hand, and it may be useful to remark here, that the safest way to cool off, even in summer, is to dip the hands in hot water, and raise them in the air; do this successively. The philosophy of it is, that the evaporation of heat is very rapid, and is carried off by the steam caused by the hot water and warm skin: cold water will do the same thing, because the heat of the skin converts it into steam: but it is a harsh method, and is never so safe; and many times, when a person comes into the house from a cold walk or ride, feeling as if a chill were imminent, a most comfortable method of averting the chill, and of warming up the whole blood, is to immerse the hands in hot water, and keep them in motion; for, if allowed to remain still, the layer of water next to them becomes in a measure cold; while by moving them about, the skin finds new layers of hot water, and thus every motion is grateful. The same may be said as to the feet: it is certainly a very agreeable method of getting warmed up; and when you have become so, it is well to dip both hands and feet into a vessel of cold water for a second or two. Of course, if the extremities are frozen stiff with cold, or without feeling, then snow or very cold water should be applied under the supervision of a physician.

But was it not undignified for us to be shovelling snow in trouserloons and shoes? We do not consider anything "infra dig." which promotes health, and is a help to others. Trousseau, one of the greatest medical men of his age, — whom kings and queens, within ten years, have been glad to have it in their power to consult, — tells us that he brought on a very severe attack of asthma by concealing himself in the hayloft to see whether his coachman did not steal his horse-feed.

The great Newton was found once in a less dignified employment, smoking a vulgar pipe, puffing away for life, like a young steam engine drawing smoke in, and then, as soon as it got it in, go about hustling it out, and this for a whole hour at a time ; and what's the use of it ? it makes you no wiser and no better : you infume your whole clothing ; you spit, and hawk, and scatter around your saliva, on carpet, floor, furniture, and the dress of your friends ; bespattering your own clothing with nauseous looking stains, and often having a streak of filthy slaver extending from the corners of the mouth ; and then to find ourself such a helpless slave to the beastly custom : but this is off the subject. Sir Isaac's sweetheart is reported to have been sitting by him, and wishing to adjust the fire of his pipe, he took her finger, instead of his own, and so burned it as to outrage her feelings, and she never would have anything to do with him more ; so we think our action in the premises will favorably compare with that of the great physician, or the greater philosopher. But let us here tell a valuable secret as to the manner in which great men employ their time.

No man can study advantageously all the time ; there must be some relaxation, or the brain will become disorganized, or otherwise hopelessly diseased. No man ought to study hard on one subject more than four hours a day, and give ten hours to purposes of dressing, sleeping, and eating, leaving ten hours for mental recreation, that is, mental rest, which is done in two ways : first, engaging the mind in thinking about something else, that is, putting other organs of the brain to work ; second, engaging in muscular motion, which does good in two ways : it works out of the system the waste particles made by hard thought, and thus purifies the blood, fitting it for building up the brain, repairing its wastes, making it ready for new work. But muscular motion does good in another way ; the mind is diverted to it, and is thus rested from the main study ; hence, the true policy of hard students is not to sit, or loll, or lounge about, but to be doing something with the hands or feet which is of sufficient interest to engage the mental notice, and, if pleasurably engaged, so much the better, even by fifty or a hundred fold ; hence, the three employments or side works of the three great men named, were really mental rests, recreations, whether it was Trousseau playing watch-

man in his hay-loft, or Newton feeling his pipe with his sweet-heart's finger, or the author clearing the flags of snow in shirt and pants at daylight, of a December morning, for an hour or two, for the benefit of two good, tidy-looking, young, unsophisticated servant girls, who had never "worked out" before. We rather think that our mode of resting the mind was the most utilitarian, philosophical, humane, and least wickedly risky of the three.

It will be useful to remark here, that we do not like to use our eyes in reading or writing until breakfast has been eaten, because they are stronger all the day afterwards; nor do we use them in that way after twilight; this has been our uniform habit, with the result, as we think, that we were able to do without the use of glasses for eight or ten years after our old schoolmates of the same age had been using them, and we are writing now without any glasses whatever. Albert Barnes, the eminent commentator, rose habitually at four o'clock for study, and soon had to abandon all study, go abroad, and, after years of lost time, is prematurely laid on the shelf, from diseased eyes.

Literary and professional men, in consulting us, often inquire, with great earnestness, how can we take exercise in a large city, or town, or village?—"there is nothing that we can do." In the first place, eat about one half less every day, and you will at once require but half the amount of exercise now for the remainder. Have you a family? If you have not, you need not take any exercise, and you can eat, and stuff, and guzzle all day, for you are of no account, and the sooner you die off and make room for a better man, the better for society at large. But taking it for granted that you have a family, like other respectable men, and live in a brown-stone house on Murray Hill, New York, there are a multitude of very useful things you can do, every day, to the comfort of your family, the benefit of your health, the improvement of your digestion, the soundness of your sleep, the vigor of your thought, and the benignity of your disposition. Get up at five o'clock, winter and summer, go down into the cellar, riddle out all the cinders of the day before from range, furnace, and grates, sprinkle them with water, and put them in the furnace; if you are hardy and systematic you can do all this in half an hour, and save about half a dollar besides, if you have a good-sized

family ; next, help your servant girls, giving them a chance to sleep a little longer, by kindling a few of the fires, and, if you are handy, you will save a good deal of paper and wood kindling every day.

Literary and professional men maintain an idle theory when they consider every moment lost which is not employed in reading, writing, or investigation ; it is loss of time in the long run which should alarm the individual ; it is the curtailment of human life for ten, twenty, and even thirty years, which should startle the mind, and lead to a wiser way of life. Whoever indulges in brain-work over four hours a day habitually, does in proportion shorten his life, or at least shortens the term of his usefulness ; this is a great general rule, to which there may be some exceptions : but let the reader take it for granted that he is not one of those exceptions ; on the contrary, whatever of time spent in muscular activities, beyond the four hours of brain-work, adds that much to the probabilities of a longer life, and a life, too, of greater efficiency.

BRAIN AND BODY WORK.

PHYSIOLOGISTS, after patient and close inquiry, have arrived at the important and practical conclusion that the power of the entire man, his vitality, is as much expended by two hours of deep mental effort, as by a whole day of ordinary bodily labor : this fact seems to be founded on observed physiological laws ; hence, the man who spends four hours in the twenty-four in earnest mental labor, goes to the utmost allowable limit for a day's work, and all the time that remains, after deducting ten hours for eating, sleeping, and dressing, should be conscientiously expended in muscular exercises which require no special brain effort, and such exercises should always, by preference, be those which are agreeable, useful, and profitable ; for they not only promote the healthful condition of the body, but give rest to the brain, which, by that rest, recuperates its powers. Many can remember, when turning back to their school-days, that they have gone to bed feeling that they did not know their lessons, yet, on rising in the morning, the mind would run over them with a gratifying and surprising

clearness. It is this which accounts for the observation that persons have striven hard to remember some important fact, or as to where valuable papers have been laid, and towards morning, when the mind began to awake a little before the body, this being the time of dreams, the point is made clear in the form of a dream; thus showing that rest of the brain, whether by actual sleep or the passive, comparative rest which manual labor affords, gives mental activity, vigor, perspicacity. From these it follows that no form of muscular exercise is ignoble in a student, a brain-worker, which has to be done by some one, and by being done by him will save money, or will save the time of another, who, perhaps, may already be over-taxed. How many servants are over-taxed! how many faithful, uncomplaining wives are over-taxed! and sons and daughters sometimes; and clerks, and apprentices, and other employees. In every dwelling in a large city, there are many things which the master could do, which would reflect benefit on himself and others also; some of these may be suggested: get up by daylight, clear the snow from the sidewalks, kindle two or three fires, ventilate your parlors, keep the cellar well swept, split up kindling-wood, after sawing it yourself; white-wash the cellar twice a year, as also the fencing around the back yard; trim the eight or ten grape-vines which you ought to have against the fence; kill off the worms which infest them in the summer; root out the clover and weeds from your grass-plot; keep your hundred feet of flower-borders in perfect order: if you have a library, dust your books, rearrange them so that you may be able to put your hand upon them in the dark if needed; assort your pamphlets and magazines, so that no time may be lost should you want any of them in a hurry; in this way valuable time may be saved on occasions when you have no time to spare: then pump water in your tank for twenty minutes every morning; repair all the broken glass yourself; learn how to keep all cracks in the plastering filled in with plaster of Paris; keep your roof well painted; and, you great, big, lazy hulk, you, why mightn't you as well, when all these things are done, and you have any unoccupied time, help your wife darn some of the basketful of stockings, or sew on the lost buttons of your boys who are at school; or trim their hair, and sew up the rips in shoes, and cut down the pegs or tacks in the inner soles, which so often do permanent injury

to the feet; keep their skates in order; have a grindstone of your own and an iron vice, and keep all the knives sharp, and the handles tight; learn how to mend broken china and common delf; to tack down carpets; to hang pictures; to take stains out of marble and wood; to replace mahogany veneering; to render chair legs and backs firm; to keep the tubs and barrels hooped up; learn how to make good flour paste, and keep some always on hand, ready to mend a torn bank-note or paste a useful newspaper scrap in some appropriate place; or have a book for domestic receipts, and when you see one which seems to be valuable, paste it in the book under its proper alphabetical head. What a marvellous help any husband might be to his wife and family in ways like these, and be saving many a dollar besides, instead of lolling about on the sofa or chairs; or, with feet on table or mantel, leaning back and smoking a filthy pipe or noisome cigar, or sipping the murderous brandy and water, or vulgar "lager;" or wasting time in pitiful card playing, or childish checkers, or chess, or backgammon, or solitaire, or any other useless, time-murdering, or mind-dwindling occupation: or take a good long walk after tea, with yourself, wife, and children, to some profitable lecture, to some prayer-meeting, or other useful assemblage of the good, keeping diligently away from the theatre, the dance, and the club-house,—all three the equal destroyers of social purity, of domestic happiness, and family elevation. Fathers, mothers, husbands, wives, think of these things, and be encouraged to do them, by the reflection that the author has been practising thus for many years, and keeps young and thrives upon the same, in physical well-being, and is as lively as a cricket, and lithe as a lark, while all his college contemporaries have grown old, and gouty, and string-halt, and stiff, or have laid down to rest in the peaceful grave; he the only one of all his class who stands in his lot fit for the duty of one man, and doing that of three. But who knows how soon it will be all over? Next year—next week—tomorrow! for "we are all as a vapor that appeareth for a little while, then vanisheth away,"—such shadows we are, such shadows we pursue.

THE DRUNKARD.

VERY few persons would be willing to marry an habitual drunkard; but it is not generally known what a great risk is run in marrying the son or daughter of an habitual drunkard, although they themselves are strictly temperate from high moral principle; indeed, it is not an uncommon thing to find the children of beastly drunkards the very models of temperance, from having had before their own eyes, for years in succession, the terrible evils of habitual inebriation.

It is one of the indisputable facts in physiology, and the observations of intelligent men confirm the truth, that certain diseases and taints of body, and traits of mind, are transmitted from father to son. So well and firmly is this impression fixed on the minds of men, that when a man becomes insane, one of the very first efforts is to endeavor to ascertain if it is not "in the family," and it is comparatively seldom that such is not proved to be the case.

Another important fact is, that hereditary traits and taints sometimes overleap a generation; arising most probably from the fact that one parent has extraordinary good health, sufficiently vigorous to stave off the malady for a time; but the seed of the malady is in the immediate descendant for all that, and to the extent, that if the grandchild marries one who has a similar taint, the offspring develops the characteristic of the grandparent.

Drunkenness is a transmissible malady, because anatomical investigations demonstrate that the brain of a drunkard, after a comparatively few indulgences, becomes organically impaired; and when that is the case, it is just as impossible to repair the injury as to have a new finger grow in the place of one which has been removed. Surely no stronger appeal can be made to a man's intelligence, to his honor, and to his humanity, to practise temperance in the use of all intoxicating drinks.

As a proof of the argument made, it may be sufficient to say, in general terms, that observation shows, that, in any number of drunkards, about one third become so through social influences, the remaining two thirds from hereditary influences. More than half of the first class are reclaimed, but to recover

men from intemperate habits, who have become so from hereditary influences, is almost impossible, even although they may have had a Christian education and the early instilment of strictly temperance principles. Let the reader who can, thank God that he has not had the curse of an intemperate parent, and let him pray daily, with consistent action, that he may never be permitted to fall into so great a crime as that of being an intemperate parent himself. Nor ought a man who has been a drunkard to allow himself to marry and become the father of children, for they are very certain either to inherit his vice, or to have implanted in their constitutions the seeds of insidious diseases. To be safe from these calamities and crimes there is only one safe plan, — never taste a drop of the accursed thing.

HOW TO REPROVE.

It requires two accomplished and cultivated persons to give and take reproof, a loving heart and a noble nature, illustrated in the following incident. A nobleman had stopped at a bishop's residence, and won the good will of his host by his courtly address; but he had one bad habit, of which the bishop thought he should be informed, "lest it might be to his prejudice." Sending a trusty servant with him when he resumed his journey, he bade him, at the right moment, to give his friendly warning. It was this: "he had found nothing that was not highly commendable and agreeable, except an ugly motion of the mouth and lips when eating, accompanied with a noise very disagreeable to hear." The count, ignorant of his bad habit, blushed, but like a brave man, replied, "Tell the bishop that if all the gifts which men make to one another were like his, men would be much richer than they are. For his great courtesy and liberality to me, I return him infinite thanks, and assure him that I will hereafter guard against my evil habit. God go with you."

SMOKING.

ONE of the most stupid, contemptible, and filthy sights in our eye, is to see a grown-up man stuck behind a cigar, or dirtier pipe, spending whole hours in drawing smoke into his mouth and then puffing it out, sleepily gazing up at its curling wreaths as if there was something entrancing in the sight. When we take into account the useless expense, the bootless trouble, and the beastly scattering about of the noisome saliva incident to the habit, the wonder is that any man of intelligence should cultivate the despicable slavery — such a relentless despotism: that it is so, no one can deny, for if an habitual smoker has not his cigar at the accustomed time, he is literally miserable, and by his peevishness, fretfulness, and irritability, makes all around him as uncomfortable as himself. Suppose he is to go on a journey, the overshadowing thought of his heart, — his first, his middle, and his last concern — is, that he does not leave without a full supply of his dearly-beloved cigar; and if by any means it should be left or lost, he is one of the most miserable of men. Shame on the intelligence that cannot summon courage to break such a chain, on the instant, into ten thousand atoms. A tobacco-smoker, without his pipe, is no man at all; he is not himself, and the miserable habit grows on him, day by day, until at length he is only human or humane when he has a pipe in his lips. He can't drive his horse without a cigar in his mouth; he can't make a trade unless he is smoking. What cares he for the convenience and comfort of others; what for the respect due to ladies? Why, rather than not smoke he would drive a dozen people from an omnibus, or half a hundred from a railroad car! There he goes, strutting along the street, brushing by ladies, and allowing the filthy fumes to dash against their faces, — fumes made more filthy from having gathered worse colors from his rotten teeth and the slimy saliva which is plastered over his inner cheeks. The next thing is to spit on the sidewalk, and have it wiped up by the dress of some unfortunate passer-by. But what cares a smoker for considerations like these? Only give him a smoke, and all else is as nothing to him: so supreme is he in his selfishness, that respect, gallantry, good feeling, all are lost.

It so happens that the two men who fill the most important stations, in their line, in the civilized world, are helpless slaves to the miserable practice. The Emperor of the French was dying of the habit of smoking seventeen cigars a day, and was compelled, by imperative medical authority, to cut it down to seven; and about the same time our own President had to curtail his indulgence in the same direction, or imperil a nation's interests. Reader, are you a smoker? Then you are literally and unmistakably foolish—there is no use in playing the courtier here—as long as you are a slave to the pipe and to the cigar; for you are a voluntary slave to a useless, expensive, filthy, and hurtful habit. Is it not a folly to prefer slavery to freedom, and that a disgusting slavery?

DESTRUCTIVE AGENCIES.

NEARLY one fourth of all the deaths in Massachusetts during eighteen hundred and fifty, were from consumption: the next greatest destroyer was dysentery, commonly called *bloody flux*. Consumption is seated in the lungs; dysentery is located about that portion of the bowels immediately under the stomach. Cough is the most universally observed symptom in consumption; passing blood is the inseparable attendant of dysentery. The spark which kindles up consumptive diseases is sudden changes in the temperature of the body from a heat above what is natural to one that is below. The most universal cause of dysentery is the breathing of a bad air between sunset and breakfast-time in warm weather.

The practical knowledge of these things, a possible and wise avoidance of them, would sweep from the list of human maladies the two deadliest of all diseases known to civilized life, and yet, not one in a dozen can be induced to wisely guard against cooling off too soon after exercise, or to avoid the breathing of an unwholesome atmosphere in warm weather, especially in August and September, with their hot days and cool nights. The result of this ignorance and inattention is, that the average of human life in the most intelligent State in the Union, and the thriftiest, does not exceed twenty-eight years, when it ought to exceed "*threescore and ten!*"

LAW OF LOVE.

SAID an old man, one day, "When I look back over the long pilgrimage of an eventful and not unsuccessful life, I can confidently say that I never did a kindness to any human being without finding myself the happier for it afterwards. A single friendly act, cheerfully, pleasantly, and promptly done to a fellow-creature in trouble or difficulty, besides the good to him, has before now thrown a streak of sunshine into my heart for the remainder of the day, which I would not have taken a twenty-dollar bank note for."

If such acts of thoughtfulness and consideration and humane sympathy were performed as we "have opportunity," the same "streak of sunshine," the same lightening up of the load of life, would come to both giver and receiver, until after a while there would be sunshine all the time within us and without, dispersing physical as well as moral miasms, purifying the social and domestic atmosphere, warming the heart to still higher sympathies, and waking up the whole man to those activities which can never fail to preserve, maintain, and perpetuate mental, moral, and physical health, to a serene old age. These things are to be done at home and abroad, at the family table, the fireside, in the street, on the highway, in town, in country, by day and by night, always and everywhere, kindly and cheerily, whenever there is "opportunity;" to be done to the old and the young, to the rich and the poor, to the sick and the well, to the successful and the unfortunate, to stranger and acquaintance, to man and woman, enemy and friend, to everybody and to everything that breathes the breath of life. These sunlight-giving kindnesses can be done in multitudes of cases by a word, a smile, a look. And these cost so little, why should they not be thrown broadcast over the whole surface of humanity in princely profusion, blessing as they do the giver as well as receiver, giving gladness to both, and a quiet peace which gold could never purchase, which diamonds of the purest water and gems of richest hue could not secure for the briefest hour? Men, women, children, all wake up from this good hour, and make the "law of love" to all of human kind the polestar of life, the work, the pleasure of your

human existence; and in that triumphant hour when you shall be called to close your eyes on all things earthly, and open them on the realities of an eternal existence, the first sound that shall fall upon your delighted ear from the heavenly shore will come from the King in his beauty, when he shall say, "Ye did it unto me. Well done!"

CHILDREN'S FEET.

LIFE-LONG discomfort, disease, and sudden death often come to children through the inattention, ignorance, or carelessness of the parents. A child should never be allowed to go to sleep with cold feet: the thing to be last attended to, in putting a child to bed, should be to see that the feet are dry and warm; neglect of this has often resulted in a dangerous attack of croup, diphtheria, or fatal sore throat.

Always, on coming from school, on entering the house from a visit or errand in rainy, muddy, or thawy weather, the child's shoes should be removed, and the mother should herself ascertain if the stockings are the least damp; and if so, should require them to be taken off, the feet held before the fire and rubbed with the hand until perfectly dry, and another pair of stockings be put on, and another pair of shoes, while the other stockings and shoes should be placed where they can be well dried, so as to be ready for future use at a moment's notice.

There are children, not ten years of age, suffering with corns from too close-fitting shoes, by the parent having been tempted to take them because a few cents were deducted from the price, while the child's foot is constantly growing. A shoe large enough with thin stockings, is too small on the approach of cold weather and thicker hose, but the consideration that they are only half worn is sufficient sometimes to require them to be worn, with the result of a corn, which is to be more or less of a trouble for fifty years perhaps; and all this to save the price of a pair of half-worn shoes! No child should be fitted with shoes without putting on two pair of thick woollen stockings, and the shoe should go on moderately easy, even over these. Have broad heels, and less than half an inch in thickness.

Tight shoes inevitably arrest the free circulation of the blood and nervous influences through the feet, and directly tend to cause cold feet; and health, with habitually cold feet, is an impossibility.

That parent is guilty of a criminal negligence who does not always see to it that each child enters the church and school-house door with feet comfortably dry and warm. Grown persons of very limited intelligence know that, as to themselves, damp feet endanger health and life, however robust; much more so must it be to the tender constitution of a growing child.

I have never known a shoemaker, whether in sending home a pair of new shoes or old ones repaired, to fail leaving several pegs or iron nails to project through the sole on the inside. The result is, that often in a single day, — the excitement of play preventing a child from noticing any discomfort, — the stockings are cut through in several places, and ugly sores are made in the soles of the feet, to be an annoyance and a trouble for a week afterwards; besides the unnecessary work given to an already overtasked mother in mending the stockings. To avoid the results of such inexcusable neglect, and also to make it more sure that pegs and nails should not work through, by the shrinkage of the leather, and also to keep the feet dry, there should be worn, between the leather of the shoe and the stocking, a piece of cork, or soft, thick pasteboard, lined at the bottom with a piece of oiled silk; and on the upper side, touching the stocking, the lining should be of Canton flannel; each person should have two pairs of these, to be worn on alternate days.

NUTS AND CHEESE.

NUTS and cheese promote digestion, as a general rule; the conditions being that the nuts should be ripe and the cheese old, both to be eaten at the close of dinner; the digesting agent in both is a peculiar oil which has the property of acting chemically on what has been eaten, and thus preparing it for being the more easily appropriated to the purposes of nutrition. Many think that the more solid portions of the nut should not be swallowed. This is an error: those particles of solid matter are not digested, it is true, but they are passed

through the system unchanged, and act as a mechanical stimulant to the action of the internal organs, as white mustard-seed, swallowed whole, are known to do; thus preventing that constipated condition of the system, which is so invariably productive of numerous bodily discomforts, and dangerous and even fatal forms of disease.

CHARMS.

EVEN in these late ages the horseshoe is not unfrequently seen nailed over the door of the cabin or cottage, to "charm" away misfortune, or to "keep off" disease. There are intelligent men who have carried a buckeye in their "unmentionables" pockets for years, to "keep off" piles! Children can be found at school, any day, with little bags of brimstone attached to their necks by a string, to "keep off" some particular malady. There are many young gentlemen and ladies who have half a dozen "charms" attached to their watch chains, it being a remnant of the ancient superstition. We give a pitying smile at the mention of these absurdities, for we know them to be unavailing. But there are "charms" against human ills which are powerful to save from physical, mental, and moral calamity.

Bearing about in one's heart the sweet memories of a mother's care, and affection, and fidelity, often has a resistless power, for many a year after that dear mother has found her resting-place in heaven, to restrain the wayward and the unsettled from rushing into the ways of wicked and abandoned men. John Randolph of Roanoke used to repeat, in his later years, and always with quivering lips, that while he was a young man, in Paris, he was repeatedly on the point of plunging recklessly into the French infidelity which was so prevalent during the terrible "Revolution" of the time; but was as often restrained by the remembrance of that far-distant time, when yet in his infancy, his mother used to have him bend his knees before her, and, with his little hands in hers, taught him, in sweet but tremulous tones, to say, nightly, "Our Father, who art," &c.

A Scotch mother, when her son, a lad of sixteen, was just

about leaving for America, and she had no hope that she should ever meet him again, said to him, "Promise me, my son, that you will always respect the Sabbath day." "I will," said he. His first employer, in New York, dismissed him because he refused to work on Sunday. But he soon found other employment, and is now a very rich man, an exemplary Christian, and an influential citizen.

Tens of thousands are there, in this wide land, who, by the "charm" of the temperance pledge, have gone out into the world, singly and alone, to battle with its snares, and temptations, and sin; they have been surrounded, at every step, by the great tempter, with the allurements of passion and pride, of sensual gratifications and of corrupting associations; but keeping their eye steadily fixed on the beautiful "pledge,"—to "touch not, taste not" the accursed thing,—they have bravely come off conquerors, and to-day stand in their might, the pillars of society. Young gentlemen, and young ladies, too, make it your ambition to bear about with you, always, the "charm" of the pledge of reverence for the Sabbath day, and the holy memories of a sainted mother's religious teachings, and you will pass safely to a ripe old age of happiness and health.

THE MOTHER.

It has been truly said, the first being that rushes to the recollection of a soldier or a sailor, in his heart's difficulty, is his mother. She clings to his memory and his affection in the midst of all forgetfulness and hardihood induced by a roving life. The last message he leaves is for her, his last whisper breathes her name. The mother, as she instills the lesson of piety and filial obligation into the heart of her infant son, should always feel that her labor is not in vain. She may drop into the grave, but she has left behind her influences that will work for her. The bow is broken, but the arrow is sped, and will do its office.

WEATHER AND WEALTH.

"WHAT has the weather to do with business?" was the reply of a cheery-faced and successful business man, to the inquiry, "Are you out such a day as this?" Such an hour of sleet, and storm, and angry, howling winds, is seldom seen in these latitudes. It was approaching three o'clock, and the bank account had to be made right, or financial ruin would have been the result. Suppose the storm had been ten times more tempestuous, the wind ten times more boisterous, the cold twenty degrees below zero, the City Hall clock would have struck three just as soon, and the bank notary would not have delayed one second later to have written the fatal word, "protested;" for business knows no law but that of promptitude; it knows no excuse; death, even, is no apology for the failure to meet a bank engagement. He who will succeed in making a fortune in a large city, must meet his engagements in all weathers.

It is precisely so in relation to health and disease. Moderate, daily exercise, in the open air, with a cheerful spirit, and an encouraging remuneration, is worth a thousand times more than all the remedies in the *materia medica* for the removal of ordinary ailments, when conjoined with temperance and cleanliness. But the same principle must be applied as in the successful prosecution of business. The exercise must be performed regardless of the weather. Not that exercise in bad weather is especially promotive to health; it is not as favorable to that end as good weather. But if exercise is needed at all, it is not the less necessary because it is raining, or very cold, or unendurably hot. If a man is hungry, he is not the less hungry because he can get nothing to eat. The necessity for exercise as a means of health is abiding; what makes the rule imperative, "Go out in all weathers," is, that we eat in all weathers; and if we exercise only when the weather is perfectly suitable, half the time would be lost in our changing climate. But the very energy and moral courage which enable a man to take out-door exercise, regardless of the weather, are of themselves potent means for the cure even of serious diseases.

The man who offers bad weather as an excuse for not going and paying a debt, will never succeed in business ; nor will he get well, who, for that reason, fails to take his daily exercise, when it is an indispensable means of cure. It is precisely the same in religion ; he who is swift to offer bad weather as an excuse for being absent from the worship of the great congregation on the Sabbath day, or from other properly appointed "means of grace," never did make an efficient church-member, will have nothing "added" in his napkin at the great accounting day ! It is the man who is faithful to his duty always, "regardless of the weather," or anything else, who will hear the glad greeting from the Heavenly Judge, "*Well done !*"

PHILOSOPHY OF EATING.

THE young eat for three reasons. 1st. To grow. 2d. To keep warm. 3d. To repair waste. Adults eat for the last two purposes ; hence all food contains one of two elements, and some kinds both, called nitrogen and carbon. The nitrogen makes flesh, sometimes called muscle, and is the same as lean meat. Carbon makes the fat, and is that which keeps us warm. Sugar, starch, arrowroot, oil, butter, suet, and lard have no nitrogen ; there is nothing in them to make flesh out of ; all the nutriment they afford is carbon, the material for warmth. Infants and young children would soon die, would get so chilly as to freeze, as it were, unless they had something sweet in their food ; hence nature has implanted in them an unappeasable taste for sweet things. The thing the newborn infant needs, first and always, is warmth. Butter, oils, and starches abound also in the heat-producing elements, but they require strong powers of digestion, are applicable to grown-up persons and to the old ; hence, as we grow old, we like fat meats, oils, and butter more.

It is in obedience to these laws that Almighty beneficence and wisdom has imparted a relish for oils and fat meats in winter, because extra heat is needed. Greenlanders, whose country is always covered with ice and snow, consider butter, and lard, and tallow candles, and the rankest oils, the greatest

luxuries conceivable. But rice, on which many of the inhabitants of warm countries chiefly live, is said to contain scarce one per cent. of the fat or heat-producing element, while oils have ninety-six per cent. of it.

All know how buckwheat cakes are relished in winter; but as spring comes on, we begin to lose our appetite for them. The cakes themselves contain fifty-four per cent. of the fat or heat-producing element, and they are made more palatable by spreading butter on them, and adding to this molasses, each being almost entirely (ninety-six per cent.) heat-producing.

But out-door workers eat meat and bread the year round, and never weary of it, because twenty-two per cent. of them are flesh-forming, and give that much power and strength to work.

DENTISTRY.

Good teeth, good looks, and good health, are inseparable. Ill health destroys the teeth; unless food is chewed well, the horrors of a life-long dyspeptic are inevitable. The handsomest face in the world is marred, fatally marred, by a snag-gled tooth. The time to lay the foundation for a set of sound, solid teeth, is when the child first begins to eat bread. The finest set of teeth I ever saw in mortal man, induced me to stop the stranger, and ask him if they were natural, and how he accounted for their perfection of beauty: he was forty-five years of age — not one missing, not one irregular, not one discolored, and so beautifully white that the sight was charming. He said he had thought on the subject a great deal, especially as all the younger members of the family had very poor teeth; and he had settled it in his own mind that it was the secret of his father being so very poor when he first married, and for several years afterwards, that, living in an out-of-a-way place, they used a bread of corn, or wheat, or rye, as they could get it, rudely pounded into a very coarse meal. At the end of the first few years his father got a little ahead in the world, and the younger children were all brought up as he was, except that they had the regular bread made of the com-

more flour and meal; hence he could come to no other conclusion, than that the beauty of his teeth was owing to the quality of bread eaten.

Scientific men, within the last few years, have come to a similar conclusion, and have solved the mystery with as much clearness, perhaps, as can be vouchsafed to questions of that kind.

Of the body of a tooth, seventy-one parts, nearly three fourths, are composed of lime, while of the enamel, upon the perfection of which depends the safety and durability of the teeth, ninety-four parts out of a hundred are lime. Hence, the tooth is mainly made of lime. We get almost our entire supplies of lime for the teeth and bones from the bread we eat; but observe, the bran, the outer covering of corn and wheat, is separated from the flour and meal, and thrown away; but fine flour contains only thirty-five parts of elements of bone out of five hundred, while bran contains one hundred and twenty-five parts of the element of bone out of every five hundred. If, then, you want strong-boned and perfect-toothed children, feed them on bread made from the whole product of the grain, from the time they begin to eat bread, — beginning, too, with the mother, to make assurance doubly sure, a year before they are born.

Many dentists inculcate two most mischievous errors. Threads should never be drawn between the teeth. A permanent tooth ought never to be extracted to make room for others. Nature knows what she is about; every tooth is needed to develop the jaw, and that is of more importance than regularity. Soft brushes only should be used for the teeth, and no wash except soap-suds twice a week, and every night and morning the following: Dissolve two ounces of borax in three pints of boiling water; then add a teaspoonful of spirits of camphor; keep it well bottled. A table-spoonful in as much warm water at a time. Or dip a brush in water and rub it on the teeth until the accumulation of saliva is sufficient. This makes the softest, safest, and most cleansing tooth-wash known.

CHILDISH BAD HABITS.

SOME time ago a child died under such circumstances that the physician made an examination after death, and found that the stomach was ulcerated in various places, and that at each ulcerated spot there was a bit of finger-nail stuck into the membranes. The symptoms attendant on the pernicious habit of girls at school, particularly of biting off the finger-nails, are great paleness of the face, and occasional bleeding at the nose. When once a child gets into this habit, it is almost impossible to break it up by verbal admonitions, or even by punishment; the very fact of its being forbidden, seems to impel to the act of biting the nails and swallowing the particles, when they are alone or unobserved. A very efficient method of breaking up the habit is to compel the wearing of a woollen mitten.

Sometimes young children get into the way of sucking a finger or thumb, apparently as an amusement, or as a means of getting to sleep: it is not known that any special ill results follow this, except that it may cause a deformity of the part, by preventing natural and healthful growth; but a coarse woollen mitten will very certainly break up the practice. Infants carried mainly on the left arm of the nurse, very soon get to use the left hand. Whether from this or any other cause, the child is getting to be left-handed, a large woollen mitten, tied to the wrist, so that it cannot be easily removed, will break up the habit in a short time.

Some children are peculiarly wayward and perverse, and fall into bad habits imperceptibly; and when once formed, they seem to take satisfaction in keeping them up, especially if the parents remark upon them, in the presence of others, as a singularity. Children, as well as grown persons of no great strength of mind, will do more to keep up the character of singularity, if it is remarked upon, however undesirable or unseemly it may be, than they would to break it up. There seems to be a something in us all, more or less, which impels us to invite attention to ourselves, even though it be by affecting disagreeable singularities. Many a child is confirmed in stutering by unwise comments on it on the part of the parents.

When a child is observed to be falling into any bad habit or practice, it is the best plan to devise some method of breaking it up without calling the attention to it, by so arranging matters that the habit cannot be indulged in without inconvenience or discomfort, such as requiring the mittens to be worn in the cases above named.

Children will always be more tractable, and will be much more easily withdrawn from undesirable ways, if parents would only take the simple precaution of never speaking of the fault in the presence of a third person.

TYPHOID.

IF you knock a man down, he may rise up again, but after two or three such knockings he loses the power of rising. In ordinary fevers the system has a recuperative power, especially when the weight of the malady has been removed by suitable medicine; but when that recuperative power is lost, the system will not rise to health, although medicine has done all that was expected from it, and the patient dies. This inability may exist in all forms of disease. "Typhoid" means "like typhus," and typhus itself means "stupor" — a kind of sleep or death. There is a growing tendency in all diseases to take on the typhoid type, which simply means that the constitutions of the people are growing weaker and weaker, less and less capable of resisting the onsets of disease; hence, a less amount of sickness kills now than formerly; and added to this, physicians of every grade have observed that their patients can't bear as large doses of medicine as heretofore, and the tendency is to give less, and at longer intervals, and wait and see what nature will do. The practical use to be made by the reader of these facts, is to habituate himself to a greater watchfulness against the causes of all disease, and to a greater care of himself when he is sick; and this care should be observed in three main directions:—

1. In recovering from any form of disease, keep abundantly and comfortably warm.
2. Studiously avoid taking cold.
3. Watch against over-exercise for several days or weeks

4. Eat very moderately, and at regular intervals, of plain, nourishing food.

If these four things are observed, relapses would be rare, and the patient would be saved: the most difficult of the four is to avoid eating too much; there is special danger of yielding to a craving for some particular kind of food. We knew an estimable lady who was happily recovering from an attack of typhoid fever, but she had such a strong desire for a sweet potato that it was allowed her; in less than an hour the symptoms became unfavorable, and she died the next day.

The sleepiness or stupor of typhoid arises from the fact that the brain, and thence the whole nervous system, is oppressed by the disease; is weighed down; can't act;—goes to sleep, and dies!

SALT OF THE EARTH.

WITHOUT religion, this planet would not contain one solitary human inhabitant in all the ages. The salt of the sea preserves it from corruption and unbearable noisomeness; it is the salt in the human body which prevents physical decay. It is the moral salt, the preservative influences of the Christian religion, which upholds social existence, which sustains all civilized governments, and prevents the extinction of nationalities; and this, too, is the preservative influence in the individual, which saves him from bestiality, and crime, and degradation; any man without it becomes a savage. It is this which throws around woman the halo of her holiness, and her purity, and her social exaltation; hence it is that the enemies of religion are the vipers of society; they poison, and corrupt, and destroy all social influences for good, and wherever they habitate together, crime and beastliness, in their most degrading, disgusting, and most horrid forms, reign rampant; society has no guarantees, decency is outraged, law has no power, and virtue is extinct.

These are not the vagaries of an excited imagination, for not only has the Divine Master declared of his followers, "Ye are the salt of the earth," but actual facts multiply in these later ages, demonstrating the truth of the principle; one may be stated as a sample of multitudes of others.

Some years ago a town was founded by a set of German infidels; one article of the organization was, that no house of religious worship should ever be erected on the spot. A few years later, a terrible calamity befell the place, and as if the curse of Heaven attached itself to the ill-fated town, a more recent incident has occurred which will shock humanity wherever it is narrated. Three strangers stopped at the public house in the village, within a year; it was towards evening, and they expected to resume their journey the next morning. Without any adequate cause, they were set upon and beaten in the most savage manner. One of them, not being quite dead, yet in a dying condition, was taken up and hung. These statements are made from memory. The judicial record brings up the history to this date, ten months after the occurrence, in the language of an intelligent gentleman on the spot:—

“Well might the judge remark, when commenting upon the conduct of the jury, that he had anticipated the strength of these influences in New Ulm, and to avoid them as far as possible, had removed the court forty miles from there, but that it was evident it had not been removed far enough to get beyond their reach. That when three men had lost their lives by violence, on the same day, in the same village; that when there were one hundred and fifty witnesses to the killing of two of them, and they (the Grand Jury) had had a selection from the whole number, and as many as they could hear the testimony of in six days, and could yet return, upon their oaths, that no offence had been committed, or if any offence, that there was not evidence before them as to who were the guilty parties, presented a mournful and unprecedented state of things; although the jury would never, by their action, convince either court or people that no offence had been committed, or that there was no evidence to charge anybody with its commission.”

And but for the controlling influences of the principles of the Christian religion, our whole country, with all its wealth, and grandeur, and intellect, would become, in a short time, the same Pandemonium.

MARRIAGE MAXIMS.

A GOOD wife is the greatest earthly blessing. A man is what his wife makes him. It is the mother who moulds the character and destiny of the child.

Make marriage a matter of moral judgment.

Marry in your own religion.

Marry into a different blood and temperament from your own.

Marry into a family which you have long known.

Never talk at one another, either alone or in company.

Never both manifest anger at once.

Never speak loud to one another, unless the house is on fire.

Never reflect on a past action, which was done with a good motive, and with the best judgment at the time.

Let each one strive to yield oftenest to the wishes of the other.

Let self-abnegation be the daily aim and effort of each.

The very nearest approach to domestic felicity on earth is in the mutual cultivation of an absolute unselfishness.

Never find fault unless it is perfectly certain that a fault has been committed; and even then prelude it with a kiss, and lovingly.

Never taunt with a past mistake.

Neglect the whole world beside, rather than one another.

Never allow a request to be repeated.

"I forgot" is never an acceptable excuse.

Never make a remark at the expense of the other; it is a meanness.

Never part for a day without loving words to think of during absence; besides, you may not meet again in life.

They who marry for physical characteristics will fail of happiness; they who marry for traits of mind and heart will never fail of perennial springs of domestic enjoyment.

They are safest who marry from the stand-point of sentiment rather than from that of feeling, passion, or mere love.

The beautiful in heart is a million times of more avail in securing domestic enjoyment, than the beautiful in person or manners.

Do not herald the sacrifices you make to each other's tastes, habits, or preferences.

Let all your mutual accommodations be spontaneous, whole-souled, and free as air.

A hesitating, tardy, or grum yielding to the wishes of the other, always grates upon a loving heart, like Milton's "gates on rusty hinges turning."

Whether present or absent, alone or in company, speak up for one another, cordially, earnestly, lovingly.

If one is angry, let the other part the lips only to give a kiss.

Never deceive, for the heart once misled can never wholly trust again.

Consult one another in all that comes within the experience, and observation, and sphere of the other.

Give your warmest sympathies for each other's trials.

Never question the integrity, truthfulness, or religiousness of one another.

Encourage one another in all the depressing circumstances under which you may be placed.

By all that can actuate a good citizen, by all that can melt the heart of pity, by all that can move a parent's bosom, by every claim of a common humanity, see to it that at least one party shall possess strong, robust, vigorous health of body and brain; else let it be a marriage of spirit with spirit; that only, and no farther.

RECOGNITION HEREAFTER.

WHATEVER sentiment of the mind is universal may well be considered as an inherent quality inseparable from it—a part of it and created with it; hence, of Divine origin; else, why should Divinity, who is the very embodiment of benevolence, incorporate with every soul brought into existence, as a part of it, a false sentiment, or belief, or instinct?

All nations of all ages believe in an hereafter, and there is an hereafter. All nations of all ages believe in a future state of rewards and punishments, and there is a future state of rewards and punishments.

All nations of all ages have a sense of remorse for the perpetration of what is considered as a wrong: hence there is a conscience, which bears testimony against wrong doing, as wrong.

All nations of all ages have consoled themselves in the death of dear ones, that they shall know them lovingly, when they meet in the future world; hence we may infer that there is a blessed recognition hereafter of all the good; else, how can the Beneficent One allow the creatures of His power, the work of His hands, the children of His love, to universally feed on hopes that can never be realized; to take comfort in anticipations which can have no existence? Will He, who is the personification of "love" itself, thus mock the crushing grief of those whom he made in His own image? How can it be?

"I shall go to him, but he shall not return to me," said King David, when he would comfort himself for the death of his darling child. Such a speech would be the merest nonsense, if, when David went to him in heaven, he would not recognize him from any other angel-children there. Certainly we shall not know less in heaven than we do here. One of the greatest delights in any society or company is the personal knowledge of those who are present. Well may we suppose that next to the thrill of bliss which shall sweep across the soul at the first sight of the blessed Saviour in paradise, will be the joy unutterable of finding the loved ones of earth there, safe; forever safe — and happy too!

"Friends, e'en in heaven, one happiness would miss,
Should they not know each other when in bliss."

Memory cannot die; otherwise the soul would lose its identity; because our experiences are a part of ourselves. And it cannot be supposed that the terrestrial experiences of the soul shall become a blank in heaven — shall be forever blotted out; for surely it will heighten the bliss of immortality to compare the dangers, and toils, and sins of earth, with the safety, and rest, and holiness of heaven!

Paul said to the Hebrew church, the converted Jews, that angels were the "ministering spirits," waiters, guards, caretakers of God's people in this world — their helpers towards heaven; and certainly they will continue to know us when we

get there; and will it not heighten the gladness of the meeting, that we shall intuitively know them as our friendly attendants in the world we have left far below? just as Peter, James, and John, in the Mount of Transfiguration, intuitively knew, without an introduction, that it was Moses and Elias who talked with the Saviour? The "rich man" in Tophet recognized Lazarus, and knew Abraham, intuitively; for as soon as he saw him he spoke to him, calling his name.

If there be no recognition hereafter, whence the universal desire, and hope, and longing to be buried with the departed — an idea so touchingly presented by Mrs. Sigourney of a dying child? —

"One only wish she uttered,
While life was ebbing fast:
'Sleep by my side, dear mother,
And rise with me at last.'"

And these things being so, let us cherish the thought, when remorseless death crushes our fondest hopes, that we shall meet the good again, not only as a means of inciting us to live more like them, but as a means of joyousness of spirit, to give a new sparkle to the life-blood, as it courses through the veins, carrying with it an energy and healthfulness which shall vitalize the body, and give it a new lease of existence.

POISONOUS MOULDS.

MOULDED bread, meat, cheese, or any other catabic, is an actual poison, whether inhaled or eaten. One kind of mould causes the fatal ship-fever. The mould in damp cellars causes various grades of typhoid fever, diarrhœa, dysentery, &c. Recent chemical researches and microscopic observations seem to show that miasm is nothing more or less than a mould, and that this mould is, in reality, a cloud of living things, each too small to be seen by the naked eye, and are drawn into the lungs, swallowed with the saliva, incorporated with the food eaten, and by being absorbed into the blood are sufficient to cause all grades of deadly fevers. Elevated or dry localities are wholly exempt.

WAKEFULNESS.

SOME persons cannot go to sleep for hours after going to bed; others wake up in the night, and toss and tumble until near morning, when they fall asleep from a kind of exhaustion, and do not wake up until the sun is high in the sky; such habits can be broken up, nine times out of ten, in a week, by the exercise of a little force of character; if the individual does not possess that, he is of no earthly account, and the next time he goes to sleep he had better stay there. In nearly every case the discomfort of habitually restless nights arises from the person being so unfortunate as having nothing to do, or at least doing nothing, and endeavoring to force more sleep on Nature than she wants; and she never will be forced with impunity to do anything: she is as stubborn as a mule, or a pig in a poke. The sedentary require less sleep than the active, those who live in-doors less than those who are out in the glorious open air. Women require more sleep than men, other things being equal, the nervous system being more active. Few persons after fifty can sleep longer than seven hours, unless they are hard out-door workers; healthy children under ten ought to have ten hours for sleep; school girls, from twelve to eighteen, ought to sleep at least nine hours. But from various causes there is a great difference in the amount of sleep required by different persons; hence each should observe for himself how much sleep he requires, and arrange to give nature that much every night; if unusual exertions are made any day, sleep longer the night following. If kept up several hours later than usual, on chance occasions, arrange not to be disturbed in any way next morning, and when nature wakes up, get up, and do not sleep any during the day, but go to bed at the regular hour, and the increased soundness of sleep for that night will make up for the loss.

If you cannot go to sleep when you first go to bed, give orders to be waked up at daylight; get up promptly; do not sleep a wink during the day; go to bed at your regular time, with directions to be waked up as before; in a week you will find that you can go to sleep promptly; but then be careful to get up as soon as you wake in the mornings; thus you will



GROWING OLD HAPPILY.

PAGE 747.

soon find out how much sleep your system requires, and act accordingly — always avoid sleeping in the daytime; for if you require seven hours' sleep, and spend that much in sleep at night, whatever time you spend in sleep during the day must be deducted from that seven hours, or you will soon become wakeful again. If you wake up in the night, either go to bed two or three hours later, or when you wake, get up, even if it be but one o'clock in the morning, and do not sleep a moment until your regular hour for going to bed; and if you go to bed regularly, get up as soon as you wake, and do not sleep in the daytime, you will find out in less than a week how much sleep you require; then act accordingly. Nature loves regularity, and the four hours' sleep from ten to two is worth six hours after twelve o'clock. The great rule is, Retire at a regular early hour, and get up always as soon as you wake, if it is daylight. If persons have force of will enough to keep from going to sleep a second time, it is greatly better to remain in bed ten or fifteen minutes after waking up, to think about it, and enjoy the resting of that kind of feeling of pleasurable tiredness which comes over us on waking, especially if we have taken more exercise than usual the previous day, or have been kept up later.

GROWING OLD HAPPILY.

THERE is naturally but one disease — that of old age. To leave the world as gently as go out the embers on the hearth, or as the candle in its socket, without pain, or shock, or spasm, — this is worth taking pains for! Literally, the lot is terrible of a man with tottering limbs, and gray hairs, dying by piecemeal from racking rheumatism, from torturing gout, or the slow-eating cancer! the mind all the while, by reason of incessant pain, growing morose, querulous, bitter, and atheistic! On the other hand, how ineffably beautiful is it to arrive at a hearty, buoyant old age, without ache, or pain, or sadness — sunshine always in the face, gladness in the eye; the heart meanwhile welling up and running over with human sympathies and love divine, of whom "my mother sang" so

often, in the clear, sweet, and cheery tones of youth and health !

“The day glides swiftly o’er their head,
Made up of innocence and love,
And soft and silent as the shade,
Their nightly minutes gently move.

“Quick as their thought their joys come on,
But fly not half so swift away;
Their souls are ever bright as noon,
And calm as summer evenings be.”

And when their work is done, their journey ended, the life of time melts into an immortal existence, —

“As fades a summer cloud away,
As sinks a gale when storms are o’er,
As gently shuts the eye of day,
As dies a wave along the shore.”

To have the lamp of life thus go out, physically, we must live regularly, temperately, actively ; for by these means only can the great human clock work well until all the wheels wear out together, and all cease their running at the same instant : then there is no shock, no pain, no torture, and scarce a perceptible struggle ; so that the moment of departure can be noted only by the most scrutinizing eye.

READER ! MAY SUCH BE YOUR EXIT AND MINE.

INDEX.

| A | | PAGE | PAGE | |
|--|--|-------------|--|-----|
| Adulterations. | | 639 | Cellars, clean your. | 238 |
| Age, beautiful old. | | 397 | Cellars in dwelling-houses. | 660 |
| Agencies, destructive. | | 728 | Chambers. | 667 |
| Agriculture. | | 438 | Character, decision of. | 188 |
| Air and exercise. | | 16 | Charms. | 732 |
| Air we breathe. | | 366 | Children, dirty. | 622 |
| Anal itchings. | | 444 | Children eating. | 402 |
| Annual ailments. | | 75 | Children, rearing. | 595 |
| Aphorisms, physiological. | | 573 | Chimneys, smoky. | 673 |
| Apoplexy. | | 620 | Cholera, what is. | 84 |
| Appetite. | | 186 | Cholera, moral causes of. | 123 |
| Appetite, instinct of. | | 317 | Church, how to leave. | 179 |
| Apples. | | 479 | Civilization and health. | 217 |
| Aristocracy, the dollar and blood. | | 254 | Cleaning, well and spring. | 427 |
| B | | | Cleanliness. | 261 |
| Babies. | | 489 | Clergyman, the joking. | 40 |
| Backbone. | | 593 | Coffee, substitutes for. | 576 |
| Bath, Sir Astley Cooper's. | | 37 | Cold, how people take. | 151 |
| Bath, a lady's. | | 38 | Cold, to cure. | 174 |
| Bath-rooms. | | 235 | Colds, neglecting. | 458 |
| Bath, towel. | | 39 | Comfort. | 303 |
| Bathing. | | 270 | Common sense. | 340 |
| Bathing, cold. | | 371 | Constitutions created. | 418 |
| Beards. | | 578 | Constitution, hardening the. | 177 |
| Bible, the. | | 7 | Consumption, cause of. | 487 |
| Bible and materia medica. | | 142 | Consumptives, a suggestion to. | 645 |
| Biliousness. | | 631 | Contemplations, healthful. | 200 |
| Birds of the wood. | | 443 | Coolings. | 411 |
| Bites and stings, to cure. | | 155 | Corn bread and constipation. | 121 |
| Blood, in the. | | 387 | Corns. | 208 |
| Bodily carriage. | | 337 | Country, living in the. | 350 |
| Bodily endurance. | | 354 | Courage, true. | 237 |
| Boils. | | 638 | Courteous, be. | 189 |
| Book, the poor man's. | | 284 | Courting. | 633 |
| Bowels, regulating the. | | 553 | Croupy season. | 506 |
| Boys, our. | | 474 | Curiosity, dangerous. | 501 |
| Brain, softening of the. | | 384 | D | |
| Brain and thought. | | 644 | Dangers, school. | 321 |
| Brain and body work. | | 722 | Daughters, our. | 264 |
| Brandy and throat disease. | | 36 | Daughters, ruined. | 268 |
| Bread, curiosities of. | | 533 | Death, avenues of. | 516 |
| Breakfast, early. | | 465 | Death, cause of. | 242 |
| Breathing, curiosities of. | | 625 | Death, an easy. | 360 |
| Bronchitis and kindred diseases. | | 44 | Death, in-doors. | 640 |
| Bulldogs. | | 393 | Death, natural. | 166 |
| Build, where shall I? | | 650 | Death, sudden. | 198 |
| C | | | Debt and death. | 156 |
| Cakes, buckwheat. | | 376 | Dentistry. | 736 |
| Cancer. | | 618 | Desserts. | 471 |
| Catarrh. | | 473 | Diarrhoea. | 716 |
| | | | Dieting. | 696 |
| | | | Digestion. | 300 |
| | | | Dinners, Sunday. | 212 |
| | | | Diphtheria. | 696 |

| | |
|--------------------------------|----------|
| Disease and crime. | 333 |
| Disease, averting. | 455 |
| Disease, essence of. | 706 |
| Disease, heart. | 399 |
| Disease, hereditary. | 193 |
| Disease, printers'. | 493 |
| Diseases, autumnal. | 429 |
| Diseases, spring. | 460 |
| Disinfectants. | 306 |
| Doctors, the two best. | 494 |
| Draw them up. | 198 |
| Drowning. | 612 |
| Drunkard, the. | 725 |
| Drunkenness, ways to. | 446 |
| Dysentery. | 432 |
| Dyspepsia. | 191, 556 |
| Dyspepsia and vinegar. | 116 |

E

| | |
|---------------------------------|-----|
| Early rising. | 307 |
| Earth, salt of the. | 740 |
| Eating, object of. | 398 |
| Eating, philosophy of. | 735 |
| Eating by rule. | 305 |
| Eating too much. | 191 |
| Employments, health of. | 277 |
| Epilepsy. | 580 |
| Exercise, horseback. | 22 |
| Exercise, untimely. | 272 |
| Exposure, clerical. | 273 |
| Eyes, care of the. | 259 |
| Eyes and cold water. | 173 |
| Eyes, weak. | 290 |
| Erysipelas. | 566 |

F

| | |
|---------------------------------------|----------|
| Face and hands, washing the. | 649 |
| Fallacies, popular. | 159, 233 |
| Fanaticism. | 413 |
| Fantasies, medical. | 213 |
| Farmers and citizens. | 498 |
| Farmers' wives overtaxed. | 518 |
| Fever and ague. | 583 |
| Feet, attention to the. | 554 |
| Feet, children's. | 730 |
| Feet, cold. | 196 |
| Feet, odoriferous. | 496 |
| Feet in winter time. | 442 |
| Filth, reproductive power of. | 710 |
| Fire, escaping from. | 614 |
| Flannel, wearing. | 205, 373 |
| Food the best physic. | 702 |
| Food for cattle. | 632 |
| Food cure. | 328 |
| Food and drink. | 106 |
| Food, digestibility of. | 636 |
| Food, elements of. | 629 |
| Food, nutritiousness of. | 634 |
| Food, preservation of. | 428 |
| Food, pure. | 406 |
| Food we eat. | 13 |
| Fruit, healthfulness of. | 122 |
| Fruit, how to use. | 259 |
| Fruit season. | 295 |
| Fruit in summer. | 258 |
| Furnaces, hot-air. | 375 |

G

| | |
|------------------------------|-----|
| Getting worse. | 358 |
| Gloved to death. | 343 |
| Going down. | 293 |
| Grow beautiful. | 348 |
| Growing old happily. | 747 |
| Gymnasiums. | 462 |

H

| | |
|--|----------|
| Habits, childish, bad. | 733 |
| Hair dyes. | 280 |
| Hair, human. | 377 |
| Hair specifics. | 302 |
| Hands, chapped. | 364 |
| Happy, how to be. | 185 |
| Headache, sick. | 561 |
| Health for children. | 700 |
| Health, dieting for. | 175, 385 |
| Health, effects of imagination on. | 112 |
| Health and house-hunting. | 169 |
| Health and wealth. | 248 |
| Health, wealth, and religion. | 116 |
| Hell, fifteen years in. | 367 |
| Hints, housekeeping. | 590 |
| Hints for the travelling seasons. | 550 |
| Hominy. | 449 |
| Hospitality, true. | 282 |
| House walls. | 682 |
| Houses, farmers'. | 650 |
| Houses, ice. | 685 |
| How to live long. | 135 |
| How to preach effectively. | 178 |
| How to sit. | 643 |
| Human growth. | 288 |
| Hunger. | 389 |
| Hydrophobia. | 323 |

I

| | |
|----------------------------------|-----|
| Ice, uses of. | 551 |
| Idiots. | 714 |
| Infants and air. | 461 |
| Influences. | 648 |
| Inheritance, the best. | 509 |
| Insanity. | 223 |
| Insanity and bad temper. | 176 |
| Instruments, surgical. | 342 |

K

| | |
|---------------------------------------|-----|
| Keep your mouth shut. | 206 |
| Kill or cure. | 419 |
| Kindness the best punishment. | 73 |
| Kitchen. | 606 |

L

| | |
|------------------------------------|-----|
| Labor, reward of physical. | 262 |
| Laughter and music. | 454 |
| Life, aim of. | 482 |
| Life, courtesies of. | 69 |
| Life, duration of. | 601 |
| Life, hours most fatal to. | 82 |
| Life, long. | 267 |
| Life, occupations of. | 425 |
| Life, trials of. | 502 |
| Lightning stroke. | 423 |
| Liquor drinking. | 404 |
| Living ages. | 396 |
| Livers, the longest. | 437 |
| Longevity promoted. | 415 |
| Longevity, student. | 312 |
| Love, law of. | 729 |
| Lungs, the. | 35 |
| Lungs, measurement of. | 27 |

M

| | |
|---------------------------|-----|
| Make home happy. | 344 |
| Man, marvels of. | 514 |
| Marriage maxims. | 742 |
| Marriages, early. | 256 |
| Marriages, happy. | 491 |

| | |
|----------------------------------|-----|
| Married, get. | 263 |
| Measles and consumption. | 552 |
| Medicines, patent. | 297 |
| Men, successful. | 452 |
| Miasm. | 652 |
| Milk. | 349 |
| Milk, poisonous. | 289 |
| Milk sickness. | 646 |
| Mind, the. | 244 |
| Mind and charcoal. | 692 |
| Mind, equanimity of. | 204 |
| Ministers, saving. | 616 |
| Money, how to lend. | 240 |
| Money a medicine. | 183 |
| Money and mind. | 705 |
| Mortuary, clerical. | 230 |
| Mother, the. | 733 |
| Moulds, poisonous. | 745 |
| Music. | 590 |

N

| | |
|--------------------------|-----|
| Nails, finger. | 195 |
| Neuralgia. | 565 |
| Nervousness. | 477 |
| Night air. | 311 |
| Noseology. | 426 |
| Nursing. | 279 |
| Nursing hints. | 569 |
| Nutrient, moral. | 390 |
| Nuts and cheese. | 731 |

O

| | |
|---------------------------------|-----|
| Observances, healthful. | 560 |
| Old age, fatuity of. | 641 |
| One acre. | 626 |
| Order, family. | 285 |
| Out-door safety. | 274 |
| Over-eating. | 281 |

P

| | |
|------------------------------------|----------|
| <i>a. am.</i> | 597 |
| Panacea, the. | 464 |
| Peace, family. | 253 |
| Perspiration. | 266 |
| Perspiration, checked. | 251 |
| Philosophy, cold. | 480 |
| Physical cultivation. | 642 |
| Piazza. | 681 |
| Poetry, music, and health. | 540 |
| Poisons. | 155 |
| Poisons, lead. | 298 |
| Politics and physie. | 228 |
| Position in sleeping. | 346, 497 |
| Prayers, long. | 178 |
| Prayers, morning. | 605 |
| Precautions. | 558 |
| Premonitions. | 563 |
| Presentiment, a. | 226 |
| Principles, medical. | 314 |
| Privies and water-closets. | 679 |
| Providence and disease. | 202 |
| Pure air a medicine. | 539 |

R

| | |
|--------------------------------|-----|
| Rage and ruin. | 71 |
| Railroading, winter. | 347 |
| Reason and instinct. | 386 |
| Recognition hereafter. | 743 |
| Reflection, sad. | 537 |
| Regimen. | 470 |
| Reprove, how to. | 726 |
| Resignation. | 610 |

| | |
|-----------------------|-----|
| Rest, mental. | 547 |
| Rheumatism. | 510 |

S

| | |
|--|----------|
| Sabbath rest. | 501 |
| Salt rheum. | 623 |
| Scalds and burns. | 589 |
| School children. | 276 |
| Scrofula. | 433 |
| Sea, no compass at. | 271 |
| Self-destroyers. | 319 |
| Self-medication. | 383 |
| Sense and nonsense. | 246 |
| Shoes, winter. | 194 |
| Shoes, rubber, wearing. | 139 |
| Sickness, common. | 709 |
| Sickness, morals of. | 146 |
| Sickness not causeless. | 617 |
| Sick-rooms, perfuming. | 301 |
| Sick-rooms, rules for. | 265 |
| Skating. | 562 |
| Slandering doctors. | 341 |
| Sleep. | 197 |
| Sleep of children. | 361 |
| Sleep, delicious. | 292 |
| Sleep, how to. | 24 |
| Sleep, how much to. | 326 |
| Sleep, sound. | 269 |
| Sleeping together. | 400 |
| Sleeplessness. | 222 |
| Small pox. | 291, 478 |
| Smoking. | 727 |
| Soap suds at ten dollars a gallon. | 359 |
| Sores. | 603 |
| Soups, poisonous. | 704 |
| South, going. | 23 |
| Sprains. | 296 |
| Spring, dangers of. | 405 |
| Spring suggestions. | 503 |
| Stable. | 689 |
| Stammering. | 309 |
| Stimulants. | 703 |
| Stomach. | 324 |
| Stomach, sour. | 557 |
| Study, hard. | 216 |
| Summer sours. | 422 |
| Summerings. | 588 |
| Sunshine, preserved. | 210 |
| Sunstroke. | 637 |
| Suppers, hearty. | 485 |
| Surfeit. | 401 |
| Sugar, buggy. | 715 |
| Symptoms. | 628 |
| Systematic, be. | 181 |

T

| | |
|---------------------------------|---------|
| Table manners. | 469 |
| Tea and coffee. | 325 |
| Tea-drinking. | 369 |
| Teeth, the. | 466 |
| Teeth of children. | 293 |
| The deaf hear. | 607 |
| Thermometers. | 207 |
| Things, private. | 511 |
| Thought, a life-saving. | 182 |
| Throat, tickling in. | 711 |
| Throat-ail. | 47, 124 |
| Throat-ail symptoms. | 47 |
| Tobacco, use and end. | 41 |
| Tobacco and liquor. | 275 |
| Toe nail, inverted. | 571 |
| Tomatoes. | 472 |
| Tomatoes and melons. | 294 |
| Tomboys. | 331 |
| Trees, shade. | 689 |
| Trouble kills. | 302 |
| Typhoid. | 739 |

U

| | |
|--------------------------------|-----|
| Urination. | 574 |
| Useful, make yourself. | 330 |

V

| | |
|---------------------------------------|-----|
| Vaccination. | 598 |
| Vegetarianism and ill temper. | 327 |
| Ventilation, church. | 624 |
| Victim, the. | 450 |

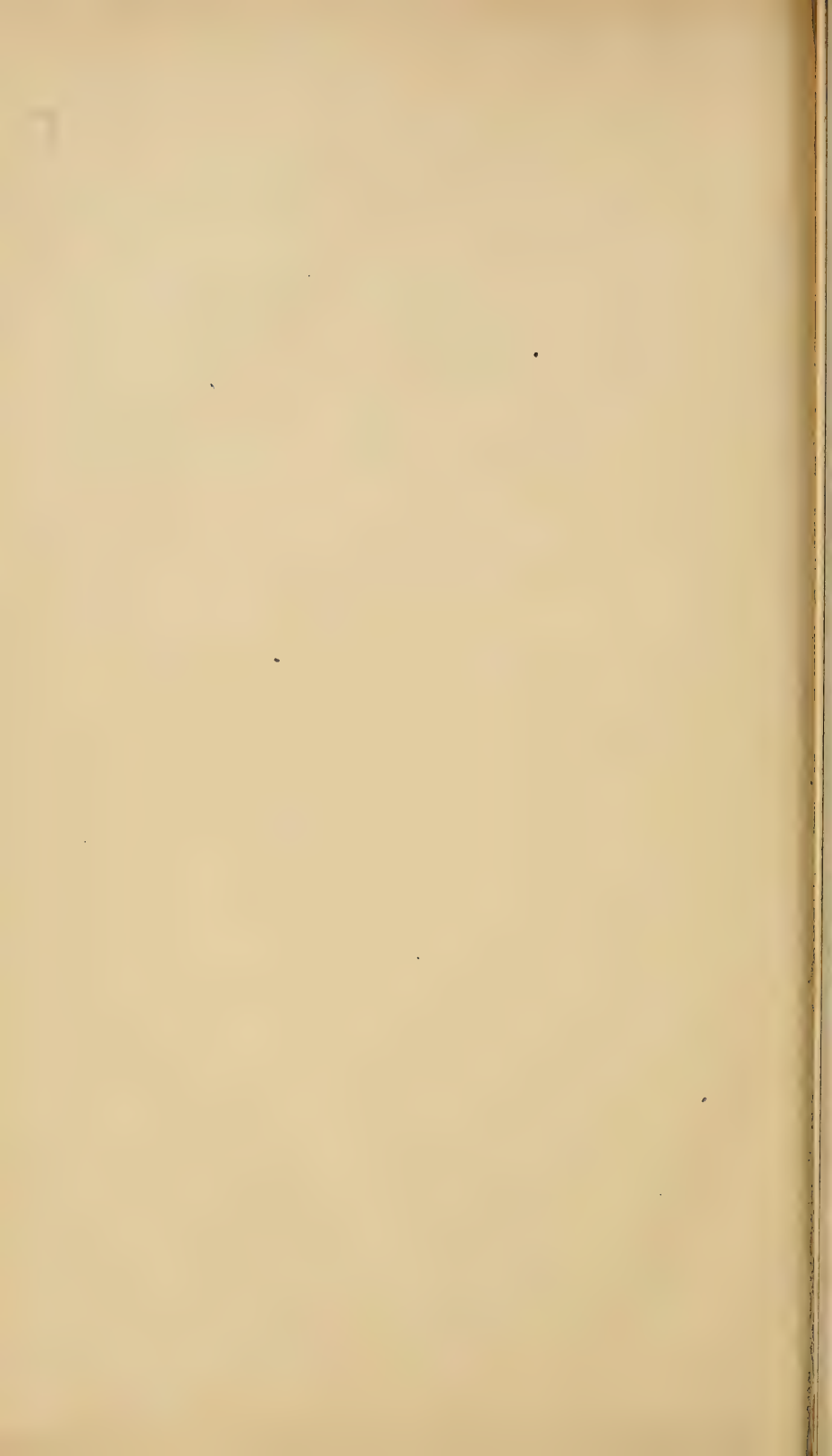
W

| | |
|-------------------------------------|-----|
| Wakefulness. | 746 |
| Walking erectly. | 715 |
| Walls, damp. | 260 |
| Wanderers, restless. | 495 |
| Water. | 663 |
| Water-closets and privies | 679 |

| | |
|-----------------------------|-----|
| Water, cold. | 107 |
| Water conveniences. | 678 |
| Water cure. | 352 |
| Water pipes. | 665 |
| Way to be safe. | 701 |
| Weather and wealth. | 734 |
| Well done. | 403 |
| What a fool! | 717 |
| When began we? | 530 |
| Whitlow. | 604 |
| Whitewashes. | 609 |
| Why children die. | 417 |
| Why don't he die? | 536 |
| Wife worth having. | 365 |
| Winter rules. | 445 |
| Wrath, bottled. | 409 |

Y

| | |
|-------------------------|-----|
| Youths, weakly. | 400 |
|-------------------------|-----|



BIOLOGY LIBRARY
3503 Life Sciences Bldg. 642-2531

2

3

1-MONTH-MONOGRAPH

5

6

ALL BOOKS MAY BE RECALLED AFTER 7 DAYS
Renewed books are subject to immediate recall

DUE AS STAMPED BELOW

JUL 16 1983

Subject to Recall
Immediately

MAY 11 1985

Aug 28, 83

DUE

~~DUE~~

NOV 10 1984

FEB 23 1986

BIOLOGY LIBRARY

1984 9 0 AOM

RETURNED

Subject to Recall
Immediately

March 1985
BIOLOGY LIBRARY

UNIVERSITY OF CALIFORNIA, BERKELEY

FORM NO. DD4, 12m, 12/80

BERKELEY, CA 94720

®

